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Brief

HISTORICAL SKETCHES

concerning

F R I E N D S' M E E T I N G S

of the Past and Present
with special reference
to

P H I L A D E L P H I A

YEARLY MEETING

****

The work compiled by

T. CHALKLEY MATLACK

Moorestown, N. J.

1938 V. 2

1872721

VOLUME TWO
containing the second half of the Historical Sketches concerning Friends' Meetings, embraces the part relating
to

Salem Quarter.....p. 553.
Shrewsbury & Rahway Quarter....p. 593.
Southern Quarter.....p. 639.
Western Quarter.....p. 737.

and the

Addenda.....p. 933.

11-19-25TR

SALEM

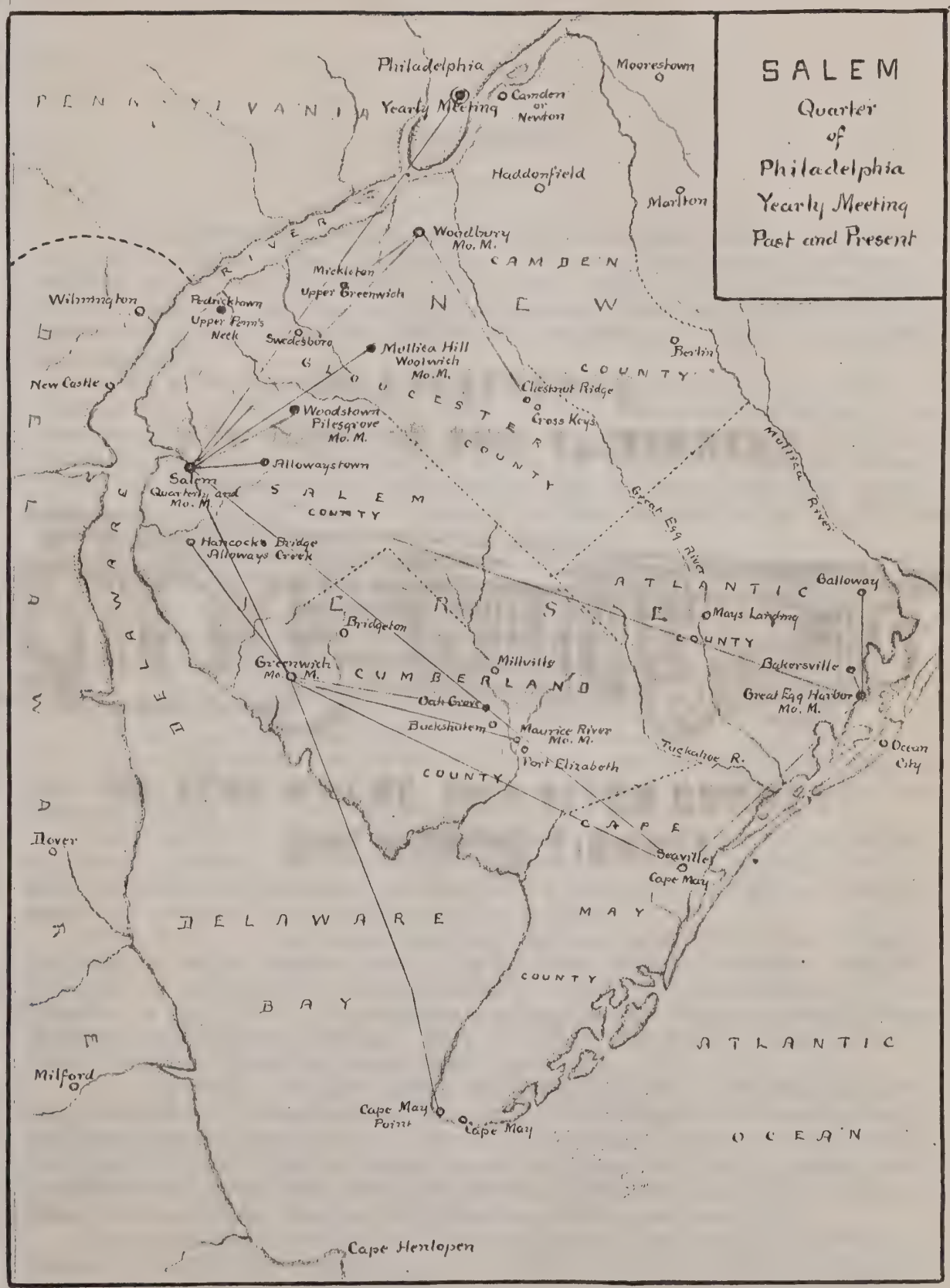
QUARTER

of

PHILADELPHIA YEARLY MEETING

of the

Society of Friends


SALEM
Quarter
of
Philadelphia
Yearly Meeting
Past and Present
Philadelphia
Yearly Meeting
Camden or Newton
Moorestown
Haddonfield
Marlton
Woodbury Mo. M.
CAMDEN
NEW
COUNTY
Mickleton
Upper Greenwich
Wilmington
Pedricktown
Upper Penn's Neck
Swedesboro
Mullica Hill
Woolwich
Mo. M.
Berlin
New Castle
GLOUCESTER
COUNTY
Chestnut Ridge
Cross Keys
Woodstown
Pilesgrove
Mo. M.
Mullica River
Allowaystown
Salem
Quarterly and Mo. M.
SALEM
COUNTY
Great Egg River
Hancocks Bridge
Alloways Creek
ATLANTIC
COUNTY
Galloway
Mays Landing
Bridgeton
CUMBERLAND
Millville
Greenwich Mo. M.
Bakersville
Great Egg Harbor Mo. M.
Oak Grove
Buckshutem
Maurice River Mo. M.
Tuckahoe R.
Ocean City
Port Elizabeth
COUNTY
CAPE
Dover
Seaville
Cape May
DELAWARE
MAY
COUNTY
BAY
ATLANTIC
Milford
Cape May Point
Cape May
OCEAN
Cape Henlopen

SALEM QUARTER.

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Salem Quarterly Meeting was the second settled within the limits of the State of New Jersey, dating from 1682 when "At a General Meeting, held at Salem, in the Province of West New Jersey, the 11th of the 2nd month, 1682, It was ordered, that a Quarterly Meeting be held at Salem, the third second day of the 9th month next ensuing." -(Burlington Monthly Meeting.)

"At a Yearly Meeting, held in Burlington, the 8th day of the 7th month, 1686, Friends of this meeting ordered, the Monthly Meeting of Salem, and the Monthly Meeting of Newton, make up one Quarterly Meeting, to be held at Salem the first second day in the 9th month; next at Newton, the first second day in the 12th month; next at Salem. the first second day in the 3d month; next at Newton, the first second day in the 6th month; and so to continue yearly." -(Yearly Meeting.)

The seven Monthly Meetings in Salem Quarter, past and present, are:-

1. Salem Monthly Meeting established.....1676.
2. Great Egg Harbor Monthly Meeting established.....1726.
3. Greenwich Monthly Meeting established.....1776.
4. Woodbury Monthly Meeting established.....1785.
5. Pilesgrove Monthly Meeting established.....1794.
6. Maurice River Monthly Meeting established.....1804.
7. Mullica Hill Monthly Meeting established.....1929.

Great Egg Harbor was at first a part of Haddonfield Quarter but was transferred to Salem about 1803; the dates of both its establishment and particularly of its discontinuance are rather obscure.

Maurice River Monthly Meeting was laid down in 1855, and Greenwich, reduced in numbers, has also been discontinued, and its meeting for worship reduced to an indulged meeting, while Woolwich, now known as Mullica Hill, advanced to a Monthly Meeting in 1929.

From time to time there have been various subordinate and indulged meetings in Salem Quarter, some of which were of brief duration, and so long out of existence as to be generally unknown to many members of the Society in 1937. These subordinate meetings were,- Alloways Creek, Alloweystown or Thompson's Bridge, Oak Grove, Cape May Point, Upper Greenwich, Chestnut Ridge and Upper Penn's Neck.

The Separation of 1827 established meetings of the Orthodox at Salem, Greenwich, Pilesgrove and Woodbury. At Woodbury both branches used the same Meeting House; at Pilesgrove the Orthodox built a new Meeting House not far from the old House: they did the same thing at Salem; and at Greenwich, where they were the stronger, they retained the old Meeting House in the village where the Hicksites built a new one.

Salem Quarterly Meeting of Orthodox Friends becoming diminished in numbers was ultimately merged into Haddonfield Quarter, and in 1938 the Quarter is known as Haddonfield and Salem Quarter of Philadelphia Yearly Meeting.

The FRIENDS' MEETINGS in
S A L E M Q U A R T E R
in the Past and Present.

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1. Alloways Creek (Hancock's Bridge) H. . . . . Active,
2. Alloweystown, ... Discontinued.
3. Bakersville, O.. . . . . Discontinued.
4. Cape May, H. . . . . Active.
5. Cape May Point, H. . . . . Discontinued.
6. Chestnut Ridge, ... Discontinued.
7. Galloway (Leeds Point) O.. . . . . Discontinued.
8. Great Egg Harbor, H. & O. . . . . Discontinued.
9. Greenwich, H.. . . . . Active.
10. Greenwich, O.. . . . . Discontinued.
11. Maurice River, H.. . . . . Discontinued.
12. Mullica Hill or Woolwich, H. . . . . Active.
13. Oak Grove, H.. . . . . Discontinued.
14. Pilesgrove or Woodstown, H. & O.. . . . . Active.
15. Salem, H. & O.. . . . . Active.
16. Upper Greenwich or Mickleton, H. . . . . Active.
17. Upper Penn's Neck, Pedricktown, H. & O.Discontinued.
18. Woodbury, H. & O. . . . . Active.

H. -Hicksite. O. -Orthodox.

NOTE.* Bakersville, Cape May, Galloway and Great Egg Harbor are considered in Haddonfield Quarter.

SALEM QUARTER holds its Quarterly Meetings on Seventh-days, the first after the first First-day, in the Third Month (March) at Woodstown; in Sixth Month (June) at Salem; in Ninth Month (September) at Mullica Hill; and in Twelfth Month (December) at Mickleton or Upper Greenwich. This is the Hicksite Branch of Friends.

Pilesgrove, Woodstown, Meeting House

The Salem Meeting House

Mullica Hill Meeting House

Upper Greenwich Meeting House

ALLOWAYS CREEK.

Frequently denominated.....Hancock's Bridge.
Meeting organized.....1679.
First Meeting House built about.....1684.
Second Meeting House built.....1718.
Third Meeting House built.....1756.
Preparative Meeting established about...1783.
Meeting House enlarged.....1784.
Location.....Hancock's Bridge, N.J.

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In the hamlet of Hancock's Bridge, four or five miles from the city of Salem in Salem County, New Jersey, is an old Friends' Meeting House that has the date 1784 in its western gable, but is, in part, considerably older than is indicated by that date. It is generally called by the name of the village wherein it is located, Hancock's Bridge, but in meeting history, it is properly designated Alloways Creek, obtaining its name from the township and the winding river near whose bank it is built.

Alloways Creek is a Preparative Meeting of Greenwich Monthly and Salem Quarterly Meeting of the Philadelphia Yearly Meeting of the Hicksite branch of the Society of Friends. The following brief outline history of Alloways Creek Meeting, chiefly derived from Thomas H. Shourds' researches of local statistics, was prepared for Cushing and Sheppard's "History of Salem County, N.J." published in 1883:-

"A regular meeting of Friends was held at the house of James Denn from 1679 to 1685. The further history of the Friends' Society in Lower Alloways is thus given by Thomas Shourds, Esq.:- 'In the year 1684, Edward Champney and John Smith each deeded half an acre of ground to Christopher White and Samuel Wade,- one for a meeting-house, the other for a graveyard. The ground was a corner of each of their lots on Monmouth River. The same year Salem Mothly Meeting of Friends agreed with Christopher to build a meeting-house on one of the said lots, the cost of the building not to exceed forty pounds. He was also directed to clear a road from the King's Highway to the meeting-house, for which he charged ten pounds more. In 1685 the first religious meeting was held there, and so continued until 1718. The greater part of the members resided on the south side of the creek, and there being no bridge at that period, they were put to great inconvenience in getting to meeting. Joseph Ware gave the Friends a lot of ground on his plantation on the south side of the creek, the deed having been given in 1717. As soon as the meeting-house was finished the members on the north side of Monmouth River were attached to Salem Particular Meeting. The families were the Abbotts, Stubbinses, Mosses and Tylers. The meeting-house was abandoned about that time, but the graveyard was used for a number of years after the meetings ceased to be held at that place The Friends subsequently purchased a lot of ground on the south side of the creek, near Harmarsville, for a burying-ground, which has been the principal place of interment up to this time. A number of persons, however, have been buried in the ancient graveyard since the members of the society in a measure abandoned it. Such families as the Waddingtons, Hancocks, Carlls,

and a few others were desirous to be laid with their ancestors. The principal families that were members of Alloways Creek Meeting at the time alluded to were the Whites, Bradways, Denns, Wares, Chamblesses, Oakfords, Wades, Danielses, Hancocks, Stretches, Barbers, and several others. Friends continued to hold their meetings in the house built on the Ware property until the year 1756. In 1753 William Hancock deeded a lot of ground to the members of Alloways Creek Particular Meeting for a meeting-house site, as it was a more convenient location. The house was built at two different periods of time, the oldest portion in 1756, the new, as it is called, in 1784.'

"Among prominent speakers in the Friends' Meeting in Lower Alloways Creek was James Daniels, who made a tour of Europe, and was regarded as a man of uncommon ability and unquestioned piety. Edward Bradway and Anna Bradway, his wife, were speakers of note. The name of Rachel Hancock will not soon be forgotten. The present (1883) speaker, a woman of exceptional brilliancy of thought, noted for the beauty and force of her language, is Mary Bradway, a sister of Thomas Shourds. The membership of this society has fallen off considerably during late years, and does not now number more than thirty-five."

The Meeting House of Alloways Creek stands by the roadside at Hancock's Bridge surrounded by limited grounds. In front of it is a row of famous stately buttonwood trees, one of which extends its broad branches completely across the public highway, and others equally handsome, at the extremities of the grounds, make the situation of the Meeting House distinctly beautiful and attractive to the eye.

The Burial Ground belonging to Alloways Creek Meeting was purchased about 1780, and is located about a mile distant from the Meeting House, near the village of Harmersville. Though neither large nor well filled with memorial stones, this graveyard is kept within the bounds of Quaker simplicity and is almost unique by reason of its profusion of trailing periwinkle (Vinca minor) which completely covers the yard, the graves, and the grass-grown pathway, poetically spreading over the silent sleepers a verdant mantle bespangled with a myriad of little blue stars. Not many different names are to be read on the headstones, but of these the majority are of the Bradways and Foggs. Others are of the families of Hancock, Smith, Ridgway, Powell, Waddington, Welch, Shourds and Allen. Mary Bradway, who had lived near Hancock's Bridge and was a minister of the Alloways Creek Friends' Meeting, was buried here. Near her grave is her brother's marked by a stone bearing this inscription, "Thomas M. Shourds Born 6mo. 29, 1838 Died 8mo 23, 1912." During his life-time he was an authority on Quaker history.*

*NOTE. The writer of this note feels that the above statement concerning Thomas M. Shourds is not reliable. Though Mary Bradway's brother was, as stated, Thomas Shourds, and was interred in this cemetery, the birth date of Thomas M. Shourds most decidedly places him of a younger generation.

The writer of these sketches of Friends' Meeting Houses and Meetings made several visits to Alloways Creek, being taken there by Rena Bond Bacon of Bridgeton, N.J. On one of those visits, July 8th, 1932, he went to the old unused and neglected graveyard of Old Alloways Creek where the first Meeting House was located. The location is on the north side of the Creek about a mile north of the bridge crossing the stream at Hancock's Bridge, and near a quarter of a mile eastwatd of the Salem Road,

directly on the bank of the river, which at this point is quite wide. There are several marked graves in this very old cemetery, a few, like that of Priscilla Waddington's, being of comparatively recent date, but all much overgrown with grass grown tall, wild weeds and uncontrolled vines, and shaded by a small grove of shade trees. All along the river bank is a rank growth of trumpet-vine, which, in a full bloom with its showy blossoms, makes the spot where so many of the early pioneers of the southwest New Jersey Quakers rest, beautiful, in spite of the general aspect of decay and neglect manifested in the Old Alloways Creek Graveyard.

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ALLOWAYSTOWN.

Meeting originally called Thompson's Bridge.
Meeting established about.....1683.
Burial Ground established.....1684.
Meeting discontinued about.....1800.
Meeting House demolished about.....1810.
Location.....Alloways, Salem Co., N.J.

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Alloways Creek flows through the townships of Alloways, both Upper and Lower, has a basin which is entirely within the bounds of Salem County, New Jersey, and is navigable as far as Alloweystown, now called Alloways in the year 1929, a hamlet that is six miles east of Salem, midway between that city and Woodstown to the northeast of it. The creek, a tributary of the Delaware River into which it empties a few miles below Hancock's Bridge, derives its name, like the townships, from an Indian chieftain named Alloways, who lived in that region at the time of John Fenwick's arrival in West New Jersey in 1675. In the "History of Salem County" by Charles E. Sheppard, is the following note concerning Alloweystown:-

"The principal village in Upper Alloways Creek township, is Alloways, situated on Alloways Creek, in the western part. The original name of this locality was Thompson's Bridge, an appellation which it received in honor of Benjamin Thompson, who at one time owned most of the land in the vicinity. It later came to be known as Alloweystown, a name it bore until June 1, 1882, when it was contracted to Alloways."

While it was still known as Alloweystown, it, for many years, was the location of one of the early Friends' Meetings in southern New Jersey, and it still has one of the oldest of the many burial grounds of the Society of Friends. Its Meeting House is gone, but the old cemetery which was opened as the first burial place in the township in 1684, still remains.

Of the Friends' Meeting at Alloweystown, Thomas Shourds wrote, a-

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Data from Joseph Sickler, 1mo 13, 1952.

Alloweystown "Quaker burial ground is ... west of Alloway on the road to Penton and Salem, while the one Mr. Matlack calls 'our Quaker' ground is due north on an entirely different road. The one he mentions has several names, Public, Strongers, Methodist Annex, Town Graveyard, Community Cemetery, etc. It is supported by private funds and the Methodist Church nearby helps out."

"J.S. Sickler. History of Salem. 1937.

T. Shourds. History of Fenwicks Colony. 1876. Page 400.

Cushing and Sheppard. History of Salem. 1883."

bout 1859, or previous to that date:- "In the beginning of the last century there was a Friends' meeting established at Thompson's Bridge, now known as Alloweystown, which was attended by a number of highly respectable families,- the Thompsons, Oakfords, Hoggs, Craigs, and others; but there are only three families of Friends residing there at this time who attend Salem Meeting."

The Alloweystown Meeting House disappeared from the place about 1809, as the following extracts from Salem Monthly Meeting minutes seem to indicate:- "At a monthly meeting of Friends, held at Salem, N.J., the 27th of Eleventh month, 1809. The meeting house at the head of Alloways Creek belonging to this meeting having become unnecessary and useless in consequence of the decrease of Friends in that neighborhood by deaths, removals, etc., and Friends of Upper Pennsneck informing they were desirous of enlarging their meeting house, and that they apprehend the frame, etc., of said house at Alloways Creek would be useful to them, on considering the subject it appeared the united sense of the meeting that Friends of Upper Pennsneck be at liberty to remove all or such parts as they may think useful to them,with the stove, benches, etc., belonging thereto.

"And as the lot of land where said house stood is the property of this meeting, William Nicholson, Jr., and Samuel Allen are appointed to have the care thereof and keep the fence around the graveyard in repair and report to the meeting as occasions may require."

The small Meeting House of Alloweystown "originally stood nearby the Friends' ancient burying Ground at Alloway." It was removed to Pedricktown about 1809 or 1810.

Another minute of Salem Monthly Meeting made twelve years before the removal of the Alloweystown Meeting House, is somewhat unique:-

"4. 24. 1797. A committee was appointed to see that the corners of the lot at the Head of Alloways Creek are fixed in a way to remain to posterity."

A visit to the old place of burial at Alloways in June, 1929, reveals a deplorable picture of neglect. A good-sized oblong-shaped graveyard with one main avenue extending the full length of the ground in the middle, is almost completely overgrown with locust saplings, tall weeds and unseemly briars, so dense and closely intertwined as to completely hide many of the memorial stones marking the resting places of the silent dead. Here and there stone can be seen peering out from the green growth surrounding them: some are unlettered, others marked with initials only; occasionally big stones lean over sunken graves ready to pitch forward into cavities several inches in depth. Near the entrance to the yard the wild growth is partially cleared away, but the dilapidated fence stretching only half the length of the fronting, has a gate that is useless with its one post holding it to its place. Some of the family surnames to be read in the cemetery are,- Atkinson, Bee, Drummond, Ferguson, Hancock, Haverly, Long, Roork, Shedner, Smick, Townsend and Wentzel, and of the dates, all seem to postdate 1800. None seem to have any connection with the Society of Friends, but the yard is now used by the community surrounding Alloways. A few rude unlettered headstones are visible and doubtless there may be many more completely ob-

See slip attached

scured by the over-spreading over-growth of wild plants. This old Burial Ground is just outside of the village of Alloways to the left of the road on the way to Shirley and Elmer.

NOTE. Through the courtesy of Mrs. Rena Bond Bacon of Bridgeton, N.J., on July 8th, 1932, a second visit was made by the compiler of these historical notes concerning Friends' Meeting localities of the Past and Present, to Alloways. The visit was more satisfactory than the previous one, and it was seen, that, during the intervening period of time, some attention had been given to the cemetery, where, much of the superfluous growth of weeds and saplings had been cleared away, so the place looked neater and greatly improved.

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CAPE MAY POINT.

Indulged Meeting settled.....1885.
Meeting held only in the...Summer Season.
Meeting discontinued.....1905.
Location at Hilliard Cottage on the very extreme of Cape May Point.

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It was reported to Philadelphia Yearly Meeting of Hicksite Friends in the spring of 1886, by Salem Quarterly Meeting, that an indulged meeting had been established at Cape May Point, New Jersey, by permission of Salem Quarterly Meeting. This meeting was held "during the summer on the first day of the week, at 10.30 A.M. at the cottage of Thomas T. Hilliard, Cape May Point." Again, in 1887, it was reported to the Yearly Meeting that the meetings at Cape May Point were held from the Seventh Month to the Tenth Month.

These meetings continued year after year, attended by the transient summer visitors (Friends) at the popular seaside resort. The following clipping from the Friends' Intelligencer, Eighth Month 14, 1897, indicates the meeting was kept up at least a dozen years or more:- "On a high piece of ground overlooking the meeting of bay and ocean, stands the cottage of Thomas Hilliard, at Cape May Point, where Friends have met in summers past, and still meet to worship God. The roar of the surf in Nature's grand harmony, is given freely for their benefit, and from the window only a green osage-orange hedge seems to stand between the cottage and the blending waters. Far off across the space of sea and bay, Cape Henlopen can plainly be seen through a glass, a white line of sand stretching along the horizon, and by moving the glass a little the Breakwater is seen, standing like a mother hen protecting her flock of chickens, the little fishing sloops. Last First-day the sky gave its deepest blue, the sea its warmest greeting, we fancied as we attended for the first time this meeting of ten or twelve gathered together 'in His name', and listened to an original reading by a young woman Friend, and a few

words by an elderly man Friend. Gone from the little circle on earth to the greater circle in Heaven, is the one wont to lead in these meetings, and as we shook hands a dear, old Friend spoke of her and of the great loss to the meeting that Hannah Hilliard's death had been."

The following is the earliest minute of the Monthly Meeting respecting Cape May Point:- "Salem Monthly Meeting of Friends held 6mo. 2, 1886. Information having been received that it was the sense of our last Quarterly Meeting held at Woodstown, that the indulged meeting at Cape May Point should be under the control of Salem Mo. Mtg. of Friends, David B. Bullock, Wm. T. Hilliard and John R. Zerns are appointed to have the care of said meeting, during the summer, which is to convene on the first First-day of the 7mo. next and to continue three months, and at the end of which time the Committee will report to this meeting."

The appointments and reports were regularly made until 1905 after which Cape May Point Meeting was discontinued.

The Hilliard Cottage between the bay and the ocean on the extreme end of Cape May Point, where the Friends' meetings were held during the summer time of twenty consecutive years, is, in 1930, in possession of the Hilliard family no longer. It is now owned by Professor Richards of the University of Pennsylvania, whose fancy of prohibiting the use of a lawnmower or shears, has given the property the general aspect of sad neglect and decay. The stern and persistent approach of the rough breakers, though warded off by a long line of piling, is rapidly wearing out the sandy foundation of the house, which is still kept in its Quaker dress of blue-gray trimmed with white. The absence of a lawn, where there is ample space for one, a space now occupied by a neglected growth of rough lengthy sea-grasses, intermingled with woodbine, honeysuckle, and prickly pear, is very noticeable to the visitor, who, nevertheless, admires the beauty of the wild roses peeping out amidst the unkempt foliage of the hedge by the sidewalk on Ocean Avenue, at the far limits of which the cottage stands. Cape May Point is about two miles distant from the city of Cape May, the popular seaside resort of many by-gone years.

CHESTNUT RIDGE.

A Meeting held in Chestnut Ridge Schoolhouse.
Meeting established by indulgence.....1800.
Meeting discontinued.....1818.
Location at.....Cross Keys, N. J.

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The Friends' Meeting at Chestnut Ridgem Gloucester County, New Jersey, was one of short duration. It was an Indulged Meeting under the care of Woodbury Monthly Meeting, convened in a school-house, and was in existence seventeen years, from the close of 1800 to the close

of 1817, during which the Monthly Meeting's permission was asked and regularly renewed, usually every six months, until Twelfth Month 11, 1810, when it was sufficiently prosperous to warrant the asking for a continuance of twelve months at a time. Upon the granting of each request, once excepted, a committee was appointed to attend the meetings and during the time of its existence the following fifty-seven members of Woodbury Monthly Meeting served variously on the committees:-

1.	William Lippincott	12 times.	30.	Zaccheus Test	3 times.
2.	Paul Cooper	11 "	31.	Samuel Tonkin	3 "
3.	Isaac Collins	10 "	32.	Asher Brown	2 "
4.	John Tatum Jr.	10 "	33.	Benjamin Cloud	2 "
5.	Joseph Clement	9 "	34.	David Cooper	2 "
6.	Joshua Lord	9 "	35.	William Cooper	2 "
7.	Biddle Reeves	9 "	36.	Joseph Jennings	2 "
8.	James Cooper	8 "	37.	John Sharp	2 "
9.	Josiah Stokes	8 "	38.	Samuel Webster Jr.	2 "
10.	Isaac Ballinger	7 "	39.	William White	2 "
11.	Jonathan Brown	6 "	40.	William Wood	2 "
12.	David Ward	6 "	41.	Anthony Allen	1 "
13.	Amos Collins	5 "	42.	Ira Allen	1 "
14.	Jacob Haines	5 "	43.	William Barten	1 "
15.	Phineas Lord	5 "	44.	Job Eldridge	1 "
16.	Joseph Reeves	5 "	45.	William Eldridge Jr.	1 "
17.	George Ward	5 "	46.	William Howey	1 "
18.	Thomas Clark	4 "	47.	John Jess	1 "
19.	William Haines	4 "	48.	Isaac Jones	1 "
20.	Samuel Mickle Jr.	4 "	49.	Samuel Lippincott	1 "
21.	Benjamin Rulon	4 "	50.	Samuel B. Lippincott	1 "
22.	James Saunders	4 "	51.	George Mickle	1 "
23.	William Beckett	3 "	52.	Job Packer	1 "
24.	Thomas Carpenter	3 "	53.	Samuel Paul	1 "
25.	George Craft	3 "	54.	Henry Rulon	1 "
26.	James Davis	3 "	55.	Josiah Tatum	1 "
27.	Isaac Kay	3 "	56.	Isaiah Ward	1 "
28.	Thomas Saunders	3 "	57.	Samuel Webster	1 "
29.	Stephen Simms	3 "			

The following extracts from the minutes of Woodbury Monthly Meeting detail the foregoing synopsis of the story of Chestnut Ridge Indulged Meeting.

11th Mo. 11, 1800. "The Preparative Meeting of Woodbury reports that Isaac Collins, Amos Collins and John Collins requests permission to hold a meeting for Divine Worship in their School House at Chestnut Ridge on the 1st day in every month for six months on trial. Which the meeting taking into sound consideration and the minds of many Friends being exprest it appeared the sense of the meeting that the request should be granted. The first meeting to be held on the first 1st Day in the 12th month next, to begin at the 11th hour; and Joseph Clement, Paul Cooper, Thomas Saunders, Jonathan Brown, Isaac Jones, John Tatum Junr., Biddle reeves and Samuel Mickle Junr. are appointed to sit with them during the term, and report at the expiration thereof."

5th Month 12, 1801. "The committee appointed in the 11th Mo. last to attend the first Day Meeting held at Chestnut Ridge once a month for 6 months on trial report that the Meetings were held to good satisfaction. And Isaac Collins on behalf of the Members constituting that Meeting requests permission to continue said Meeting (in the manner as heretofore held) 6 months longer on trial; which was united with; and Joseph Clement, Thomas Saunders, David Ward, Asher Brown, Joshua Lord, James Cooper, William White, James Saunders, and Jonathan Brown are appointed to sit with them during the term, and report to the Meeting at the expiration thereof."

5th Mo. 11, 1802. "The Committee appointed to attend the Meetings at Chestnut Ridge reported they were held to a good degree of satisfaction. Amos Collins requested permission for the Meeting to be held twice in each month for 6 months longer; it was the sense of the Meeting that it be continued once a month for 6 months longer; and John Tatum Junr., Joshua Lord, James Cooper, Phineas Lord, Zaccheus Test and Joseph Clement are appointed to attend during the term."

11th Mo. 9, 1802. "The Committee appointed to attend the Meetings held at Chestnut Ridge report they were held to good satisfaction.....Request was made on behalf of the Meeting held at Chestnut Ridge for liberty to hold two meetings in each month for six months longer, viz. on the first & third first Days thereof; which was united with; Joseph Reeves, Zaccheus Test, Paul Cooper, Josiah Stokes, Asher Brown, Isaac Ballinger, Samuel Mickle Junr., David Ward & William Wood were app'td to attend."

12th Mo. 11, 1804. "The members constituting the Meeting held at Chestnut Ridge by Isaac Collins requested permission to hold a meeting once in each week in future....it appeared the most prevailing sense that the said Meeting should be held as heretofore for 6 months longer; Paul Cooper, David Ward, Phineas Lord, Samuel Webster Jr., Joshua Lord, Biddle Reeves, Joseph Reeves, William Wood, Samuel Tonkin & William Beckett were appointed to attend."

6th Mo. 11, 1805. "Isaac Collins on behalf of the Meeting (at Chestnut Ridge) requested permission to have a meeting at that place on the first day of each week six months longer....the meeting united in granting their request; and James Cooper, David Ward, Benjamin Rulon, John Tatum Jr., Josiah Stokes, Samuel Tonkin, James Saunders, Jonathan Brown, William Lippincott and William Haines were appointed to attend."

6th Mo. 6th, 1806. "Isaac Collins on behalf of the members constituting the meeting at Chestnut Ridge requested a continuation of that meeting six months longer, with permission to hold a meeting for worship on fourth day of each week except the weeks in which the preparative meetings and monthly meetings of Woodbury are held; the meeting united in granting their request; said meeting to begin at the eleventh hour, and Joseph Reeves, Anthony Allen, James Cooper, John Tatum Jr., Josiah Stokes, George Ward, Samuel Webster Jr., William Lippincott, William Beckett and Biddle Reeves were appointed to attend."

6th Mo. 9, 1807. "Isaac Collins on behalf of members constituting the meeting held at Chestnut Ridge requested that meeting may be continued six months longer with the addition of a meeting on the 4th day in the weeks of which the preparative and monthly meetings of Woodbury are held which was united with, and the following Friends were appointed to have it under their care. viz. Joseph Clement, James Cooper, Josiah Stokes,

Biddle Reeves, Benjamin Cloud, Isaac Bellinger, William Lippincott and William Beckett."

12th Mo. 11, 1810. "Isaac Collins on behalf of the members constituting that meeting (at Chestnut Ridge) requested permission to continue that meeting twelve months longer which was concurred with.....Isaac Collins and Amos Collins were appointed to attend."

1st Mo. 5th, 1815. "Isaac Collins in behalf of the members constituting the meeting held at Chestnut Ridge request the continuance of that meeting one year more....with which this meeting unites, Biddle Reeves, John Tatum Jr., Samuel Webster, James Davis, Joshua Lord, Saml. Lippincott, Jacob Haines, Isaac Collins, William Lippincott & Thos. Clark were appointed to attend."

1st Mo. 4, 1816. "Permission was given to continue that meeting (at Chestnut Ridge) three months longer under the care of the same committee."

4th Mo. 10, 1817. "Permition was given to continue said meeting (at Chestnut Ridge) six months longer.....John Tatum Jr., William Lippincott, George Mickle, Thos. Clark, Isaac Kay, Joshua Lord, George Ward, James Davis, Josiah Tatum, Isaac Collins, & Stephen Simms were appointed to have the same under their care."

This was the last committee appointed by Woodbury Monthly Meeting for Chestnut Ridge; the Meeting evidently was perceptibly on the decline, and the next minute was brief and no committee was appointed to have the Meeting in charge.

10th Mo. 9, 1817. "Isaac Collins on behalf of the meeting at Chestnut Ridge, requested the continuation of that meeting three months longer which this meeting granted."

1st Mo. 8, 1818. "Isaac Collins on behalf of the committee appointed to attend the meetings at Chestnut Ridge reported....taking into view the smallness of their numbers, some having dec'd others removed....it is the sense of the meeting to discontinue them."

Such is the story of Chestnut Ridge Friends' Meeting as culled from the minutes of Woodbury Monthly Meeting. Isaac Collins's name occurs in the first mention of the Meeting, for he was primarily instrumental in its organization, and his name occurs in the last minute, for his judgment was used in having the Meeting "laid down". Isaac Collins, born 9th Mo. 17, 1742 (O.S.), died 4th Mo. 21, 1826, was married twice, first to Sarah, daughter of John and Elizabeth Collins; second to Kezia, daughter of Job and Elizabeth Kinsey. In the "History of Gloucester County, N.J.," published in 1883, it is stated that Isaac Collins in 1800 built the pioneer saw-mill at Turnersville in Washington Township, later known as Prosser's Mill. According to Samuel Mickle's diary, Isaac Collins was buried at Woodbury, N.J.

But Chestnut Ridge's story is not finished by the foregoing extracts. It was a Meeting without either a Meeting House or a Graveyard, and as it ceased to convene after 1818 the passage of over a century to the present time, 1929, has nearly obliterated all knowledge of the actual location of the Meeting. Using Isaac Collins's name and his saw-mill at Turnersville as a basis of search for Chestnut Ridge, a name of such minor importance as not to be found on the county maps or in the state gazetteers, a visit to Turnersville and Cross Keys nearby, unveils some interesting facts to the antiquary, but the visitor returns from the locality feeling there is little left but the ground itself to identify the little Friends' Meeting

once held there. There are several bearing the Collins name living near Cross Keys, but the present generation seem to know but little of their ancestry as connected with the pioneers of the Chestnut Ridge Meeting.

The old saw-mill, about a mile below Turnersville, built in 1800 has not been used since 1890, and the last pile of logs brought to it, laid untouched and rotted away alongside of the old frame mill. So said Albert Williams, one of the oldest villagers of Turnersville. Very meager remains of the frame-work of the saw-mill are now to be found amid the luxuriant upgrowth of wild saplings surrounding the choked-up mill-race in close proximity to Big Timber Creek. Even the mill road branching from the public highway has become nothing more than a mere field road.

The little village of Cross Keys in the center of which six diverging roads branch out to as many important towns, Blackwood, Berlin, Williamstown, Glassboro, Hurfville and Clayton, is about ten miles from Woodbury towards the southeast. A short ways from the intersection of the roads, on the highway leading to Hurfville and Woodbury, is the little closed frame school-house bearing in the front gable a wooden tablet notifying, in painted lettering nearly worn away by time and weather, that the building is the "Chestnut Ridge Dist. School 1875." The shutters are now closed, the vestibule door is pad-locked, the neat school-house yard is a pasture ground, and in the foreground by the roadside are the recumbent trunks of two or three large trees. This house locates the Chestnut Ridge Friends' Meeting; traditions of its existence appear to be harbored in the minds of some of the older inhabitants of the neighborhood, but it is not probable this is the original building in which Friends held their meetings, yet it is possible for it to have been remodeled or rebuilt from the original. A little beyond the school-house is an old Collins Homestead that has been in the family for several generations.

In Barber and Howe's "Historical Collections of New Jersey," 1844, is the following note containing a brief reference to Chestnut Ridge:- "Cross Keys, 3 miles NE of Williamstown, is a well-known tavern and post-office, among the pines, where six roads corner. A house of entertainment has been kept there for about sixty years. Chestnut Ridge and Union Cross Roads each contain one or more dwellings."

GREENWICH.

Meeting organized before.....1687.
First Meeting House built about.....1687.
Preparative Meeting established.....1694.
Monthly Meeting established.....1776.
Present Meeting House built about.....1779.
Hicksite Meeting House built.....1857.
Location.....Greenwich, N.J.

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The little village of Greenwich, Cumberland County, New Jersey, located on Cohansey Creek, the same little village in which the "Jersey Tea Party" in 1774 burnt the cargo of obnoxious tea which the captain of the Greyhound had landed there, has two Friends' Meeting Houses. But the older of them, dating probably from 1770 or 1779, belonging to the Orthodox branch of the Society, is now closed from lack of resident membership, and the other, built by the Hicksites and located near a mile distant, not far from the village of Othello, or "Head of Greenwich", is not a large meeting. It was built in 1857, the date plainly to be seen in the western gable, and has a little Burial Ground close to it at the back of the House. The new graveyard belonging to the Orthodox Meeting is midway between Greenwich and the Hicksite Meeting House; it is but a small enclosure, wherein only a few memorial stones are to be seen, those chiefly noticed marking the graves of members of the Bacon family, a family name intimately associated with both the Meeting and the settlement of Greenwich. The larger and older Meeting House is on the principal street of the village, near one end of it, and is a prominent landmark, well surrounded by venerable trees. Its very appearance tells the story of a large community of Friends whom time has scattered and diminished until it has outlived them all.

Greenwich, sometimes called Lower Greenwich, is a Monthly Meeting reporting to Salem Quarterly Meeting of Hicksite Friends. As a Monthly Meeting it dates from 1770, when, according to Thomas Shourds, it was established by the "preparative meetings of Greenwich and Alloways Creek uniting, to be held alternately. Before that time the members of both meetings belonged to Salem Monthly Meeting."

The following concise history of Greenwich Friends' Meeting is told in the "History of Cumberland County" by Thomas Cushing M.D. and Charles E. Sheppard Esq., 1883:-

"The Friends' Meeting at Greenwich was established at an early period in the settlement of the colony. Mark Reeve, William Bacon, James Duncan, and others applied to Salem Monthly Meeting for assistance in building a meeting-house. Previous to that time meetings were held at private houses. By Deed Book No. 5 of Salem County records, in the Secretary of State's office at Trenton, we learn that Joseph Browne of town of Greenwich, sold to Charles Bagley, reciting, 'Whereas, Mark Reeve, of Cesarea River, yeoman, by deed of Dec. 4, 1686, sold to Joseph Browne 16 acres in Greenwich now he sells to Charles Bagley a lot 50 feet on the street and 55 feet deep, for the only use, service, & purpose of a Meeting-House & graveyard for those people in scorn called Quakers', between 'ye now dwelling-house of ye sd Joseph Browne & his now Barne.' Members of Greenwich Meeting, with the assistance of Salem Monthly Meeting, built a meeting-house soon after. It stood where the present meeting-house is located, near the Cohansey, for the purpose of accommodating the Friends that resided on the south side of the river, in Fairfield township. Greenwich Meeting, in the forepart of the last century, increased largely in the number of its members, so much so that it was deemed necessary to build a larger house for their accommodation, and there was a substantial brick house erected on or near where the old log house formerly stood. It was what is termed an 'Indulged Meeting,' or meeting for worship only, being under the care of Salem Meeting, and continued so until 1770, when this and the meeting at Alloways Creek were united and formed one Monthly Meeting, to be held alternately at each place. The influential persons and their families

that were members of Greenwich Particular Meeting during the middle and latter part of the eighteenth century were the Reeves, Davises, Millers, Woods, Sheppards, Tests, Bricks, Dennises, Harmers, Bacons, Stewarts, and several others. Several of those mentioned were conspicuous men in the generation in which they lived. At the time of the great division of the society in 1827 into the two parts called Orthodox and Hicksites, the former, being the most considerable in number, retained the old building, where they still worship (1883:) The other party built a small meeting-house near the Head of Greenwich. From death, emigration, and attaching themselves to other denominations the Friends in the neighborhood are now very few in number. The number of Friends that settled at Greenwich or elsewhere in the county was never very large. A Friends' meeting-house still remains at Port Elizabeth, built in 1800, but the society is now quite extinct."

As a Preparative Meeting Greenwich has existed since 1694 under Salem Monthly Meeting. As a Monthly Meeting a part of its business was to look after educational affairs. Quoting from Thomas Woody's "Quaker Education in New Jersey," 1923, we ascertain that "In 1790, 'agreeable to the advice of the Yearly Meeting' a committee was appointed to consider education and report what 'may appear most expedient for the occasion.'" Evidently very little was done. "In 1828 regarding schools, it is reported, 'We have one of the description....', but in February 1831 it was 'at present vacant.' Later in the year (December) the committee reported: 'We have one school under the care of the Preparative Meeting taught by a member, another taught by two females, members of society, though not under care of the Meeting.'" From 1828 onward Greenwich sometimes reported having a school, more frequently was without, and the final affirmative report of having a Friends' School was in 1885.

The old Meeting House in Greenwich is said to have been built in 1779 but the eastern end is a later addition. By the House are two graveyards, one called the Sheppard Lot, but neither of them has any memorial stones. The wall in front of the yard, next to the street, was built of stone which came as ballast on sea-faring vessels to the port of Greenwich.

A short distance beyond the Hicksite Meeting House at Head of Greenwich, on the opposite side of the road and nearer to the present village of Othello, is an old frame dwelling-house, which, previous to the erection of the Meeting House in 1857, had been the former Meeting House of the Hicksites, and also served for their school-house from time to time. Tradition asserts that in it Cumberland County held its first Court sessions, but this assertion is hardly reliable, for, though Historians say "the court sat in the meeting-house," this building was not a "meeting-house" until after 1827. More probably the building referred to was the early log Meeting House in Greenwich village.

The compiler of these "Historical Sketches" was taken several times to the Greenwich Friends' Meeting locality by Rena Bond Bacon of Bridgeton, New Jersey. Three of those visits were made, July 8, 1928, April 29, 1929, and on May 5, 1931.

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MAURICE RIVER.

Frequently called Port Elizabeth Meeting from the location of the Meeting.
Meeting House built.....1800.
Meeting established.....1804.
Monthly Meeting established.....1804.
Meeting discontinued.....1855.
Pocation.....Port Elizabeth, N.J.

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Maurice River Meeting was a constituent of Salem Quarter of Philadelphia Yearly Meeting of Hicksite Friends. As a Monthly Meeting it was established in 1804. Thomas Shourds gave the date as 1805, but the minutes of the meeting began in 1804. Its Monthly Meeting was composed of the Preparative Meetings of Maurice River and Cape May.

This Meeting derived its name from the township of Maurice River in Cumberland County, New Jersey, but it was quite as frequently designated by the name of the village, Port Elizabeth, in which the Meeting House was situated.

"Port Elizabeth," quoting from Charles E. Sheppard's "History of Cumberland County," "is situated on Manamuskin Creek, about half a mile east of Maurice River and six miles south of Millville. The site of this town was a part of Bartlett's ten thousand acre survey, which afterwards became John Scott's. He sold the portion of it, where Port Elizabeth stands, to John Purple about 1720, who sold it to John Bell, who kept a tavern there in 1740. Bell sold it in 1771 to Elizabeth Bodely, who laid out the town previous to 1785. It received its name in honor of her. A dam was erected across the Manamuskin, near its mouth, previous to 1782, in which year a law was passed authorizing it.....Port Elizabeth was relatively a place of much more importance in the latter part of the last and the early part of this (nineteenth) century than of later years."

The same authority places the date of the erection of the Friends' Meeting House in 1800, four years before the establishment of the Monthly Meeting. This Meeting was never very large and it was discontinued in 1855 as the following extract from the minutes of Philadelphia Yearly Meeting indicates:- "1855.- Maurice River Preparative and Monthly Meetings, have at their own request been discontinued, and the members attached to Greenwich Monthly Meeting."

The records of Maurice River Meeting were preserved in the fire-proof of the Pilesgrove Meeting House in Woodstown, New Jersey, where they remain in 1937.

The Meeting House at Port Elizabeth stood a long while after the meetings were discontinued, was still standing in 1883, when Sheppard's history of the county was published, but it was then in a very dilapidated condition, and has since then been torn down a long time before the present year, 1937.

The Quaker Burial Ground at Port Elizabeth is located on the right of the road leading to Millville, a short distance beyond the bridge spanning the Manamuskin Creek. On three sides it is inclosed by a low stone wall with ragged capping, just newly built. The Meeting House was near the mid-

dle of the grounds, standing just back of two trees growing a little ways beyond the gate of entrance. There are a goodly number of memorial stones in the yard on which are seen the family names of Buzby, Fox, Jones, Lore, Madden, Marshall, Millard, Mulford, Murphy, Otterson, Parvin, Shropshire, Stanger, Tucker and others, the inscriptions being mostly in Quaker style. Some stones are unlettered. Among the oldest inscriptions are "H. S.1811", "E.B. 1816", "Deceased Hannah Marshall 16th day of June 1817", "Deceased Ann Stanger on the 15th day of Feb. 1815", and one, much later, "Albert R. Parvin born 7th 7th Mo. 1818 died 6th 1st mo. 1849." The stone of this last mentioned record is soft and time and weather have almost obliterated the carving.

The older graves are found on the right and at the back of the yard. There is a noticeable growth of wild cactus, the Common Prickly Pear (Opuntia vulgaris) spread generally over this cemetery, which, with young sassafras and low running briars, gives a neglected look to the place. But the Port Elizabeth Burial Ground in 1929 is receiving the attention of Salem Quarterly Meeting, or of individual interested members, and is in a fair way for becoming set in better order and fashion. The new wall was built in 1928, and it is asserted by citizens of Salem that the Meeting House which formerly stood in the graveyard, was taken down about 1886.

Later research at Port Elizabeth in 1930, provides the information that the stone inscribed "E. B. 1816" was placed there at the head of the grave and in memory of Elizabeth Bodely, the person from whom the village was named. She donated the land for the Meeting House and Friends' Burial Ground. The Meeting House was sold, the purchaser, it is said, using it for fire-wood. It was a small frame building, one story in height, with two doors side by side at the front opening to the assembly rooms, one for men and the other for women, on either side of the dividing partition, which extended from between the doors directly to the back of the house between the facing-benches where the ministers and elders sat. There is a photograph of this Meeting House preserved in the Library in Roberts Hall at Haverford College, Haverford, Pa.

The compiler of these "Historical Sketches" was taken to Port Elizabeth on June 15, 1929, to visit the Maurice River Meeting locality, by Rena Bond Bacon of Bridgeton, N. J. On May 30, 1930, a second visit was made to the same place in company with Parry Paul and his two sisters of Moorestown, N.J. On this second visit, the grave of William M. Paul was found near the center of the graveyard. It was marked simply "W. M. P. 1850." He was the grandfather of Parry Paul and also an uncle to the compiler of these notes.

**See Addenda, P. 585, for further note.

MULLICA HILL.

Originally officially called Woolwich.
Meeting organized.....1797.
Meeting established.....1800.

Preparative Meeting established....1800.
Meeting House erected.....1808.
Monthly Meeting established.....1929.
Name changed to Mullica Hill.....1929.
Location.....Mullica Hill, N.J.

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The Woolwich Friends' Meeting House, usually called Mullica Hill, the name of the village in which it is located, has the date of its erection, 1808, in its eastern gable. It is situated at the summit of a slight rise of ground, pleasantly ornamented with a thin grove of shade trees, and faces its carefully kept Burial Ground in which rest the mortal remains of many members of the Allen, Gauntt, Rulon, Haines, Iredell, Borton and other Friends' families of the neighborhood.

The land occupied by the graveyard was obtained by a deed dated Seventh Month 10th, 1779, from Jacob Spicer. It may have been used for the interment of the dead before 1790, but, as there are no records of the early burials it is not positively known who was the first person buried there, nor the time. A few of the oldest memorial stones have initials but no dates on them, and the oldest date to be seen is 1792.

Woolwich Meeting derives its name from the name of the township wherein it is located. It is a Preparative Meeting belonging to Pilesgrove Monthly Meeting, and to Salem Quarter of the Philadelphia Yearly Meeting of Hicksite Friends. It celebrated its Centennial Anniversary as a Friends' Meeting on Eleventh Month 10th, 1897. In a paper prepared for that occasion by Job S. Haines of Mickleton, N.J., it is stated:- "The first record that we find of a proposition to establish a meeting at Mullica Hill appears Eighth Month 15th, 1797, and the first meeting was held on the first First-day in Eleventh Month, 1797. The meeting was finally established by approval of the monthly meetings, obtained Eighth Month 12th, 1800, and by that of the quarterly meeting, Eleventh Month 17th, 1800, under the title of Woolwich Preparative Meeting, the first one of which was held in Twelfth Month, 1800."

This statement was deduced from a series of minutes found in the Woodbury Monthly Meeting records, the first of which was as follows:- "At Woodbury Monthly Meeting, held Eighth Month 15th, 1797, the Overseers were all present and reported business from both (Preparative) meetings. The Preparative Meeting of Upper Greenwich reports some Friends of that meeting residing near the school house at Mullica's Hill, are desirous of holding religious First-day and week-day meetings in that house on trial, they having a prospect of some Friends near them — within the compass of the monthly meeting of Pilesgrove, to join them; which, being solidly considered and the sense of many Friends weightily expressed, is deferred to next meeting for further consideration."

At the "next meeting" this request was granted for four months' trial, after which it was again extended, and finally Salem Quarterly Meeting, held at Salem, Eleventh Month 17th, 1800, made the following conclusive minute:- "The Committee appointed at the last meeting to attend the meeting at Mullica Hill reported they had most of them attended and sat with Friends there, and were united in judgment that it may be seasonable for this meeting to grant their request, and that they may be a branch of Pilesgrove Monthly

Meeting. The proposal being now solidly considered, it is the sense of this meeting that a meeting for worship be established there on First and Fourth-days of the week at the eleventh hour, excepting on Fourth-day of the week in which the monthly meeting of Pilesgrove is held, and a preparative meeting to be held there at the close of the meeting for worship on the Fourth-day of the week preceding the monthly meeting of Pilesgrove, and to be a branch or part of that monthly meeting and to be denominated Woolwich Preparative Meeting. The first preparative meeting to be held on the Fourth-day of the week preceding the monthly meeting at Pilesgrove, in the Twelfth Month next, and the following Friends are appointed to attend the same, viz: Paul Cooper, John Tatum, Jos. Reeve, Barzilla Jeffries, Wm. Murphy and Benj. Reeve."

Salem Quarterly Meeting,
Held Second Month 16th, 1801.

"One of the members of the committee appointed to attend the opening of the meeting at Mullica Hill reported they had most of them attended, and that the meeting was held agreeably to appointment.

John Redman, Clerk.
John Tatum, Assistant Clerk."

Although the meeting at Mullica Hill originated in 1797 and Woolwich Preparative Meeting was established in 1800, the Meeting House was not erected until 1808.

The Meeting House with its spacious grounds at Mullica Hill is located on the outskirts of the town at the forks of the road and next to the branch leading to Woodstown. The graveyard, well filled with the remains of families of the township and surrounding districts of Gloucester County, bearing the familiar names of Allen, Atkinson, Batten, Borton, Dunn, Folwell, Iredell, Gauntt, Kirby, Moore, Pancoast, Packard, Pine, Rulon and Ridgway and others, occupies a slope of the hillside in front of the Meeting House. Horse-sheds with an open lawn between them, are at the back, and others near the end of the House face the little sparsely filled grove of shade trees between them and the public road. On the eastern gable is the date, 1808, the erection year, and the general appearance of the entire premises indicate care, neatness, cheer and good fellowship.

The pioneer school-house, the one in which Friends held their meetings before the Meeting House was built, stood in what is now the graveyard. It was removed in 1822. Woolwich Friends had a school under the care of the Meeting. This, in later times, was kept in what is the present Town Hall of Mullica Hill, when the down-stairs room was used for the purpose. This building is between the Woodstown and Bridgeton Roads opposite to the Meeting House. Soon after the new regulations for public school education came in legal action, the Friends' School was discontinued.

The Monthly Meeting was established at Mullica Hill in 1929. The date given in the Monthly Meeting Book is 2nd Mo. 26, 1929, when the Preparative and Monthly Meeting were "consolidated." "Trustees were appointed and everything arranged in good order. We have since that time been known simply as 'Mullica Hill Monthly Meeting'". This information was received from Mary J. Heritage of Mullica Hill in 1937.

OAK GROVE.

Indulged Meeting established...1862.
Meetings held in Oak Grove School at
Buckshutem, N. J.
Meeting discontinued.....1867.
Location.....Cumberland Co., N.J.

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To the Philadelphia Yearly Meeting of Hicksite Friends at Race Street, held in the spring of 1863, it was reported by Salem Quarter that "there is an Indulged Meeting held near Buckshutem called Oak Grove, under the care of a committee appointed by Greenwich Monthly Meeting;" and again in 1868 the same Quarter reported to the Yearly Meeting that "Oak Grove Particular Meeting is discontinued."

This ephemeral Friends' Meeting called Oak Grove, with a brief existence of five years, after a passage of sixty years has practically faded from memory. By an examination of the Greenwich Monthly Meeting records the following minutes relating to this Indulged Meeting have been extracted. The first minute is from Women Friends under date 5th Mo. 29th, 1862:-

"To Greenwich Monthly Meeting of Friends

Dear Friends

The undersigned request the privilege of holding an indulged Meeting for Divine Worship on the first day of the weeak at 10 oclock A. M. said meeting to be opened on the first of 6th month next near Buckshutem and to be called Oak Grove Meeting of Friends to be continued for six month under the care of the monthly Meeting this meeting - with the unity of men friends - unites in granting their request. Rachel Hancock and Martha Tyler and Beulah Ann Tyler are appointed to join men friends in a like committee to attend the Meeting and have an oversight their off. Elizabeth A. Sharp Anthony Sharp Mark Clement Rebecca Sharp Rebecca A Clement John L Sharp Samuel Hilliard Samuel Sharp Anna Hilliard."

On the same date Men's Meeting recorded:- "A request was made to this mtg, asking the privilege of holding an indulged meeting for Divine Worship on the first day of the week at 10 oclock A.M. Said Mtg to be opened on the first of 6th mo next near Buck Shutem, in a School House; and to be called Oak Grove Meeting of Friends to be continued for six months, which was united with, and Anthony Sharp, Reuben Hilliard, and Josiah Gaskell were appointed to join a like committee of women Friends, to have the oversight thereoff and report as occasion may require."

Following these, other minutes made from time to time, are:-

11th Mo. 27, 1862 (Women's Meeting):- "The report of the committee appointed to have the care of the indulged meeting held at Oak Grove being satisfactory and much unity exprest theirwith Friends approve of its continuation under the same committee fore six months longer."

5th Mo. 25, 1863 (Men's Meeting):- "Reuben Hilliard, on behalf of the committee haveing the oversight of the Oak Grove Mtg of fds, informs that they wish the Mtg continued another 6 months, under the care of the same committee, with the addition of William Test."

12th Mo. 3, 1863 (Women's Meeting):- "The friends composing Oak Grove meeting request it continuation fore one year longer this meeting unites

in granting their request under care of the same committee."

12th Mo. 1, 1864 (Women's Meeting):- "The friends composing Oak Grove meeting request it continuation for one year longer this meeting unites in granting their request under the care of the same committee with the additional name of Merriam Stewart."

12th Mo. 1, 1864 (Men's Meeting):- "Reuben Hilliard, on behalf of the committee, informs this meeting that some of the committee haveing the care of Oak Grove meeting, have met with them several times dureing the year, and friends there wish it continued another year. This meeting unuites in its being continued under the care of the present committee."

12th Mo. 28, 1865 (Women's Meeting):- "The friends composing Oak Grove Meeting request it continuance for one year longer this meeting unites in granting their request under the care of the same committee."

12th Mo. 28, 1865 (Men's Meeting):- "Reuben Hilliard, on behalf of the committee haveing care of Oak Grove Meeting of Friends, reports that they wish it continued another year — This meeting unites in granting their request,- the meeting to be under the care of the present committee."

11th Mo. 28, 1867 (Men's Meeting):- "Reuben Hilliard on behalf of the committee, having the oversight of Oak Grove meeting of Friends, reports that they wish it discontinued, with which this meeting unites and a copy of this minute is directed to be forwarded to our ensuing Quarterly Mtg."

11th Mo. 28, 1867 (Women's Meeting):- "The friends composing Oak Grove Meeting request that their meeting should be discontinued, this meeting with the concurance of men friends unite in granting their request."

Buckshutem, on the western side of Maurice River, in Cumberland Co., N.J., is a district with scattered houses by the roadside, sometimes close enough together to suggest a hamlet, stretching southward from the Buckshutem Creek, now by improvement associations converted into Laurel Lake, for a length of near three miles. The woodland is all of stunted oaks and other trees of low growth familiar in the New Jersey wilds, with a plentiful quantity of cedars noticeably by the roadside.

The Oak Grove School-house, where Friends held meetings during five years of the eventful "sixties", is still in existence in 1930, but not now in the same place where it stood during the days of the Friends' Meeting. Then it was located on the triangular point of land at the junction of the Bridgeton Road with the main highway leading northward to the town of Millville. After it ceased to be used for school purposes, when a newer and larger building took its place further down the road towards Mauicetown, it was converted into a dwelling and used as such where it stood, then, about 1918, troubles arose as to the land title, so the little old frame structure was moved a mile further up the Millville Road, where it is standing in 1930, the home of two men, father and son, who manage their housekeeping affairs by themselves.

The memory of this school-house having had a connection with the Society of Friends by their holding meetings in it for five years, seems to have died out in its vicinity.

On Aug. 30, 1930, Mr. H. Clifford Campion of Media, Pa., being interested in the subjrct of old Quaker localities, took the compiler of these notes for a day's outing among the villages and towns of Cumberland County, N.J., among which Buckshutem claimed especial interest.

PILESGROVE.

Meeting customarily called .....Woodstown.
Meeting organized about.....1720.
Meeting established.....1722.
Preparative Meeting established.....1735.
Present Meeting House built.....1785.
Monthly Meeting established.....1794.
Orthodox Meeting House built.....1828.
Boarding Home established.....1896.
Location.....Woodstown, N.J.

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In the "History of Salem County, N.J.," published in 1883, an article written by Samuel Borton of Woodstown in Pilesgrove Township, gives the following concise story of the Hicksite Friends' Meeting in that township and town:- "The records of this society do not contain the exact date at which it was originally organized, but it is thought to have come into existence about 1724 or 1725. The first meeting-house stood near the site of a dwelling-house on the southeast corner of the lot belonging to the society. It is said to have been a small building, and the date of its erection cannot be ascertained. The present brick meeting-house was built in 1785, and a Monthly Meeting established in 1794 by a division of the Salem Monthly Meeting. The most prominent male members of the new meeting were not mentioned in the records of that day. Of the female members, who seem to have been in the ascendancy, Elizabeth Bassett, Mary Colleston, and Ann Somers were appointed elders, and Mary Ogden and Sarah Lippincott, overseers. In 1827 and 1828 occurred the division of the old society into two branches, known respectively as the Hicksites and the Orthodox branches. Of these the Hicksite was the stronger, numerically and financially, and by mutual agreement it retained the venerable meeting-house; which it occupies to this day. About 1846 it was arranged to hold two of the four Salem Quarterly Meetings annually at Woodstown, and about this time, to meet the demand for more room, an addition of fifteen feet was built to the meeting-house."

Going into a little closer detail, Thomas Borton of Mullica Hill, N.J., states, in a paper he prepared for the centennial celebration of Woolwich Meeting in 1897,- "Coming now to Woodstown we find in the year 1720 Joseph White sold to Roger Huggins, Aquilla Barber, Joseph White Jr., and Edward Hews, a half-acre of land, fronting the main street, for a burying ground, whereon was erected a frame house for worship, supposed to be the old burying ground at the west end of the present meeting-house. In the year 1771 an additional half-acre was bought of Aquilla Barber at a cost of £10, 2s. 6d, fronting on Main street and adjoining the first purchase, being the ground on which the present house now stands. In the year 1719 Friends of Pilesgrove requested that they should have a meeting at the house of Roger Huggins, which was allowed for the winter season only. A week-day meeting was established at Pilesgrove the 25th of Fourth Month, 1722. In Eighth Month, 1735, a preparative meeting was appointed to be at Pilesgrove and at Greenwich the first weekly meeting before the monthly meeting, and in Ninth Month, 1737, it was concluded that Friends of Pilesgrove may have

the liberty to keep their meetings every First-day. Pilesgrove Monthly Meeting was established by authority of Haddonfield Quarterly Meeting, held the 21st of Third Month, 1794, when Salem Monthly Meeting was divided and the Friends of Woodstown and vicinity formed Pilesgrove Monthly Meeting. The first monthly meeting was held Fourth Month 24th, 1794. In 1785 the Friends of Pilesgrove built the meeting-house where it now is, which was enlarged about 1849."

Quoting a minute made in Pilesgrove Monthly Meeting in 1794, we read, "At the close of the meeting for worship at Pilesgrove, the 24th of fourth month, 1794, a minute of the Quarterly Meeting, establishing a Monthly Meeting to be there hereafter held, was produced and read: and the Friends therein named to attend being present, the meeting of business opened accordingly." The "Friends therein named to attend" were Samuel Roberts, Bethuel Moore, Enoch Jones, John Haines, Thomas Thorn, Samuel Webster, James Whitehall, Samuel Paul, John Stewart, Richard Wood, and Samuel Townsend. These were from Haddonfield Quarterly Meeting.

In the "History of Salem County" published in 1883, a short narrative of the Orthodox branch of Friends located at Woodstown was prepared by Priscilla Lippincott of Woodstown; it read as follows:- "At the division in the Pilesgrove Meeting, the Orthodox branch was much weaker than the Hicksite branch, and in consideration of the difference in numbers, the old house of worship was formally transferred by mutual agreement to the Hicksite branch. In 1828 the Orthodox Friends erected the small, unpretentious frame meeting-house they have occupied to this day, on Union Street, near Elm. The principal members of this branch were Gideon Scull, and his sons Daniel and David, and their families, and William P. and Samuel Lippincott and their families. The descendants of these men and members of other families with which they have intermarried have down to the present time (1883) been the most conspicuous members of the society, which at that time was not more than a score of members.....Rebecca Hubbs was an early minister, and was many years in service. Later ministers of ability, zeal, and influence were Hepzibah Brooks and Sarah Scull."

Pilesgrove is both a Preparative and a Monthly Meeting of Salem Quarter of the Hicksite Friends, and, although frequently called Woodstown Meeting, is correctly and officially named Pilesgrove. However, for the Orthodox branch, in their list of Meetings it is given as Woodstown and belongs to Haddonfield and Salem Quarter of Philadelphia Yearly Meeting.

The two Meeting Houses in Woodstown are not far distant from each other, both on the Main Street of the town. The Orthodox Meeting House is a small unpainted frame structure which in 1929 looks old and neglected. It sets a little back from the street from which its grounds are shut off by a pale fence likewise without paint. (This assertion does not fit for later time, for both House and grounds in 1937 appear neat and well-cared-for, and the building <u>is</u> painted and is decidedly Quaker fashioned in gray and white.) The Hicksite Meeting House is a large brick building with the date "1785" in large figures of a different colored bricks, two numerals on each side of a window. The enlargement of the house was made by building to the rear and heightening the gable. A frame annex for lunch-room or special meetings was built at the back and separate from the Meeting House in later years. A brick marked "1849", the date of the enlargement, is placed in the western gable of the Meeting House.

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The spacious grounds at the back and west of the Meeting House were formerly a burial place, but there are very few memorial stones there. The grave of Asa Engle, however, is identifield by a stone marked "A.E. 1802." The present Friends' Cemetery is some distance away. The grave in the older part of it have been carefully marked by lettered or numbered stones, and in several places marble markers designate where "Children mostly unknown or unrecorded" are buried. In the newer part of the yard many stones are quite pretentious and seem to more or less violate the rules of Quaker simplicity. Among the many names to be seen in Woodstown Graveyard are Bassett, Bishop, Borton, Buzby, Ballinger, Coles, Colson, Duell, Davis, Flitcraft, Holmes, Lippincott, Kirby, Moore, Pancoast, Peterson, Thorne, Ware and Woolman.

From the beginning of Pilesgrove Meeting, efforts were made to establish and keep schools for the education of the youth. Bacon Academy on the Main Street was prominent many years. It was founded pursuant to the Will of David Bacon, a member of the Society of Friends who died Nov. 11, 1839. He left $5164.04 to Pilesgrove Meeting to be used "erecting thereon a good, substantial frame building two stories high, and suitable dimensions for a school house and be under the direction and control of the aforesaid monthly meeting, and the balance or remaining part of said residue, after paying for said house, shall be placed at interest used for paying the school bills of orphans and poor children of all classes and keeping said house in good repair." The building cost $3,110.56 leaving a balance on May 31, 1842, of $2,400 to be used as the Will directed.

David Bacon was a typical old-fashioned Friend. He kept a general store in Woodstown, but in his last years lived on his farm near Woodstown where he died. He was buried in Row 4, Grave 36, members' side in the Friends' Cemetery on West Avenue, where his grave was unmarked until shortly before 1908 when a headstone marked "D.B." was placed on the spot.

Bacon Academy ultimately suffered "some financial stringency in 1892 and 1896", and in 1905 served as the Woodstown High School. Its history finally ceased and the building was demolished. Two handsome dwellings were erected where it formerly stood.

The Friends' Boarding Home at Woodstown was established in 1896. On Sixth Month 22, 1904, the brick dwelling-house, formerly the residence of Denius Peterson, opposite the Meeting House, was bought, repaired and enlarged, and made suitable for the Boarding Home, and it continues as such. Connected with it is the Infirmary which is located also opposite the Meeting House and next to the Boarding Home. It was purchased in 1911 of William Z. Flitcraft. It had formerly been erected by the First National Bank of Woodstown in 1864, and occupied by that company until 1892. From 1892 to 1911 it was used by the Pilesgrove Library Association.

SALEM.

Meeting organized.....1676.
Burial Ground established.....1676.
Monthly Meeting established.....1676.
Quarterly Meeting established.....1682.
First Meeting House built.....
Present Meeting House built.....1772.
Orthodox Meeting House built.....1857.
Location.....Salem, N.J.

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Salem, the capital of Salem County, New Jersey, thirty-two miles from Camden, is the oldest settlement in southwest New Jersey, and was founded by the Society of Friends under the leadership of John Fenwick in 1675, seven years before the founding of Pennsylvania. The main thoroughfare of Salem, originally called Wharf Street, is now known as Broadway, a name thought by some people to be a corruption of "Bradway", derived from Edward Bradway, an opulent early settler, who built his handsome residence on his town lot.

On Broadway, perhaps a quarter of a mile apart, are the two Friends' Meeting Houses and the interesting old graveyard nearly opposite the Orthodox Meeting House. Within the graveyard is a famous large oak-tree whose spreading branches reach beyond the wall which protects the place and separates it from the sidewalk and street. On the wall is a tablet that provides this information:- "Friends' Burial Ground A.D. 1676. This tree, a surviver of the original forest, was standing here when Salem was founded by John Fenwick in 1675. It is eighty-eight feet high and its foliage covers one-quarter of an acre. This tablet was erected on October 10th, 1925, by the New Jersey Society of Pennsylvania on the Quarter Millennial anniversary of the founding of Salem."

Concerning this venerable landmark, the "Salem Standard and Jerseyman" of the City of Salem, in 1933, printed the following:- "OLD SALEM OAK IN FRIENDS' CEMETERY, SALEM, NEW JERSEY. Dimensions, Measurements certified by James S. Sparks, C.E., March 11, 1933. Height— 73 feet. Trunk— 30 feet, 5 inches in circumference at largest part. Trunk— Five feet from ground, 19 feet. Covers 10,156 square feet or .23 of an acre. Over 500 years old. During the past ten years $2000 has been spent on this tree for expert tree surgery and attention. Under this tree, legend says, John Fenwick who was granted a large part of southern New Jersey, made treaty with the Indians in 1675, giving 4 guns and lead, 10½ ankers of rum (about 336 gallons), some shirts, shoes and stockings, 4 blankets, 16 matched coats, 1 piece of matched coating and other English goods. Seedlings from the Old Oak have been planted from coast to coast. A very fine tree is now growing in William Luna Park, Sacramento, California. All acorns are gathered by the Society of Friends each year. Nurserymen and Park Commissioners have standing orders before they fall. Owing to the age of the tree some seasons there are very few acorns."

It is generally believed the early settlers considered this oak as more than a century old when they arrived there. Under the shade of its branches and around it are the graves of many Friends' families who liv-

ed in and about Salem. Both the oak and the cemetery are mentioned in the "History of Salem County" by Thomas Cushing M.D. and Charles E. Sheppard Esq., 1883. "Early burials are said to have been on the lands of families bereaved. A little later those of similar religions or sectarian belief buried their dead in one common ground, thus opening and establishing the several churchyards in the city. Of these that of the Friends' is the oldest.....In the Friends' burying ground stands a gigantic oak, which is the wonder and admiration of every stranger visiting Salem. It is conjectured to have stood there at least two hundred and fifty years, and by some its age is thought to be much greater."

Among the family names to be read on the headstones in the Salem Friends' Burial Ground are those of numerous descendants of the Acton, Bassett, Fogg, Griscom, Goodwin, Lippincott, Waddington, Wistar, Woodnut and others

Salem was truly a Quaker settlement. The following interesting clipping from the "Evening Public Ledger", December 4, 1928, shows it was especially unique in Friendly history. "Tanneries flourished in the last century. Another industry that has passed was the manufacture of broad-brimmed Quaker hats. They were made from the fur of rabbits and other fur-bearing animals, principally muskrats, which are still caught extensively on the river marshes."

Again using the authority of the Salem County History, on the topic of schools, "Education with the earlier citizens of the county of Salem was almost exclusively confined to Salem. Here the Friends had influence by numbers and pecuniary resources, and, as elsewhere where they were similarly situated, they introduced a system of education nearly allied to that later known as the common school system. The school-house at the corner of East Broadway and Walnut Street, now in use as such by the Hicksite Friends (1883) was one of the earliest buildings erected in this section for school purposes."

On the grounds of the Hicksite Meeting, cornering to and at the rear of the House, is a small building that formerly is said to have been used for school purposes, but now serves in the preparation of lunches on special occasions, Quarterly Meetings, etc. It, like the venerable old Meeting House, has a cramped appearance, due to the close proximity of other buildings of the neighborhood, side by side with it on Broadway. Still there is an open piece of ground at the back of the House which looks roomy and has a row of wagon-sheds at one side of it, just back of the supposed schoolhouse. Under the shade of an old tree at the rear of the Meeting House, visitors, on Quarterly Meeting days, eat their lunch during pleasant summer weather.

The Meeting House of Hicksite Friends in Salem, with the date 1772 in its western gable, looks quite antique. It was built to replace an old one of logs that earlier stood in the graveyard. "In 1770," states the "History of Salem County," "the members of the Salem Monthly Meeting of Friends thought their house of worship in the graveyard too small, and purchased the property of Thomas Hancock, two years later building their present meeting house thereon."

The history of Salem Friends' Meeting begins with the settlement of the town. Thomas Shourds states:- "In the fall of 1675, John Fenwick arrived in this country, and landed on a neck of land, about three miles

from the river Delaware, up the Assamhackin, which is now called Salem Creek. Nearly all the emigrants that came out with him were members of the Society of Friends. The most prominent among them were, Robert, Samuel, and Edward Wade, Samuel Nicholson, Nathan Smart, Edward Champney, Samuel Hedge, Richard Guy, John Thompson, John Smith, and John Adams. Friends held their meetings at the house of Samuel Nicholson."

The Salem Monthly Meeting began in 1676 when "At a meeting held the first day of the sixth month, 1676, it was unanimously consented thereto that the first second day of the week, in every month, the Friends within the town of New Salem in Fenwick's colony, and all Friends belonging thereunto, do monthly meet together, to consider of outward business, and as such as have been convinced, and those that walked disorderly; that they may, with all gravity and uprightness to God, and in tenderness of spirit and love to their souls, be admonished, exhorted, and also reproved, and their evil deeds and practices testified against, in the wisdom of God, and authority of Truth, as may answer the wisdom of God within them." -(From Salem Monthly Meeting minutes.)

Salem Quarterly Meeting was established in 1682, when "At a General Meeting, held at Salem, in the Province of West New Jersey, the 11th of the 2nd month, 1682, It was ordered, that a Quarterly Meeting be held at Salem, the third second day of the 9th month next ensuing." -(Burlington Monthly Meeting.) The minutes of Salem Quarterly Meeting are preserved at No. 302, Arch Street, Philadelphia. On the fly-leaf of the first volume is the following interesting note:-

"A Record off the Proceedings off the Quarterly Meeting Held between Gloucester & Salem ffairly Drawn outt off the Loose Papers and Books thereoff kept ffrom the Begining By order off the sd Meeting and Was Begun the twentieth day of the twelfth month In ye Yeare off our Lord one Thousand Seven hundred & Twenty— For (?) me Thomas Sharp Who was appoynted to Doe the Same "

Salem Quarter, for Hicksite Friends, forms one of the nine Quarters of Philadelphia Yearly Meeting, and comprises the Monthly Meetings of Salem, Greenwich, Pilesgrove, and Woodbury. In 1929 Mullica Hill was also added. It also includes the Preparative Meetings of Alloways Creek, Pilesgrove (Woodstown), Mullica Hill (Woolwich), Woodbury and Upper Greenwich (Mickleton). Formerly Maurice River, Cape May and Upper Penn's Neck (Pedricktown) belonged to Salem Quarter, and there is also mention of Ocean City and Cape May Point.

For Orthodox Friends, Salem joins with Haddonfield to Form a Quarter of the Yearly Meeting held at Arch Street in Philadelphia.

The Orthodox Friends' Meeting House at Salem was erected in 1857, the date being on the eastern gable. It is a cheerful looking building on West Broadway, nearly opposite the famous oak of the Burial Ground. It has spacious but somewhat neglected grounds, with a row of wagon-sheds at the back.

UPPER GREENWICH.

Frequently called.....Mickleton Meeting.

Meeting organized about.....1740.
Meeting first called..Lippincott's Meeting.
First Meeting House built.....1740.
Preparative Meeting established.....1773.
Second Meeting House built.....1798.
Friends' Schoolhouse built.....1809.
Location.....Mickleton, N.J.

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Upper Greenwich is a Preparative Meeting belonging to Woodbury Monthly Meeting in Salem Quarter of the Hicksite Yearly Meeting of Friends held in Philadelphia. It was formerly called Lippincott's Meeting before the erection of the present brick Meeting House in Mickleton, Gloucester County, New Jersey, and is not frequently, in fact generally known, except in the minutes of the meeting, as Mickleton Meeting. The House is in the center of the village of Mickleton, a short distance below Clarksboro, on the road from Woodbury to Swedesboro.

Alongside of the Meeting House is the Burial Ground where many of the Haines, Heritage, Pine, Burrough, Borden, Bradshaw, Brown, Carter, Clement, Cooper, Crispin, Dawson, Gaunt, Holmes, Irwin, John, Lippincott, Livezey, Mickle, Ogden, Owen, Paul, Peaslee, Roberts, Ridgway, Sailer, Somers, Tonkin, Tomlin, Underwood, Warrington, Woodrow and Wright families have been interred. A little farther from and back of the Meeting House on the road leading to the railroad station, is the school-house, which, for many years was kept under the charge of the Meeting but was finally laid down in 1908. Two years later it was rented, year by year for $15., to the District. This Friends' School at Mickleton was the only school in that neighborhood between the years 1809, when the building was erected, and 1874, when the free public schools came into existence through the New Jersey State laws governing education. From 1874 it continued as a private institution until 1908.

In Ezra Michener's "Retrospect of Early Quakerism" the following notes are recorded relative to Upper Greenwich:- "Among the early settlers at this place, the names of Lippincott, Fisher, Hooten, Cozens, Zane, Mickle, Wood, Bates &c., occur. A small frame meeting-house was built about 1740 on a lot of ground granted for that purpose by Solomon Lippincott. The meeting held therein was a branch of Haddonfield Monthly Meeting until the year 1785 at which time the meetings of Woodbury and Upper Greenwich were separated, to constitute Woodbury Monthly Meeting. In 1798, a large and commodious two-story brick meeting-house was erected on ground granted for the use of Friends by Samuel Tonkin and Samuel Mickle. This house is located one and a half miles east of the former one. The first mentioned lot is still held for a burying-ground (1860). A preparative meeting existed at Upper Greenwich as early as the year 1775."

"A friend adds the following encouraging note:- 'In the year 1808 two Friends conveyed to the meeting a lot of ground, adjoining the premises, of two acres and ten perches, whereon to erect a schoolhouse, for playgrounds, &c.; and the meeting the next year, raised the necessary funds and built a large brick house for the use of the members and the

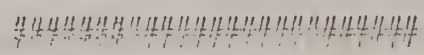
neighborhood. The school is under the exclusive care of the preparative meeting. Suitable apparatus is provided for illustrating the higher branches of science, and an extensive and well-selected library established.'"

In the minutes of Salem Quarterly Meeting, dated 3rd Month 2d, 1773, it is asserted that Upper Greenwich Preparative Meeting was established by authority of the Quarterly Meeting at that time. Ezra Michener gives the date as 1775.

A visit to Mickleton, N.J., renews Meeting House memories and reminiscences. Though no longer used for school purposes, the school-house is yet retained as the property of Friends and as a landmark of old times. It sets back from the road, is a brick and frame structure, and is protected in the foreground by a little grove of beautiful trees. To the compiler of these notes, the Upper Greenwich locality has special interest. Twice during the latest days of the continuation of the Friends' School there, he gave short lectures in natural history to the pupils, while that institution was under the charge of Florence Stackhouse of Woodstown and Jessie Brown of Swedesboro as teachers. And Upper Greenwich was the meeting of which his mother was a member during her childhood and maidenhood; while very many of those interred in the Burial Ground by the Meeting House, were of his kith and kin.

The well-cared-for graveyard, approaching an L-shaped piece of land, has a single walk or pathway from the front gate admitting no carriages or vehicles by that entrance. On either side of the gate are the graves of some of the Heritage family, and then a long line of Haineses, with the Ogdens and Carters and some varied family names intermingled with them by reason of marriages and other connections; Paul, Burrough, Reeves, Peaslee, Livezey, Warrington, Owen, Borden, Tomlin, Clement, Sailer, Pine, Gaunt, Underwood, Crispin and Packer. The whole silent community is like one great "family reunion." There is another entrance to the Burial Ground further back to the left, opening to the "L" of the yard; this is sufficiently large to admit vehicles if necessary.

To the westward of Mickleton and the Meeting House, perhaps about a mile and a half, is "Solomon's Graveyard", the site of the first Meeting House of Upper Greenwich. It is surrounded by a substantial brick wall, evidently built in 1850, having a tablet with that date on it near the one gate of entrance. The tablet bears the inscription, "Solomon's Grave Yard Society of Friends 1850." Within the enclosure are many graves, but few are marked with memorial stones; those to be seen draw attention to the fact that those who sleep beneath the mossy sod were members of the Richards, Bennett, Warrington, Rulon, Brown and DeVault families; the names of Brown and DeVault being somewhat in the majority. The cemetery is cared-for by Mickleton Meeting, some small amount of funds being expended on it annually.



UPPER PENN'S NECK.

Meeting organized.....1794.
Meeting established.....1796.
Meeting House built about.....1796.
Preparative Meeting established.....1796.
Second Meeting House built about.....1812.
Preparative Meeting discontinued.....1867.
Meeting laid down.....1900.
Location.....Pedricktown, N.J.

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Upper Penn's Neck is the name of the most northern township of Salem County, New Jersey. It gave its name to a Friends' Meeting which was established among the Quakers in that section of the county. A Meeting House was erected in the little village of Pedricktown, located a short distance from Oldmans Creek, in a part of the township which in later years was set off from it and called Oldmans Township. Pedricktown was named for Roger Pedrick whose tract of one thousand acres was surveyed June 17, 1682.

The Meeting was organized in 1794. Quoting from Ezra Michener's "Retrospect of Early Quakerism":- "The meeting at Upper Penn's Neck appears to have been indulged by Salem Monthly Meeting, previous to the establishment of that of Pilesgrove, in 1794. The indulgence was continued by the latter meeting allowed in 1796, about which time the meeting-house was built. It was rebuilt in 1857, and occupies a conspicuous position in Pedricktown."

In the "History of Salem County, N.J.," (1883), the following brief notice of this Meeting is made, but the dates given differ somewhat from the note by Michener, however they may be more accurate, being of later research. "The Friends early worshiped at Pedricktown, in the school-house, which was removed, and the present frame meeting-house built in 1812. The upper part of the building was added about 1859. This society is connected with the Pilesgrove Monthly Meeting. Priscilla Lippincott, of Auburn, preaches every First Day, and a Monthly Meeting is held on the first Sunday of each month. Among the early Quaker families in this vicinity the Pedricks, Somerses, Ridgways, Erwins, Hahnses, Greens, Goodwins, Snowdens, Kirbys, Perkinses, and others were prominent, and the Hughses and Owenses from Gloucester County, were early attendants."

Upper Penn's Neck was a Preparative Meeting belonging to Pilesgrove Monthly Meeting and of Salem Quarter of Philadelphia Yearly Meeting of the Hicksite Friends. The minutes of its meeting were kept from 1796 to 1867, the latter date being the time when the meeting was laid down. However, it appears that meetings for worship continued to a later date, according to the foregoing note, perhaps by the Orthodox branch of Friends as Priscilla Lippincott was in membership with them.

But in 1929 Upper Penn's Neck is only a remembrance of the past; the Friends of the community have moved away or are resting in the village cemetery, and their Meeting House has been sold and razed to the ground, according to local information, about 1904 or earlier. There are none of the Society of Friends living in Pedricktown in 1929, and the spot where the Meeting House used to stand at the intersection of Mill Street and Railroad Avenue, is occupied by a garage owned by Lloyd W. Thorn. The upper story of a small building at the rear of the garage contains a momen-

to of the Friends' Meeting House by the retention of one of the doors of the old building of worship built into the structure in the second story over the larger entrance on the ground-floor below it. This door is a plain one with a perpendicular narrow piece of woodwork dividing it into two long upright panels. This is all that is left of the Meeting House of Upper Penn's Neck. Near the garage on Mill Street is a maple tree which formerly was a companion to the house of worship, lending its shade to that place as it now does to the garage and the dwelling nearby.

A short ways further down the main street, and to the left of it, approached by an avenue shaded by maples, is the former Burial Ground of the Friends of Pedricktown, now converted into a cemetery used by other religious denominations of the community. It is surrounded on three sides by a low, plastered brick wall, a part of the fourth side being an iron fence with two gateways, all more or less rusted from exposure to the weather. The portion of the graveyard furthest from the entrance is evidently the Quaker part, as the inscriptions on the memorial headstones indicate. Among the family names to be read on the low stones are Somers, Green, Pedrick, Justice, Cooper and Shoemaker. Near the north wall is the family lot of Joseph W. Cooper. He was called "Uncle Josie" in the neighborhood, and was one of the last of the Friends at Pedricktown. The inscription on his tombstone reads, "Father Joseph W. Cooper died 9mo. 6, 1902, aged 74 years. Resting." By his side is his wife, "Mother Elizabeth K. Cooper, died 11mo. 2, 1882, aged 52 years," and beside them, "Priscilla C. Cooper died 9mo. 3, 1886, in her 20th year."

One of the quaintest, perhaps oldest, stones, judged from its style, location and condition, is that bearing the simple record , "John Somers aged 84 years," but it has no date to identify its age.

There are a number of handsome monuments in this cemetery erected to the memory of the Sweeten, Doughten, Burk, Justice, Titus and other families, but they fail to hide the general appearance of neglect apparent in the grass-grown walks and luxuriant growth of vines and weeds overspreading the graveyard.

In the days of its activity and prosperity, Upper Penn's Neck Meeting had a school under its care. Thomas Woody, in his "Quaker Education in New Jersey," (1923) states;- "Upper Penn's Neck was established as a meeting in 1796, and a meeting house was built about the same year. Moreover, it is evident that steps were taken for establishing a school immediately, though materials for its later history are not available.....In 1855 the school house under Friends' care was turned over to the public. 'This Meeting being informed of the state of our schoolhouse, it wanting repairs and Friends not feeling willing to do it, it being the judgment of this meeting to give it up to the public or the school committee for the benefit of the public; they are to move it off the ground belonging to Friends.'"

Extracts from the minutes of Salem Monthly Meeting in the 11th Month, 1809, show that permission was granted to Upper Penn's Neck Meeting to remove the small Meeting House which originally stood nearby the ancient burying ground at Alloweystown, to be used by them at Pedricktown, to which place it was taken about that time. This fact shows that the Alloweystown Meeting House was reproduced, probably quite similar to its original self, in the frame structure erected in Pedricktown in 1812. But, that appearance, of course, was changed when the second story was added in 1859.

In 1900 it was reported to the Philadelphia Yearly Meeting held at Race and Fifteenth Streets, that the meeting at Pedricktown had been laid down. The name, Pedricktown, was often applied to this Meeting that was officially and properly named Upper Penn's Neck.

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WOODBURY.

Meeting established.....1696.
Meeting House built.....1715.
Meeting House enlarged.....1783.
Monthly Meeting established.....1785.
Friends' School established.....1785.
Girls' School established.....1840.
Old School-house demolished.....1925.
Location.....Woodbury, N.J.

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Woodbury Monthly Meeting of Friends was established in 1785, the first meeting being held on First Month 11th of that year. Quoting from the minute made by that Meeting we learn that "At a Quarterly Meeting held at Salem, the 19th of fifth month, 1783, Haddonfield, in their report, sends up for the advice and approbation of this meeting, a proposal which has taken place, and appears to be the sense of that meeting, that a division of that meeting be made, and a Monthly Meeting be made at Haddonfield for that particular meeting, and another at Woodbury for that and Upper Greenwich."

"And on the 15th of 11th month, 1784 the Quarterly Meeting acceded to the proposition, and appointed Edward Darnel, Samuel Allison, William Goodwin, Mark Miller, Mark Reeve, and Edward Bradway to attend the opening of the new Monthly Meeting."

Woodbury Monthly Meeting, hence, was set off from Haddonfield Monthly Meeting and, then and now, consisted of Woodbury and Upper Greenwich Preparative Meetings. However, from 1800 to 1817, it also had under its care the indulged Meeting of Chestnut Ridge. In 1929 Woodbury is a Monthly Meeting belonging to Salem Quarter of Hicksite Friends, and a Monthly Meeting of Haddonfield and Salem Quarter of Orthodox Friends in the Philadelphia Yearly Meeting of the Society of Friends.

The Meeting House is located on Broad Street near Hunter Street in the City of Woodbury, Gloucester County, New Jersey. It is a large building constructed of bricks, without date of erection on its walls, and in it both branches of the Society held their meetings with the shutters closed between them for many decades after the Separation of 1827. Between the two branches of the Society the most friendly feelings exist in later years, and, in 1929, it became customary for them to hold joint sessions once a month, alternately using each others' part of the house for that friendly purpose. The Orthodox held their meetings in the older end next

to the street. A few years after 1929, the meetings of the two branches, with the approbation of all concerned, were held conjointly every week. The building sets well above the level of the street, the ground back of it sloping to the banks of Woodbury Creek.

The graveyard is at the rear of the Meeting House and is kept clean, orderly and attractive in appearance. Among the names to be read on the tombstones are Cloud, Cooper, Griscom, Kirby, Knight, Lord, Packer, Paul, Stokes, Whitall and other families. John Parrish, at one time an eminent minister among Friends during the latter part of the Nineteenth Century, is interred there. The Meeting House Yard approaches the street abruptly several feet higher than the sidewalk, bordering upon which is a protecting wall completely covered with a dense growth of ivy, excepting at one place, midway along its length by the graveyard, where the vines are cleared away to accommodate a tablet inserted there, which informs the passers-by that it is

DEDICATED BY THE
ANN WHITALL CHAPTER
DAUGHTERS OF
THE AMERICAN REVOLUTION
TO THE MEMORY OF
ANN COOPER WHITALL
1718 - 1797

The graves of Ann Whitall and her husband, James, are just above and back of the tablet. Theirs are the only marked graves by the sidewalk. They bear the following inscriptions:-

ANN WHITALL
died 22d of 9m.
1797 aged 82y.

JAMES WHITALL
died 29th of 9m.
1808 aged 92y.

At the time of the Centennial celebration of Woolwich Friends' Meeting at Mullica Hill, in 1897, Thomas Borton, in a paper prepared for the occasion, stated the following in regard to the establishment of a meeting at Woodbury:-

"The Friends residing at Woodbury and at other points attended that meeting (Newton) up to 1696 when a meeting was established at the house of John Wood, in or near Woodbury. The following is quoted from Carter's 'Woodbury and Vicinity'; 'The oldest place of worship in our city is the Friends' Meeting-house. The original building, we have reason to believe, was built in 1715 or 1716. In 1715 an acre of land, being part of an original purchase of two hundred acres by Thomas Matthews, was deeded by John Swenson to John Ladd, Henry Wood and John Cooper, in trust, to build a Friends' Meeting-house upon. We are of the opinion that this Henry Wood was the brother of Richard Wood, who first settled and named our city.' The first monthly meeting was held in 1785. The Elders were David Cooper and James Whitall Jr. The Overseers were Isaac Ballinger and James Whit-

all Jr. During the Revolutionary War the meeting-house was used as a commissary depot by the army. In 1783 the addition was built to the house. The timbers in the original part are quite a curiosity at this time. The joists are fifty feet in length, ten inches wide and fifteen inches deep."

In 1785 Woodbury Friends established a permanent school fund and of course had a school under the charge of the meeting. There was a building erected on the Meeting-house premises between the House and the street that was used as the school house for many years. It was torn down in 1925.

About 1840 Woodbury Friends organized a school for girls on Delaware Street near Broad. It proved a successful venture and flourished quite a long while, and was particularly popular while under the charge of the prominent teacher, Henry Russell. After a time it was rented to the district trustees in 1887. The building, remodeled, and with a new wing added for the accommodation of the Free Library, is, in 1929, the City Hall of Woodbury.

In 1915 Woodbury Friends celebrated the Bi-centennial Anniversary of the building of their Meeting House, the end nearest the street being then two hundred years old.

A D D E N D A.

Salem Quarter.

MAURICE RIVER.

**The following "minute" and notes concerning the Maurice River Meeting are obtained from Greenwich Monthly Meeting books preserved in the fire-proof at 302 Arch Street, Philadelphia.

At a Monthly meeting held at Greenwich the 2nd of the fifth Month 1798 The friends appointed to attend to meetings at Maurice River Informd they have attended the most of them & believe them to be held to Satisfaction and also Informd they were building a Meeting house with which this meeting unites & Leave them at Liberty to hold them as usual for 6 months and Nathaniel Buzby & Samuel Langstaff are appointed to the Oversight thereof & to make report in the 10th month next

NOTE. Maurice River Friends made request for a Preparative Meeting on 4mo. 29, 1801, but were not allowed the privilege; again on 6mo. 30, 1802, the renewed request was received favorably, and on 7mo. 30, 1806, Maurice River was acknowledged to be entirely separate from Greenwich Meeting.

SHREWSBURY AND RAHWAY

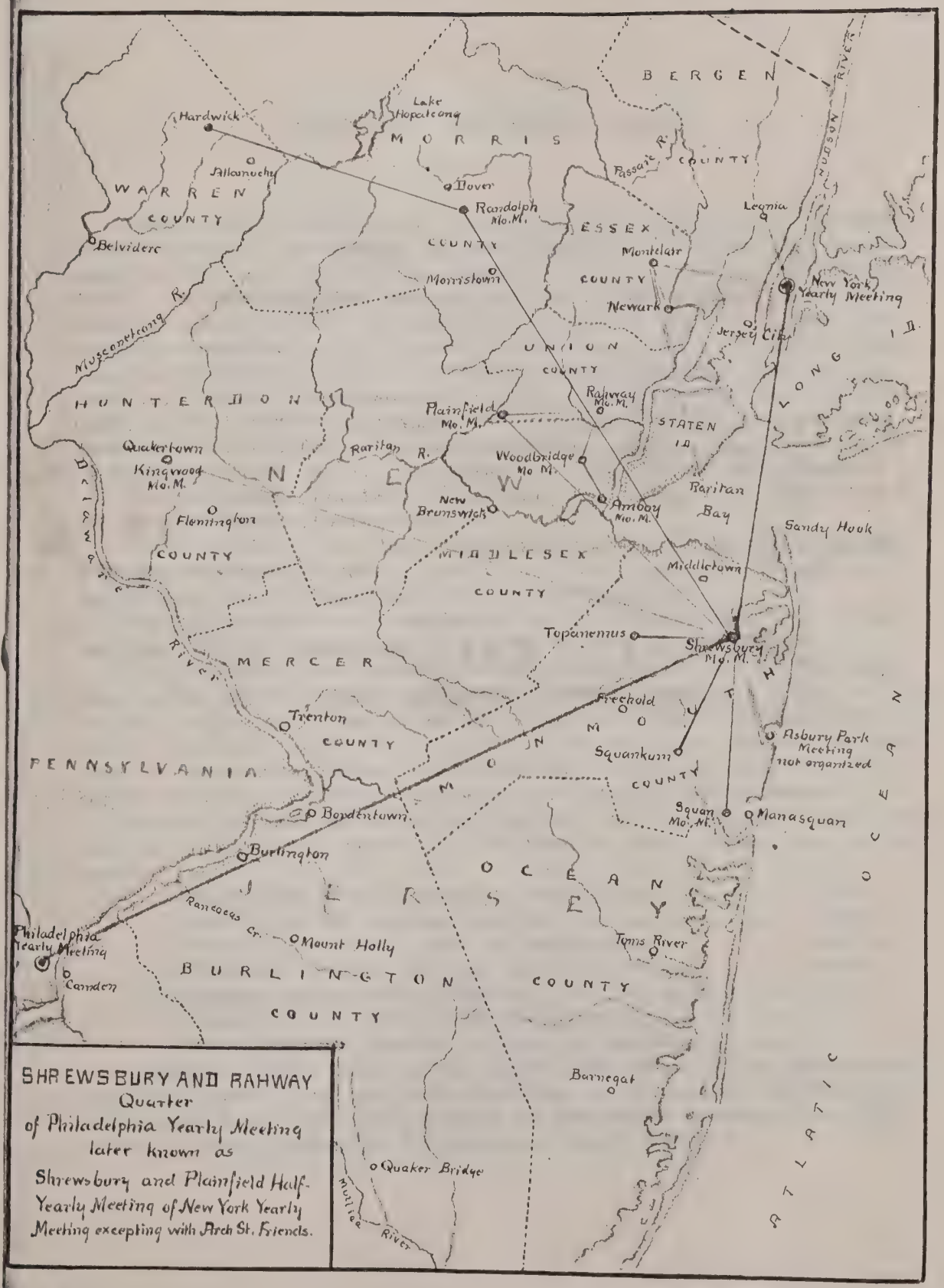
Q U A R T E R

of

PHILADELPHIA YEARLY MEETING

of the

Society of Friends



SHREWSBURY AND RAHWAY
Quarter
of Philadelphia Yearly Meeting
later known as
Shrewsbury and Plainfield Half-Yearly Meeting of New York Yearly Meeting excepting with Arch St. Friends.

SHREWSBURY AND RAHWAY QUARTER.

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The Quarterly Meeting, or General Meeting, was held at Shrewsbury, Monmouth County, New Jersey, as early as 1672, in which year it is said to have been established. Hence it was the earliest established of all the Quarters that belonged to Philadelphia Yearly Meeting, of which it became a part in Sixth Month (August) 3rd, 1681, when that Meeting assembled in Burlington in West New Jersey. Originally known only as Shrewsbury Quarter, it later became Shrewsbury and Rahway Quarter, a name it retained until after the Rahway Meeting was laid down, when it was again changed to Shrewsbury and Plainfield Half-Year Meeting. The following communication from Mr. Charles H. Trafford of Manasquan, N. J., certifies the date of the last change:-

"On 11th month 17, 1892 Shrewsbury and Rahway Half Yearly Meeting adopted the following minute:

'That title of this Half Yearly Meeting be changed from Shrewsbury and Rahway Half Yearly Meeting to Shrewsbury and Plainfield Half Yearly Meeting was concurred in and adopted.'

The First session of Shrewsbury and Plainfield Half Yearly Meeting was held at Shrewsbury, N. J., Fifth Month 11th 1893."

The Shrewsbury and Rahway Quarter continued a part of Philadelphia Yearly Meeting until after the Separation in 1827; then, in 1833, it was, so far as it was connected with the Hicksite Branch, transferred to New York Yearly Meeting; but in the Orthodox Branch, the meetings of Shrewsbury, Rahway and Plainfield continued with Philadelphia Yearly Meeting, where they formed a part of Burlington Quarter.

During the long period of the history of this Quarter, there have been several Monthly Meetings, from time to time, within its jurisdiction:-

1. Shrewsbury Monthly Meeting established.....1672.
2. Amboy Monthly Meeting established.....1686.
3. Woodbridge Monthly Meeting established.....1689.
4. Kingwood Monthly Meeting established.....1744.
5. Rahway and Plainfield Monthly Meeting about.....1769.
6. Randolph and Hardwick Monthly Meeting.....
7. Squan Monthly Meeting, a part of Shrewsbury.....

Kingwood, early known as Bethlehem, and later called Quakertown, was quite remote from the other meetings of Shrewsbury Quarter, and, by its own desire, was transferred to Burlington Quarter, and still later to Bucks Quarter of Philadelphia Yearly Meeting.

The FRIENDS' MEETINGS in
S H R E W S B U R Y and R A H W A Y
Q U A R T E R
in the Past and Present.

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1. Amboy, ... Discontinued.
2. Hardwick,. . . . . Discontinued.
3. Kningwood, H. & O.. . . . . Discontinued.
4. Middletown,. . . . . Discontinued.
5. Plainfield, H. . . . . Active.
6. Plainfield, O. . . . . Discontinued.
7. Rahway, H. & O. . . . . Discontinued.
8. Randolph,. . . . . Occasional.
9. Shrewsbury, H. . . . . Occasional.
10. Shrewsbury, O. . . . . Discontinued.
11. Squan, H. . . . . Active.
12. Squankum, ... Discontinued.
13. Topanemus, ... Discontinued.
14. Woodbridge,. . . . . Discontinued.

H. -Hicksite. O. -Orthodox.

Kingwood, otherwise known as Bethlehem and Quakertown, is considered in the Bucks Quarter.

Squan Meeting House

SHREWSBURY QUARTER, which in 1938 is known as SHREWSBURY AND PLAINFIELD Half-Yearly Meeting, holds its semi-annual Meetings on the second Seventh-day in the Fifth Month (May) at Squan Meeting House at Manasquan, and in Eleventh Month (November) on the same day of the week at Plainfield, both places in the northeastern part of the State of New Jersey.

Plainfield Meeting House

AMBOY and MIDDLETOWN.

Amboy Meeting organized about.....1680.
Monthly Meeting established.....1686.
Meeting House erected as early as.....1687.
Meeting proselyted by George Keith.....1702.
Meeting discontinued.....Early.
Location.....Perth Amboy, N.J.

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Middletown Meeting organized about.....1672.
Meeting proselyted by George Keith.....1702.
Hartshorne House built.....1703.
Meeting discontinued.....Early.
Location.....Middletown, N.J.

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In the eastern part of East Jersey of early colonial times were two settlements, Perth amboy and Middletown, both in the vicinity of Sandy Hook, one being in Middlesex County and the latter in Monmouth, which, though practically founded by other religious denominations, were also intimately associated with the Quakers. Histories of the State of New Jersey, of recent date, make little or no reference to the Society of Friends in their establishment, thereby indicating the slight influence that sect had there, still they were on the soil and had their meetings in the early days. Bowden's "History of the Society of Friends" states:-

"At a very early day, a settlement of Friends at Middletown, in the same county, held meetings at each other's houses, but built no house. The Baptists built a meeting-house there, upon ground purchased from Richard Hartshorne, in which he reserved a privilege of holding Friends' meetings when strangers visited them.".....""A meeting for worship was held at Amboy, from about 1680, for some time; then by turns at that place and at Woodbridge. At a very early day, a meeting was held once in three months, on Staten Island, for the sake of the families of John and Daniel Shotwell, who lived there.".....""Richard Hartshorne was a Friend of London, who emigrated to East Jersey in the year 1669, and settled at Middletown. He is described as a 'considerable settler', and 'of good reputation and public character.'"

Perth Amboy, in its earliest times simply called Amboy, often spelt Ombo, Ompaye, Amboyle or Emboyle, signifying in its Indian derivation "an elbow", had both a Friends' Meeting and a Meeting House, and records show that John Reid, later a convert to Episcopalianism, was clerk of the meeting for a long while. He was influential in the establishment of the Topanemus Meeting, and his grave and his wife's are both in the old Topanemus Burial Ground near Marlboro in the county of Monmouth.

The early records of the Friends at Woodbridge make mention of the meeting at Amboy, but the Friends of both Amboy and Woodbridge kept moving further inland, and in 1930 there is scarcely a trace of the Society in either locality. Likewise in the township of Middletown, where Quakers were yet fewer in number, the Friendly element is practically extinct. Be-

sides many of the Middletown and Amboy members of their meetings, at an early period became proselyted to the Church of England through the influence, mainly, of the Quaker renegade George Keith.

In the records of the Woodbridge Monthly Meeting, the earliest minutes are those made while the meeting was still the Amboy Monthly Meeting. They are as follows:-

"1st minute. Friends at Amboy agreed to have a monthly meeting their, and that upon the second 4th day of each month, and the first to begin the second 4th day of the 9th month. 1686

"At the M. M. held in Amboy the 8th of the 10th mo 1686, Friends agreed to pay three pounds Money of this Province for rhe Yearly Rent of the Meeting Room: & the year to begin this day Likeways finds it necessary that there be fix formes for seats in the meeting-room, the making of which John Laing takes into consideration.

"At the Monthly Meeting held in Amboy the 13th of the 2d Month 1687 John Pearce being present the Meeting told him that he had done wrong in sending a paper to the people of the world (desiring to be suplyed with a cow (he being poor) and not coming to the Monthly Meeting of friends to lay his necessities before them. And thus left him to consider and whether he would Redress his fault if he feels it in himself.

"At the Monthly Meeting held at Amboy the 14th day of the 10th Month 1687 John Reid who hitherto kept the book for this Meeting being now removed with his family to another county desired friends to order another in his stead whereupon the Meeting apoynt'd Ben. Griffith to keep the book & receave the contributions. &c.

"At a Monthly Meeting held in Amboy the 11th day of the 11th month 1687; It being proposed to bring Contributions towards the Rent of the Meeting-house John Barclay inform'd that the yearly rent was 3£ and that there was thirty shillings thereof paid 10s by James Miller, 10s by John Reid and 10s by John Barclay. John Lufburry promised to Contribute a bushell of winter wheat— John Pim the like. John Barclay sr (?) — for John Laing 4s Miles Forster 10s "

One of the earliest settlers of Middletown was the Quaker Richard Hartshorne. Of him it is related in Barber and Howe's "Historical Collections of New Jersey," 1844:-

"Richard Hartshorne, an English Friend or Quaker, emigrated to this county in May 1666, and settled about that time on the Navesink river. This was among the first, if not the first permanent settlement made in Middletown. His place, called Portland Point, now remains in the possession of his descendants (1844). 'About this time, this part of the county was a great resort for industrious and reputable farmers. Many of the English inhabitants were from the west end of Long Island, and by degrees extended their settlements to Freehold and vicinity. Some Dutch and Scotch, also, early settled in the township. In 1682, Middletown was supposed to consist of 100 families, several thousand acres were allotted for the town, and many thousands for the out-plantations. John Bowne, Richard Hartshorne, and Nicholas Davis, had each well-improved settlements here; and a court was held twice or thrice a year for Middletown, Piscataway, and their jurisdiction.' The village of Middletown is in a fertile country, near the heart of the township, 16m. NE. of Freehold, and 45m. from Trenton..... The Baptist church is worthy of note, from its having been the first of this denomination established in the state."

In the "History of Monmouth County," 1885, by Franklin Ellis, no mention is made of the religious principles of Hartshorne, but the following is stated of that early pioneer:- "Richard Hartshorne....Bought considerable land on both sides of the King's highway, in the village of Middletown, before 1669. In that year he sold his land on the south of the highway to William Wilkins, who in 1716 sold it to George Taylor. He owned the lands on the north side, and soon after 1703 moved to Middletown and built the house now standing (1885) on the north side of the street, near the Baptist parsonage. In that house he lived until his death, in 1722. In his will, proved May 24th in that year, he gave for a burial-place 'a half an acre on the street, in the orchard east of the house where I now live.' On this plat of ground he was buried, as were also many of his descendants."

"The first owner of the lands of Sandy Hook was Richard Hartshorne, who came to this part of the county in 1669. In 1703 he made a deed of gift of the Highlands and Sandy Hook to his son William, who died 1748, and left it to his sons Robert and Esek. In 1762 the lighthouse on Sandy Hook was established."

When Shrewsbury Quarterly Meeting was established in 1672, it was agreed that "a men's and women's meeting for Shrewsbury and Middletowne" should be held once in six weeks, and to be "every third meeting at Middletowne." Middletown was originally a Baptist settlement made by men from Gravesend, Long Island, in 1665. In fact the Baptist Church in the village of Middletown was the first of that persuasion in New Jersey. Its first building was torn down in 1734 and the present church was erected in 1832.

In "Old Times in Old Monmouth," a quaint bit of writing by Oldmixon, published in 1708, is quoted. It states:- "We cross over the river from Middlesex into Monmouth County; Where we first meet with Middleton a pretty Good Town consisting of 100 Families and 30,000 Acres of Ground on what they call here Out Plantations. 'Tis about 10 or 12 miles over Land, to the Northward of Shrewsbury and 26 miles to the Southward of Piscataway. Not far off, the Shoar winds itself like a Hook and being sandy gives Name to all the Bay....A gentleman asking one of the Proprietaries 'If there were no Lawyers in the Jerseys?' Was answered 'No.' And then 'If there were no Physicians?' The Proprietor replied 'No.' 'Nor Parsons?' adds the Gentleman. 'No,' says the Proprietor. Upon which the other cry'd 'What a happy place must this be and how worthy the name of Paradice!'" "Old Times in Old Monmouth" was published in 1887.

Middletown Friends were mentioned by both the early reformers, George Fox and John Burnyeate. In Burnyeate's Journal is the following reminiscence of his journey in 1672 from New Castle, Del., through the Jerseys:- "We staid there (New Castle) that night and the next day we got over the river (Delaware). When we got over we could not get an Indian for a guide, and the Dutchman we had hired would not go without an Indian, so we were forced to stay there that day. The next day we rode about to seek an Indian, but could get none to go; but late in the evening there came some from the other side of the town, and we hired one, so began our journeying early the next morning to travel through the country, which is now called New Jersey; and we travelled we supposed nearly forty miles. In the evening we got to a few Indian wigwams, which are their houses; we saw no man nor woman, house nor dwelling, that day

for there dwelt no English in that country then. We lodged that night in an Indian wigwam, and lay upon the ground as the Indians themselves did; and the next day we travelled through several of their towns, and they were kind to use, and helped us over the creeks with their canoes; we made our horses swim at the side of the canoes, and so travelled on. Towards evening we got to an Indian town, and when we put our horses out to grass we went to the Indian King's house, who received us kindly, and showed us very civil respect. But alas! he was so poorly provided, having got so little that day, that some of us could neither get to eat or drink in his wigwam; but it was because he had it not— so we lay as well as he , upon the ground— only a mat under us, and a piece of wood or any such thing under our heads. Next morning early we took horse and travelled through several Indian towns, and that night we lodged in the woods; and the next morning got to an English plantation, a town called Middletown, in East Jersey, where there was a plantation of English and several Friends, and we came down with a Friend to his house near the waterside, and he carried us over in his boat and our horses to Long Island."

On the same journey, George Fox wrote:- "At length we came to Middletown, an English plantation in East Jersey, and there were Frineds there, but we could not stay to have a meeting at that time, being so earnestly pressed in our spirits to get to the half yearly meeting of Friends of Oyster Bay, Long Island, which was near at hand. We went with a Friend, Richard Hartshorne, brother to Hugh Hartshorne, the upholster in London, who received us gladly to his house, where we refreshed ourselves and then he carried us and our horses in his own boat over a great water, which held us most part of the day in getting over, and set us upon Long Island."

The influence of George Keith upon the Quakers of Amboy and Middletown is mentioned in "Old Times in Old Monmouth";- "Mr. Keith arrived at Amboy, and preached his first sermon in New Jersey in that place, October 3d, 1702. He says that among the audience were some old acquaintances, and some had been Quakers but were come over to the church, particularly Miles Forster and John Barclay (brother to Robert Barclay, who published the 'Apology for Quakers.') After stopping a few days with Miles Forster, he left for Monmouth county where he preached his first sermon, October 10, 1702."

Quoting from Keith's Journal we learn that, on "Sunday, October 17th, 1702, I preached at Middletown in East Jersey, where before sermon Mr. Talbot read the Church Prayers, and I preached on Matt. 28: 19, 20. One main part of my sermon being to prove Infant baptism to be included in the Apostle's commission as well as that of adult persons, there being several of the audience who were Anabaptists, who heard me civilly without Interruption; but most of the auditory were Church people or well affected to the Church."

John Barclay, mentioned by Keith, was an important actor in New Jersey's early history. In the "History of Middlesex County," by W. Woodford Clayton, 1882, is the following sketch of his services. "John Barclay was a brother of Governor Robert Barclay, and came to this province about the same time that Mr. Emott arrived. He held numerous positions of trust. In 1688-89 he was a deputy surveyor under George Keith, and succeeded him as surveyor-general, receiving an appointment

together with that of receiver-general, April 6, 1692. Thomas Gordon leaving the province for England, Mr. Barclay was appointed 25th November, 1695, deputy-secretary and register. On the 6th August, 1698, he was made register of the Court of Chancery and one of the commissioners of the Court of Small Causes, in 1700 he received the clerkship of the County Court of Common Right of the Supreme Court and Court of Sessions, and in 1704 he represented Amboy in the Assembly. He died in the spring of 1731 at an advanced age. He had a son John, but little is known of him."

In an introduction written for a copy made in 1871 by Hugh D. Vail of the Record of Marriages, Births and Deaths kept by Rahway and Plainfield Monthly Meeting, the following remarks concerning Amboy Monthly Meeting are taken:- "In 1683 when East Jersey came into possession of the 'Twelve Proprietors', and they had associated with them the Scotch proprietor, Robert Barclay, the author of the 'Apology' who was appointed governor for life, Amboy, or New Perth, as it was then called, was laid out, and fixed upon as the new capital of the province, and considerable efforts made to induce emigrants to settle there.....In 1686 a Monthly Meeting was set up there, as a branch of Shrewsbury Quarter and John Reid, who was afterwards Surveyor of the province, and a member of the Council, was appointed clerk. The following is the first entry in the 'Minute Book' 'The 3d of the 8th month 1686. Friends at Amboy agreed to have a monthly meeting there, and that upon, the Second 4th day of the 9th month 1686'.....But this meeting was not destined to continue long at Amboy, George Keith and Peter Sonmans were both elements of discord in it. In 1689 the commotion, and division in the Society, brought about by the former of these, and known generally as 'Keith's Separation', resulted in its suspension for seventeen years. In 1706 it was established at the village of Woodbridge south of Rahway."

A visit to Perth Amboy, August 12, 1932, reveals to an antiquarian that all early landmarks of Amboy are practically gone, all Quaker reminiscences absolutely so. The "History of Middlesex County" in 1882 mentions an old graveyard on State Street granted to the Presbyterians in 1731, stating:- "This ground, however, was an old burial-place long before that period, and had been used by the 'forefathers of the hamlet' more than a hundred years." This spot, sacred to historical memory, probably having become neglected and an eye-sore, is now gone and the fine High School erected in 1899, stands on the spot. The graveyard surrounding St. Peters Church on Rector Street contains some antique inscriptions, and, in a general way, posseses the atmosphere of long past times. Near the wall of the church is a quaint brown stone recording "In memory of David son of Thomas & Frances Lyell who departed this life Jany 6th 1706 aged 28 years." Another near it states "Here lyes ye Body of Arraces Wife of Andrew Robinson Aged 42 years Decd Febr. ye 23 1731." St. Peters Church, though over a century old, being built in 1825, is only a modern antiquity, and is the third building erected at that place. The ancient atmosphere about Perth Amboy has passed away, and even the waters of the Bay, ever moving with the same rhythm, present a different surrounding environment from the wooded shores of early days.

Middletown, some fifteen miles or more from Amboy, contains an interesting relic of old Quaker days in New Jersey. Here is located the plan-

tation Burial Ground of the Hartshorne family, with the unmarked grave of Richard Hartshorne, the Quaker worthy who entertained George Fox on the occasion of the latter's visit to American Friends in 1672. On Sept. 18, 1932, when the village of Middletown was visited by the compiler of these notes, his visit being due to the courtesy of Joseph R. and Elizabeth R. Lippincott of Riverton, N.J., the Hartshorne Plantation Graveyard and the Hartshorne Dwelling House near it, were both found to be most carefully preserved. Many marked graves are to be seen in the cemetery, nearly all bearing the family name of Hartshorne, or otherwise indicating direct connection. One headstone has this inscription:- "Here Lies the Remains of William Hartshorne Ustick Son of Willm & Sarah Ustick of the City of N, York Who Died at Portland 30th Augt. 1789 Aged 13 Months & 6 Days "

The Hartshorne House close by the graveyard, with the Baptist Parsonage between, is modern in outward aspect, but quaintly antique within, with its two huge old fireplaces preserved with reverence for the sake of historical memories. The present inmates of the dwelling claim 1670 as the date of the erection of the house, which antedates its actual building, as otherwise recorded as about 1703, by a space of thirty years. 1670 really refers to the Hartshorne House still standing on the bank of Navesink River, where Richard Hartshorne lived when George Fox made his visit. Richard Hartshorne was the first owner of the lands about Middletown, including the low, long narrow cape of Sandy Hook which can be seen to good advantage from the heights of the Atlantic Highlands. There the cape appears like a finger between bay and ocean pointing toward the north.

HARDWICK.

Meeting organized.....1735.
First Meeting House built.....1752.
Preparative Meeting established.....1756.
Monthly Meeting settled about.....1759.
Second Meeting House built.....1764.
Meeting discontinued.....1854.
Meeting property sold.....1865.
Meeting House demolished.....1865.
New Graveyard Wall erected.....1920.
Location.....Allamuchy, N.J.

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The story of Hardwick has been very ably told by Thaddeus S. Kenderdine of Newtown, Bucks County, Pa., who visited the place where the Meeting House once stood near Allamuchy in the eastern part of Warren County, New Jersey. The following extracts have been taken from his very interesting paper which he prepared after his visit and published in

the Friends' Intelligencer during Twelfth Month, 1905. His visit was made in company with J. Wilmer Lundy, also of Newtown, Pa.

"One hundred miles as the railroad curves and angles from Philadelphia, among strange scenes and realms of quietude, are two ancient meeting houses, or rather the foundation walls of one, and the newly enclosed timber and interior fittings of the other; either dating nearly a century and a half back. The one is Hardwick, the other Randolph; twenty miles apart by wagon road and twenty-seven by rail, and located among the hills of northern New Jersey; both of interest to us, if for no other reason, because they were at one time a part of Philadelphia Yearly Meeting.

"Sixty years ago they composed one monthly meeting, and, despite the distance, they were one in fellowship, and the alternations were seasons of enjoyment between the distant delegations and those visited, for it meant an all-night stay, and often longer, with the chances of learning the news of the little worlds surrounding each. At the first of the meetings named there is not a single living member; at the other there are but two Friends, and those too far off from other meetings for their attendance, where one hundred years ago there were prosperous congregations....

"In company with a descendant of the Lundys, whose family was prominent at Hardwick a century ago, and who was looking up family landmarks, I paid these meeting places a visit in October, 1905. Our way was by trolley to Riegelsville, 45 miles from Newtown, thence by railroad to Belvidere, 18 miles, and then 18 miles eastward over the Lehigh and Hudson Railroad, which follows the Pequest River, a stream 32 miles long. We got off at Allamuchy station, a name which applies to township, a nearby village and a low mountain range to the south, as well. Here runs a road to the ocean from the Delaware Water Gap, to Long Branch, 75 miles away, and following an old trail over which the Mincie Indians made annual journeys in the long ago. Where this trail crosses the Pequest, scattered Friends came up from Quakertown, in Hunterdon County, in 1747, and commenced a settlement. This was on and around what was known as the Great or Pequest Meadows.....

"So long is it since Friends lived around Hardwick, it was difficult to find where their ancient place of meeting was, and more difficult still to know at what station to get off. We were right in chancing Allamuchy....

"From here we went on foot to where we at length found what were the remains of Hardwick meeting. This was on the north side of the Pequest, here spanned by an iron bridge..... Of the meeting house we found nothing but the foundation wall, now in alien ownership, and the graveyard in care of Plainfield Friends, forty miles away. This burial place, on which now mainly centers the interest of the descendants of the pioneers of Hardwick, is a forlorn looking place, near the shore of the Pequest, which only by courtesy can be called a river, is about 50 by 100 yards in extent, and surrounded by a stone wall, much of which is in ruins. Sunken graves and weeds and briars are prominent characteristics of the place, save where, here and there, rise granite and marble monuments of disproportionate size, considering their newness, to so neglected a place, and where modest stones should be the rule from the creed of the meeting's founders. There was one shaft 12 feet high, erected in memory of the Drake family, further emphasizing the forlorn surroundings, as well as being out of place where hundreds of graves are conscientiously unmarked. Several of the stones are three or four feet high, and others

once were, but they have fallen prone. It might be called an inharmonious graveyard. We were told that one of the inmates was so deformed as to be a marvel, and on that account the doctors were so anxious for his skeleton that his relatives kept watch over the grave for nights for fear of Ghoulish work, and the numerous deep depressions made it seem that there had been need of care from these prospecting evidences. To add to the uncanniness of the place, a cat leaped out of one of these, and a rabbit from another, and scurried away among the weeds, scared by our unwonted presence. The last one buried here was Ann Wilson, in 1903; the next, Jesse Adams, one of the last upholders of the meeting, and the purchaseer of the meeting house property. The other names were mainly Lundy, Armstrong, Brotherton, Applegate, Buckley, Shotwell, Willson, Schmuck and Sharp, and were buried between 1843 and 1870.

"The more recently built meeting house stood on the higher parts of the grounds and facing the yard from 50 yards to the north, and amid a group of trees, some of them seemingly old enough to have shaded the first log structure built in 1752, and torn down 12 years afterward to give place to the one of stone. There was a schoolhouse on the ground also, old enough to have sheltered the children of Friends in their prosperous days, and proof that amid their hardships and rude surroundings they were mindful of the needs of education, a trait peculiar to primitive Friends. It was used by the general neighborhood after given up by the founders, but from decay it was torn down, and a new one built on the foundations of the meeting house of 1764. This is standing, and is two stories high, the upper portion being used for a Sunday School. There was also a shed for wagons and horses, but nothing of this remains. I regret to say that from accounts and appearances the neighborhood is not very religiously and educationally inclined, as it was in those 'brave days of old' when Quakerism was in the ascendant around Hardwick.

"The date stone of the ancient meeting house is walled in one corner of the schoolhouse, and is marked 1764. It was 30 feet by 40 in size, and built of limestone cemented with old-fashioned mortar. A sketch taken just before being torn down, shows a low one-storied building, with two arched door-ways, one with a double door, and with three windows in front. There was also a rear door for ventilation in the warm days of summer.

"Esther L. Armstrong, daughter of David Lundy, has left an interesting account of the meeting and connecting matters. Within were the conventional seatings, except that for the ordinary benches there were footrests for the children, placed a few inches above the floor, which perhaps made meeting going more popular with the young folks than now. Originally heated with open fireplaces, a huge stove was afterward introduced, under which was stowed a day's use of wood of generous length. The customs and hospitalities of the time, as well as the sacrifices made to keep up the far-away meetings, are graphically described. Hardwick was 20 miles from either Quakertown or Randolph, the two meetings it was at different times connected with, and 'month about' the representatives, with others not appointed, did not hesitate to come and go that distance. To the nearest quarterly meeting, Burlington, when connected with Philadelphia, it made them a journey of 60 miles, the whole journey being made in rough wagons or on horseback. Later on they were joined to Shrewsbury Quarter, which belonged to New York Yearly Meeting. Hardwick was al-

ways thus isolated, except toward the year 1800, when some small outlying meetings were formed, convening at Friends' houses, namely, at Paulins-kill, Drowned Lands, Whippany and Knowlton. To show the consideration of these people for the religious comforts of others it is related that for three months a meeting was held at the house of an aged invalid, at 4 o'clock on First-day afternoon, as she could not attend the regular place of worship.....

"Hardwick, before 1800, had eight elders, three of them Lundys, showing the prominence of a family which gave a Benjamin Lundy to the cause of philanthropy. We also have record of five ministers belonging to Hardwick-Randolph Monthly Meeting, namely Gabriel Willson, Sarah Lundy, Henry Widdifield, Richard Dell and Thomas Haven. The last, however, could not have had much standing, as he was not only reported 'unsound' but 'misquoted scripture', and was given to 'posturing', and was remonstrated with on that account.....

"Quarterly meeting came to Hardwick in the Eleventh month, and the zeal must have been great which could fill the quaint old meeting house at such a season. In the spring it was held at Plainfield, Shrewsbury and Rahway, three months apart following. As membership fell off Hardwick was discontinued, and Plainfield took its place.....

"The decadence of Hardwick meeting is the old story of emigration and disownment on the one hand, while the unmarked graves of the pioneers and their near following in the graveyard hardby tell the rest, and now (1905) there is not a Friend, nor one who knows what a Friend is, around the region of the Great Meadows."

In the minutes of Kingwood Monthly Meeting it is recorded that Hardwick was granted a Preparative Meeting on Fifth Month 13, 1756. Other notes of interest obtained from the same source are as follows:-

5 Mo. 10, 1759 "We have considered the request of Hardwick Friends for holding our M. M. there sometimes and for their ease and to bear part of the burden with them do condescend that it may be held there at present alternately vizt, every other month and to continue so till Friends of this Meeting may see cause to order it otherwise and begin there the first time at the same time as as our next M. M. falls in course."

10 11 1763 "At the request of friends at Paulinskiln a meeting is allowed to be held there on the first day of the week once a month from this time until the third month next on each third first day in each month at the house of Aves Schooley." (Corrected in pencil, Avis T. Schooley.)

10 Mo. 13, 1763 "Friends have concluded to build their Meeting-house at Hardwick 40 feet long and 20 feet wide in the clear with one chimney and a coal hearth."

"12 1 1764 Jacob Birdsall requests a meeting to be held at his house Quarterly to begin the last first day of the first month Allowed and to continue until Friends shall be easy and satisfied therewith "

"12 10 1769 at the request of Friends at Paulinskiln and Drowned Lands liberty is granted them to hold first day meeting two first days at Paulinskiln and the third at the Drowned Lands so long as they are held respectable."

"12 16 1775 The Meeting at Paulinskiln directed to be held at the house of Benjamin Schooley."

These extracts show that the meeting at Paulinskiln was in existence at least eleven years.

The last meeting held in Hardwick Meeting House was on Second Mo. 2, 1854, the Meeting was laid down Sixth Mo. 9, 1855, and in 1865 the House and grounds, excepting the graveyard, were sold to Jesse Adams. The Meeting House was torn down and a frame school-house, known in 1930 as the Quaker Grove School, from its association with the Society of Friends, was erected on the foundation, a stone from the old Meeting House chimney bearing the date 1764, being preserved in the wall. A huge pile of loose irregular stones by the edge of the little grove back of the school-house, is quite suggestive of being a part of the remains of the old Meeting House walls. The grove of shade trees formerly on the north side or back of the Meeting House, with the occasional huge bowlders, one of which, from its position and size, might once have served as a horse-block in the days when members went to meeting on horseback, and the winding highway, form attractive features in the environment of Old Hardwick. There is a very dilapidated shed a little southeast of the present school building, and further down the slope of the hill to theeastward toward the brook or Pequest River, is the Hardwick Burial Ground, enclosed in the past by a stone wall with an entrance gateway on the west side or next to the Meeting House. In 1930, on April 23rd, the compiler of these notes had the pleasure of a visit to Hardwick, being taken there by J. Wilmer Lundy of Newtown, Bucks County, Pa., the same individual, who, twenty-five years previously accompanied Thaddeus S. Kenderdine when he visited the same locality in 1905.

In 1930 the Hardwick Graveyard shows signs of attention, though not yet in the best condition. The old wall has been removed and a new one of concrete blocks has taken its place and has the entrance gateway on the north side, next to the public road. But for some reason, not known to the compiler, the yard has been made smaller and now some graves, one with a stone marked "S. S." , are outside of the wall on the south side. Very many of the headstones at Hardwick are prostrate on the ground, or are broken, and several have been gathered into a pile about the trunk of one of the few trees in the Burial Ground. The growth of wild shrubbery has been cut away, but the stubs are still left, and the sunken graves and uneven surface of the ground, and especially the prostrate and broken marbles, yet call for attention. At the entrance gate is a large granite tablet bearing this information:- "The Burying Ground of the Hardwick Monthly Meeting of the Society of Friends 1735 -.1920 This wall erected by David Willson a descendant of the first settlers."

PLAINFIELD.

Meeting organized.....1725.
First Meeting House built.....1731.
Monthly Meeting established about.....1769.
Second Meeting House built.....1788.

Orthodox Meeting House built..... ..... .
Orthodox Meeting discontinued.....1900.
Location.....Plainfield, N.J.

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The City of Plainfield occupies the extreme southwestern extremity of Union County, New Jersey, and borders on the two counties of Somerset and Middlesex. The Friends' Meeting House located there belongs to the Hicksite branch of New York Yearly Meeting, but formerly, in its earlier days and until 1833, it was, with Rahway, a Monthly Meeting of Shrewsbury Quarter of Philadelphia Yearly Meeting. After the Separation of 1827, the Orthodox Friends had a meeting in Plainfield, and in their branch of the Society it remained with Philadelphia Yearly Meeting, being so listed in their "Book of Meetings" in 1905.

An early history of Plainfield Friends, with a description of the interesting Meeting House was set forth very attractively by Thaddeus S. Kenderdine of Newtown, Bucks County, Pa., who journeyed to the locality and published an account of his visit in the Friends' Intelligencer, Fourth Month 7th, 1906. He said:-

"One link in the chain of meetings on the road from the Water Gap to the sea, the two extremes of which, Hardwick and Shrewsbury, were seventy miles apart, was Plainfield. This, now (1906) a residental city of 25,000 people, in 1721 was simply a farming settlement along two streams known as Greenbrook and Cedarbrook, and was called Short Hills, and here, at the home of John Laing, a Friends' meeting was held from the year named to 1731. Then the Monthly Meeting at Woodbridge, five miles away, to which these Friends belonged, granted them permission to build a meeting house on lands given by John Laing, which was afterwards known as 'Plainfield Meeting House in the Woods.' The size was given as '24 feet Square and 14 feet between joynts'; that is, high. This was torn down in 1757-8, at a time when the village named from it contained 200 people. This meeting, in connection with Rahway, ten miles away, became prosperous, so that just before and after the year 1800, Friends dominated this section of the country. Woodbridge, the parent meeting, diminished, and in 1769 went out of existence. Isaac Vail, who afterwards rebuilt Rahway meeting house, built the new one now standing at Plainfield in 1788, enlarging it to about 30 by 40 feet. He is remembered by one of its aged members..... When the new meeting house was decided upon, committees were named to acquire title, 'Size the building, Compute the Cost, Promote Subscriptions, and Gather them in.' The cost, of course, varied, from that of Randolph, 24 feet square, which was seventy-three pounds, to that of Rahway, which was 30 by 40 feet, and cost one hundred and sixty-three pounds. They were built without cellars, and in the original ones sometimes without mortar in the foundation walls. The frame stuff, from sills to rafters, was hewn, and when of wood, shingles or clapboards were used, according to nearness of material. The nails, of course, were hand-made in those days, making necessary the boring of both shingles and siding, while in the primitive structures the floors were sometimes fastened to the joists with wooden pins, as in the case of Randolph meeting, which condition is yet shown. As stated, Plainfield meeting was built by Isaac Vail, who was to use all

the old material available. So when the building was 'sized', there came felling of trees, squaring of logs, and sawing of boards, while in the distant cedar swamps, shingles for weather-boarding and roofing must be gotten and hauled. These for the first were fine specimens, for in those early days builders could have their pick from timber which is almost extinct, being three feet long and from seven to eight inches wide and clear of twist, and of which it took three or four thousand. These were laid 14 inches 'to the weather,' and were fastened with hand-made nails with large heads, which stand prominently out from the shingles. Boring holes for these to prevent splitting, as well as for shingles on the roof, furnished work for Isaac's boys to try their 'prentice hands' upon. The out-doors are fastened with wooden locks, while the inner door in the partition has the old-time latch of wood. The framing of the shutters is lapped instead of tennoned and mortised. The windows have 20 lights of 7 by 9 glass. The posts and ties of the framework were not made to conform in size to the studding, so project beyond the plastering. The axe marks are left on the timbers visible, showing where Isaac and his small-clothed, leather-aproned, journeymen and apprentices hewed to the line, caring not as to how flew the chips. The sides are wainscoted well towards the ceiling. The partitions are now removed, as all meetings are held in joint sessions. The seats are taken from the second story and the floor leveled, a part being used for kitchen at the Half-Year's meetings and other business gatherings, and the remainder for the meetings of the Young Friends' Association held here monthly. While the outside is kept well preserved with paint (although from the corrugations in the shingles from the weather they must have gone a century without this application), the interior is as it was 117 years ago when the finishing touches were put on. The sittings are of the conventional patterns, although an innovation from modern forms is seen in the row of pegs behind the gallery seats, indicating that the wearing of hats in meeting was optional, or that they were used for hanging cloaks or 'sur-touts' on. The old-fashioned wood stove is here in evidence, and takes us further back to the times when open fire-places preceded these. Glass vistibules have been lately introduced for warmth in winter, and deadening the noise at all times made by the almost ceaseless roar and clang of steam and trolley cars rushing by. The rooms are neatly carpeted, and, on the whole, quaintness and comfort are the predominating traits of this ancient place of worship.

"A row of sheds in the rear refers to the time when the country people from the farms along Green and Cedar brooks came driving in quaint vehicles or riding on horseback to help fill up the seats. Back of these sheds is the graveyard. Three-fourths of those buried here seem to have been of the Vail family, which in 1678 came from Westchester, N.Y., and afterwards spread along the line of meetings established from Shrewsbury to Hardwick, and thence south to Quakertown. Considering the number of that name left this predominance is remarkable. The other principal names are Shotwell, Moore, Laing, Thorn, Willson, Fields, Brotherton, Pound and March. The graves of Fitz Randolph, Bogert, and Vermeule, the first with knightly sound, the last two reminiscent of the Holland settlers of New York, are also seen. A curiosity among these was where five tall birch trees, eight inches in diameter, have surrounded a monument, and lifting it from the ground, hold it securely locked in their embrace. All but the

last letter, 'l', have been grown over. From the surroundings, the name 'Vail' would make known the hidden letters.

"Up to and during the latter half of the eighteenth century, the Friends of this section and on to Hardwick and back to Shrewsbury, belonged to Philadelphia Yearly Meeting, but now they are attached to New York. The once several monthly meetings are reduced to two, Plainfield and Shrewsbury, the latter having a constituent called Manasquan, the whole numbering less than 200 members. By far the larger number belong to Plainfield, which has a First-day School and Young Friends' Association connected with it....

"The Orthodox branch of our Society which formerly had a holding in Plainfield is now extinct. The last families were those of Underwood and Esterbrook, the head of the latter being Richard Esterbrook, manufacturer of the steel pens bearing his name. Some twenty-five years ago the meeting house built after the 'Separation' was replaced by a large and substantial two-story brick structure, surrounded by a tall-columned portico, probably costing $10,000. This is a matter of comment, as the meeting was laid down five years ago (1901.) Efforts are now being made to sell the building."

"Within a few years the second meeting-house has been built of brick. It is neat in appearance, and the upper part is used (1882) for a Friends' school. This building is pleasantly situated on the main street." This statement is from the "History of Union County, N.J.," which also informs us that "hors stables" were built in 1744. The following items of interest were obtained from the same county history, written by W. Woodford Clayton in 1882.

"During 1762 the question of holding several Monthly Meetings at Plainfield instead of confining them to Woodbridge was mooted. Afterwards it was altered to include Rahway, and was held there and at Plainfield alternately."

"For several years the question of holding negroes in bondage had agitated the society. 'A report to the Monthly Meeting at Plainfield in August, 1774, shows that at this time only one negro "fit for freedom" within the jurisdiction of the society remained a slave.'

"This (Plainfield) meeting is informed that Benjamin Harris has signed a paper for independency, and has suffered his apprentice to go in the army, and has received his wages. Several Friends tried to show Benjamin the error of his ways, but he refused to give them any satisfaction for his misconduct. He was therefore cut off from their communion.

"The Quaker meeting-house here was occupied during a part of 1776 by soldiers. Robert Willis, who was a Quaker preacher, had some idea of visiting the South in 1778, but 'great commotion' (in Plainfield, where his letter is dated) 'occasioned by the war,' prevented his contemplated journey. He was loath to leave his friends in the midst of so much distress.'"

On Ninth Mo. 27, 1913, Plainfield Friends celebrated the one hundred and twenty-fifth anniversary of the building of their Meeting House, on which occasion the Historical Sketch which usually attends such celebrations, was prepared by Margaret F. Vail of Plainfield and addresses were given by Henry W. Wilbur, L. Hollingsworth Wood and others, while a sermon by Joel Borton of Woodstown, N.J., was appreciated.

Plainfield had a school under its care for many years. It was discontinued in 1884, but was afterwards revived only to be in existence a brief while, for there has been no school connected with the Meeting since 1897. But the school history of Plainfield Friends in later times was confined to the Orthodox branch of the Society.

The passage of only a few years brings about various changes. A visit to Plainfield Meeting House and its environment in 1929 endorses the fact that the changes there have been advantageous, with up-to-date improvements. The ancient Meeting House, in its pale brown coating of paint, looks much as it has done in former years and it has been kept in good repair, is lighted by electricity, and, during August and September of this year, has been subjected to needed internal repairs, but with no material encroachment upon the antique features of the building. At the time of these repairs, the following note appeared in one of the local papers:-

"Plainfield's venerable and hallowed landmark, the Friends' Meeting House, Watchung avenue, erected in 1788, is undergoing interior repairs. Workmen are engaged in putting in a ceiling on the top floor over the plastering that has stood for over a century. Some say it has stood in place since the meeting house was erected. At any rate the material used in the old days shows that it was durable and stood the test of time. With the exception of a few spots that gave way the ceiling stood in place and would probably stand for years, but as a safety precaution against possible collapse the new ceiling is being installed. The original hand-hewn oak beams and joists that were used in the structure when erected 142 years ago are still in position and in an excellent state of preservation, say the contractors. The metal lathing is being installed by Lawrence J. Benner. Howard D. Huff is the mason contractor and George A. Palcanis is doing the carpenter work. A sign post on the front of the building announces services will not be held for a few weeks during the period of repairs."

The Meeting House faces the southwest on Watchung Avenue, is a frame building shingled to the ground and has the date "1788" painted in black figures on an oblong board secured under the eaves at the front.

The Graveyard has been lately inclosed by a high heavy wire fence, with metal piping frame-work. There are but two trees in the yard and the odd quintette of birches noticed by Thaddeus S. Kenderdine in 1906, has been removed. There are many of the name of Vail buried there, and one memorial stone bears this inscription:- "Mercy Vail Died 1872 11, Mo. 25th Aged 97 Yrs 8 Mo & 23 Days."

The brick Meeting House of Orthodox Friends was sold, and in 1929 is the "Recreation Rooms" of the "Franklin Council No. 41 Junior Order of United American Mechanics." There has been a large addition joined to the House at the rear for a bowling alley, but in front the building appears but little altered. It is located at No. 311 East Front Street, which is the main business thoroughfare of the city of Plainfield.

RAHWAY.

Meeting organized.....1742.
Ministers & Elders Meeting established...1755.
First Meeting House built.....1757.
Monthly Meeting established about.....1769.
Second Meeting House built.....1804.
Orthodox Meeting House built.....
Hicksite Meeting discontinued before.....1893.

Orthodox Meeting discontinued.....
Orthodox Meeting House demolished.....1922.
Location.....Rahway, N.J.

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Rahway Township forms a small section of Union County, New Jersey, and is located in the southeastern extremity, just north of Woodbridge in Middlesex County. The town of Rahway (originally the name was spelt Rawack and later Rahwack) is the place of location of the Friends' Meeting, which, with Plainfield, formed a Monthly Meeting of Shrewsbury and Plainfield Half-Yearly Meeting of New York Yearly Meeting of the Hicksite branch of the Society. In the Orthodox branch, however, Rahway, with Plainfield, belonged to Burlington and Bucks Quarter of Philadelphia Yearly Meeting.

The story of Rahway Friends' Meeting is told in W. Woodford Clayton's "History of Union County, N.J.," (1882) as follows:- "Among the early settlers in this section many belonged to the Society of Friends having purchased the province and established the proprietary government in 1682, a new impulse was given to many persons of that order to seek homes in the country. Many had already established themselves in different towns. Shrewsbury, one of the seven associated towns of the province, had been settled almost exclusively by the Friends as early as 1667, the first religious meetings of the society being held there in 1672. The territory of West Jersey after 1674 had been in the possession of the Friends. In East Jersey they constituted an important element in Amboy and Woodbridge. The Friends who settled in this section mostly purchased lands along the Rahway River, some of them living in Woodbridge, and some of them in Elizabethtown. In 1686 they established a monthly meeting at Amboy. This continued to be held for three years when a monthly meeting was begun at Woodbridge on the 17th day of August, 1689. On the 16th of October, 1742, the first weekly meetings of the Friends began at Rahway in the home of Joseph Shotwell.

"Probably the earliest schools established in the settlements were those of the Friends or Quakers. The first school-house of the Friends was built on the same lot as their meeting-house in 1785, viz., on Main Street, on the place recently occupied by George Walker as a hardware store. William Shotwell was one of the early teachers there. The building fronted the road (now Main Street), was twenty by thirty feet in size and one story high.

"In 1804 another meeting-house was built by the Friends on Irving Street, and a school-house was erected a little south of it, which was removed when the railroad went through. It was a two-story wooden structure, and built soon after the meeting-house. This Friends' school was for many years the only school in the place.

"The record of Friends' meetings in East New Jersey have been very carefully kept since 1686, the date of their first Monthly Meeting at Perth Amboy. In a single volume in the possession (1882) of Mr. Abel V. Shotwell, of Rahway, there is the record of a hundred years, reaching from 1686 to 1786, and including minutes of their meetings at Perth Amboy, Woodbridge, Plainfield and Rahway.....At a Monthly Meeting held at Woodbridge on the 16th 10 month, 1742, a motion was made by divers Friends at Rahway to hold a meeting for three months at the home of Joseph Shotwell, which was agreed to be held on the first days of the week. On the 17th 9th month, 1743, it was agreed by the Monthly Meeting that a meeting should be held twice a week at said Joseph Shotwell's till the middle of

the second month, following the first and fourth days of the week, which were continued by appointment from year to year till a meeting-house was built on a lot of ground given by Joseph Shotwell for that purpose in the year 1757, then were removed to the said meeting-house. It appears from an entry in the records of Jan. 1, 1757, that the Friends in Rahway had 'repeatedly made application to the Monthly Meeting for leave to build a meeting-house at that place, and that the Friends in Woodbridge referred the matter to the "consideration of the Quarterly Meeting."' The representatives brought word from that body, the substance of which was that in regard to the matter in question it was 'the solid sense of that meeting that a meeting-house ought to be built at Rahway.' Without further opposition the project was pushed forward. During February and March much was done towards the new enterprise. Solomon Hunt, Samuel Marsh, Abraham Shotwell, and Benjamin Shotwell were appointed to purchase a suitable lot. Francis Bloodgood, Abner Hampton, and Robert Willis were appointed to assist in selecting the ground and determining the size of the plat. It was decided that the new building should be thirty-four feet long and thirty feet wide. The building is still standing (1882) on Main Street. It was abandoned as a meeting-house in 1804, and was loaned to the First Methodist Society to hold services before the erection of their church. In later years it was occupied by George W. Hall as a hardware store, and is now (1882) used as a tea-store..... On the 19th of November, 1755, in accordance with the recommendation of the Philadelphia Yearly Meeting, a Ministers' and Elders' Meeting was established in Rahway to be held monthly at the house of John Vail, on the third Second Day of the month, at eleven o'clock.....In 1761 a Preparative Meeting was established at Rahway. That the meeting at Woodbridge declined very much after the building of the house of worship at Rahway is quite evident. In the minutes of Rahway Meeting in February, 1766, it was recommended that Rahway and Plainfield should appoint some of their members from time to time to visit the Friends at Woodbridge, and the same course is recommended to those 'Friends who feel a spring of love in themselves.' In 1769 the Woodbridge Preparative Meeting was removed to Rahway and in the same year the Monthly Meeting ceased to be held at Woodbridge, from this time forward alternating between Rahway and Plainfield. At this time the meeting-house in Rahway was enlarged at an expense of £161. Delegates met in it for the first time after in August, 1769.

"In 1785 the Friends erected a school-house in Rahway upon the meeting-house lot. It fronted the road (now Main Street), and was twenty by thirty, one story high. In 1804 the Friends in Rahway built another meeting-house on Irving Street at the head of Poplar. It is a frame building, fifty by thirty-five, two stories. In 1827 the society was divided, and the other branch have a brick meeting-house on Irving Street between Lewis and Milton Avenue, the upper story of which is occupied for a school."

Rahway Friends' School was discontinued in 1886, and the Orthodox Meeting, which in 1905 had but eight members in its congregation, was laid down at a later date. In 1929 the Quaker atmosphere is nearly extinct in Rahway. The Meeting Houses are both gone and the places where they once stood bear the general aspect of a busy city thoroughfare. The Hicksite House at Poplar Street was a frame structure shingled to the ground, evidently similar to the present dwelling at the corner of

Poplar and Irving Streets. According to the information received from Mr. S. C. Miller of Rahway, the house stood on Irving Street where the Bauer Candy establishment now stands in 1929.

The brick house of Orthodox Friends on Irving Street, near the Railroad Station, was demolished in 1922 and the bricks of it were used in the construction of the Rahway Trust Company's building now occupying the same spot. But back of the building are the old wagon-sheds which seem to be the only actual remains of the Quaker Meeting at Rahway.

The Hicksite Meeting House erected in 1803-4 was sold and removed in 1893, the Meeting having been laid down. The Orthodox Meeting outlived the Hicksite a number of years. After its meetings were discontinued, the building for awhile was used by one of the city newspapers for an office. Then it was torn down and the Rahway Trust Company took its place.

In 1871, Hugh D. Vail made a copy of the Register of Marriages, Birt and Deaths belonging to the Rahway and Plainfield Monthly Meeting. To this copy he prefixed the following Introductory Remarks:- "The Rahway and Plainfield Monthly Meeting, from the Records of which, the following Marriages, Births, and Deaths, have been taken, is among the earliest established in New Jersey. Exactly at what date the first Friends settled in that part of the province is uncertain. At Middletown and Shrewsbury, on the opposite side of the Raritan, in what was afterwards called Monmouth County, there were some members of the Society as early as 1669. In 1672 these were visited by George Fox; who came there, as he tells us in his 'Journal,' 'from a Dutch town called New Castle, across that wilderness country since called West Jersey, not then inhabited by English,' where he 'travelled a whole day together, without seeing a man or woman, house or dwelling place.'"

"The meeting at Shrewsbury was the first held in New Jersey, and consequently older than any Friends' Meeting in Pennsylvania. As neither George Fox, nor William Edmundson, who visited the settlers at Shrewsbury a few years later, say anything in regard to the members of the Society in the province, we infer that there were none at that date.

"In 1683 when East Jersey came into possession of the 'Twelve Proprietors,' and they had associated with them then the Scotch proprietor, Robert Barclay, the author of the 'Apology' was appointed governor for life. Amboy, or New Perth, as it was then called, was laid out, and fixed upon as the new capital of the province, and considerable efforts made to induce emigrants to settle there.....In 1686 a Monthly Meeting was set up there as a branch of Shrewsbury Quarter and John Reid, who was afterwards Surveyor of the province, and a member of the Council, was appointed clerk. The following is the first entry in the 'Minute Book.' The 3d of the 8th month 1686. Friends at Amboy agreed to have a monthly meeting there, and that upon the Second 4th day of the 9th month 1686'.....But this meeting was not destined to continue long at Amboy, George Keith and Peter Somans were both elements of discord in it. In 1689, the commotion, and division in the Society, brought about by the former of these, and known generally as 'Keith's Separation,' resulted in its suspension for seventeen years. In 1706 it was established at the village of Woodbridge south of Rahway. There it was held for a number of years at the house of Nathaniel Fitz Randolph, until a

small meeting house was built, when it continued for nearly half a century, and was then transferred to Rahway and Plainfield, and held, as it now is, alternately at these places."

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RANDOLPH.

Meeting first known as.....Mendham.
Meeting established.....1740.
Preparative Meeting established.....1756.
Meeting House built.....1758.
Monthly Meeting established.....
Name changed to Randolph.....1805.
Meeting attached to Shrewsbury.....1835.
Meeting discontinued.....1864.
Location near.....Dover, N.J.

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Randolph Friends' Meeting is one of past times which has left some interesting reminiscences for the antiquary searching for Friendly history, to gather.In its day it was an important Meeting, one of two Preparative Meetings which together formed a Monthly Meeting in Shrewsbury and Rahway Quarter of Philadelphia Yearly Meeting of the Society of Friends.

Randolph Meeting House is located south of Dover in the northern part of the township of Randolph in the central district of Morris County, New Jersey. Originally it was called Mendham, being in the township so called until 1805, at which date the northern part of the township was set off from it and named Randolph, in honor of Hartshorn Fitz Randolph. So, as Mendham Friends Meeting it was known for a period of sixty-five years. Occasionally it was also called Mill Brook, the name of the nearby village and stream. In the "History of Morris County, N.J.," by the Lewis Historical Publishing Co., it is stated that the first deed of Randolph Meeting was dated 8 Mo. 5, 1758, and in the same work the following brief mention of the Meeting is made, in which, however, by the printer's error, the date of erection of the Meeting House is given 1748 instead of 1758:-

"For three-quarters of a century the only place of worship in the township was the 'Quaker Meeting House', built in 1748, or earlier. Built when timber was to be had for the cutting, its substantial frame has existed for a century and a half. Here, without a pastor, ordained preacher or teacher, the Friends worshipped in their peculiar way, often in silence and again in speech, as the spirit moved. But the old meeting house is now silent, though the good influence of the Friends of Randolph still lives and has found its way to other places of worship in the township."

From Thaddeus S. Kenderdine's interesting account of a visit to Randolph in 1905, the following extracts have been taken:- "Our object in coming to Dover was to visit Randolph Friends' meeting house, long since closed, a mile and a half to the south. Our way thence lay over a range

of hills overlooking the town, the higher ones being the sites of residences, and wooded with trees whose variegated, frost-bitten foliage added beauty to the general scenery, and mounting the ridge, fine vistas of mountain and valley were spread before us. We at length came to the residence of James W. Brotherton, who, with his sister, Rachel B. Vail, form the last resident members of Randolph meeting.....

"Expecting to find an antiquated building and a briar-grown, unfenced graveyard, the premises we were coming on did not make a sentimental appeal, for the meeting house showed a modern-looking frame building, newly painted, with a neat iron railing in front, while on two sides of the ground was a recently built stone wall, durably capped, and inside the enclosure were marble and granite tombstones well set, though with rather undue prominence, for a Friends' graveyard.

"But the inside of the meeting house was a revelation to one curious of ancient architecture in its line, and suggestive of primitive ways of worship and of sacrifices to its accomplishment, as well as a source of speculation to those interested in the claim that the Society of Friends was the first to recognize the mutual rights of the sexes in meeting affairs, in view of the inequalities shown in the arrangement of the men's and women's ends of the building. The interior is 24 by 25 feet, the men's part occupying the greater portion, with its usual gallery, while on the other side of the partition the seats are all on the level, perhaps the only example of the kind. So despite George Fox's promulgation of equal rights of the sexes in meeting affairs, the women of Randolph were placed on a lower plane than men in the ways of worship and in the transaction of business. Everything is of the simplest and rudest construction in the inside fittings. What are known as the shutters consist of two battened, horizontal doors, ten feet long and three feet high, each side of the middle doorway, and held in place with wooden buttons, while, hanging from the overhead cross-beams are corresponding traps which swing down to meet the lower division. Between is a rude door with wooden latch and the conventional latch-string of our ancestral log houses hanging from it. The placing of this after the religious sessions would have caused confusion, but the goos Friends took this as a part of the exercises. In cold weather the partition would remain and men and women worship together in greater comfort, for the heating arrangements were very primitive from the start. Underneath the floor at the east end was an excavation two feet deep and four by eight in area, in which were set stones on end, and on these we were told was once a flag-stone, under which a fire from charcoal burned in winter weather. This was among the ten years after the meeting house was built; after this an iron furnace was introduced, made at the Hibernia foundry, five miles north of Dover, in which long sticks of wood could be burned. In 1845 a more modern stove was installed, and in its covering of rust is there still. The seats are of the usual pattern; some without backs.

"I have had little chance to get at the records of Randolph meeting, but it appears that in 1740 Woodbridge Monthly Meeting, whose place Rahway afterwards took, granted Friends in Morris County liberty to hold meetings four times a year at the house of William Schooley. The Friends thereabouts so increased that they were allowed to keep them once a week at the same place, and in 1756 to hold week day meet-

ings also, and at the same time a preparative meeting was allowed to meet every three months.....

"In 1758 these Friends were allowed to build a meeting house on Robert Schooley's land. John Vail, Robert Schooley, Hartshorne Fitz Randolph and Jacob Laing were named to fix on a site and manner of the building, and 'compute' the cost and 'promote' subscriptions. Two months later these Friends report that the money is raised to the amount of seventy-five pounds, and that the building shall be 25 by 26 feet. Jacob Laing and James Brotherton were to see to the construction, and the last-named was to gather the money.....

"The meeting was first known as Mendham, the name being changed on the division of the township of that name, the portion set off where the house was built being called Randolph, perhaps after Fitz Randolph, one of the promoters of the meeting. As a Monthly meeting it afterwards alternated with Hardwick. Until 1786 it was still a part of Philadelphia Yearly Meeting, being attached to Burlington Quarter. In 1835 it was joined to Shrewsbury Quarter on account of the growing weakness of the latter, and then became a part of New York Yearly Meeting.....Richard Bell was a minister at Randolph, and one who visited distant meetings on minutes. He died in 1805. We have records of noted traveling Friends visiting these isolated people, notably John Woolman and Job Scott, as well as others of lesser mention.

"The records of Hardwick-Randolph Monthly Meeting went to Plainfield with the membership of the remaining Friends about 1864, when the meeting was laid down.....

"As shown by the mural records in the Randolph graveyard the names of the principal members of this meeting were Vail, Brotherton, Addams, Hance, Alvord, Moore, Duland, Leek, Powers, Moyer, Maloy, Hewett and Mills. The most of the graves are well kept, some of the family plots having railings around them."

Margaret F. Vail of Plainfield, N.J., writing a few brief remarks about Randolph Meeting House for the Friends' Intelligencer, Eleventh Month 16, 1912, stated:- "The inside is very quaint and primitive. The floor planking is pinned down with wooden pins. The one way of heating during its early years was from a charcoal pit under a trap door in the floor. Here the foot-stoves could be filled and probably a little heat diffused through the building. The house stands on a hill where the searching heat of summer and the bleak winds of winter are keenly felt. The last two members of the Randolph Meeting passed away in 1910. The old families here were those of Schooley, Laing, Brotherton, Vail, Hance, and others."

An annual meeting is held in this old Randolph Meeting House on the first First-day in the Tenth Month (October).

It was on April 23, 1930, that the compiler of these historical notes about Friends' Meetings, was taken to the Randolph Meeting House by J. Wilmer Lundy of Newtown, Bucks County, Pa. The attractive old Meeting House, occasionally called Dover by reason of its being near that flourishing town, stands like a monument and an interesting landmark of the past. The wooden pegs used in securing the floor-boards and other pieces in place where metal nails are usually found; the wooden latches and buttons; the unpainted shutters: (in fact there has been no paint at

all used in the interior of the house) dividing the assembly-room into the men's and women's sections; the gallery upstairs, where in early times the servants sat in meeting, hence said to have been called "the slaves' gallery", and other relics of quaint architecture, attest to its historic interest and worth.

Over the front door is a wooden tablet having the words "Friends Meeting of Randolph erected 1758." Everything about the place is neat and well-cared-for. In the Burial Ground which is enclosed by a good stone wall, there are several rude unpolished fieldstones, a few oddly triangular in shape, but most of the memorial stones in the yard are polished marble markers of modern Quaker type, all erect, indicative of the care given to the property of Randolph Friends' Meeting. There are several trees and evergreens in the cemetery, and the sod in early spring is brightened with the bloom of the Moss Pink, the Phlox subulata, in scattered clumps over the ground. Among the many buried in this graveyard are members of the families of Alvard, Buckley, Brotherton, Crane, Doland, Dell, Grey, Hewett, Hance, Kilburn, Leek, Lawes, Moore, Mills, Mott, Powers, Sammis and Thompson.

NOTE.- It is worthy of mention that a few years after the visit made by the compiler of these notes to the Randolph Meeting locality, there have been several appointed meetings, besides the customary annual session, held during the summer months in the historic old Quaker Meeting House.

SHREWSBURY.

Meeting organized.....1667.
Meeting established.....1669.
Monthly Meeting established.....1672.
Quarterly Meeting established.....1672.
First Meeting House built.....1672.
Second Meeting House built.....1695.
Record of Meeting House being built.....1721.
Present Meeting House built.....1816.
Meeting transferred to New York.....1833.
Orthodox Meeting House built.....1842.
Orthodox Meeting discontinued.....
Location.....Shrewsbury, N.J.

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Shrewsbury Friends' Meeting is generally considered to be the oldest meeting of the Society established in New Jersey. It antedates Salem by more than four years, for the Friends settled at Shrewsbury and in its vicinity as early as 1667, and doubtless began holding meetings for worship in their houses from the time they had their homes established. The story of the town and township of Shrewsbury is told in the "Historical Collections of the State of New Jersey" by John W. Barber and Henry Howe in 1844. From it the following extract is derived:-

"Shrewsbury was first settled by emigrants from Connecticut, in 1664. In 1682 several thousand acres were under cultivation and the population was estimated at 400.....The village of Shrewsbury is in the northern part of the township, 12 miles east of Freehold, and is situated in a thriving agricultural district.....Although the township was undoubtedly settled ny Presbyterians, or rather Congregationalists, from Connecticut, yet the society of Friends was first organized. From the best sources of information now to be obtained, it is evident the first members of the society, most if not all of them, must have been emigrants from England. The family of Hartshorne were already members as early as 1672, only eight years after the first settlement of the town. And at this time there were organized a 'monthly and general (Quarterly) meeting, and a place of meeting being built.' The society was also visited in the autumn of this year by George Fox, who is believed by some of the members of the society to have performed a miracle while on this visit, by setting a man's neck, which it was believed by the inhabitants was broken or dislocated by his being thrown from a horse. It is true the man revived while Fox was working his head, and was enabled to pursue his journey the following day.....

"Here, however, as among the Friends throughout the Union, a division has taken place. In the fall of 1827, the two parties separated; and from that to the present time (1844) two distinct meetings have been kept up—those termed by their opponents the Hicksites, occupying the original building, being the most numerous, and those called the Orthodox purchasing a building in which they held their meetings until the fall of 1842, when they erected a new building, in which they now assemble. By the decision of the Court of Chancery, confirmed by the Court of Errors in 1833, in the case of Stacy Decaw, and Joseph Hendrickson verses Thomas L. Shotwell, the Orthodox Friends are entitled to all the property originally belonging to the society in the state of New Jersey; but in this place they have waived their legal rights to the property, being content, as they say, in establishing in this trial where were the true, original, and present principles of Friends; while the other party are equally confident that they are in principle and discipline the true successors and followers of George Fox and his associates."

Various short notes, rather hinting at its story than otherwise, are found in different works on New Jersey's history, as may be seen in the following extracts, touching on Shrewsbury Meeting:-

1. From Friends' Intelligencer, 11th Mo. 29, 1890.- "The house at Shrewsbury is beautifully located amidst grand old native trees of the primitive forest. The house is well cared for. Meetings are held there on First-days, and meetings for business. No regular meetings in the middle of the week. The committee appointed to consider the proposal to change the title of the meeting to 'Half Year', and to meet twice a year instead of quarterly, met on Sixth-day morning, and concluded to defer the subject to next quarterly meeting, there being some divergence of opinion."

NOTE.- The following communication from Charles H. Trafford of Manasquan, N.J., in reference to the change from Quarterly to Half-Yearly Meeting, shows the change was under consideration for a couple of years before the new order was adopted:-

"Tenth Mo. 31, 1937. Dear Friend: In response to thy postal of recent date, information desired by you is as follows, taken from the records by myself and is authentic: On 11th month 17, 1892 Shrewsbury and Rahway Hell

Yearly Meeting adopted the following minute: 'That title of this Half Yearly Meeting be changed from Shrewsbury and Rahway Half Yearly Meeting to Shrewsbury and Plainfield Half Yearly Meeting was concurred in and adopted. The first session of Shrewsbury and Plainfield Half Yearly Meeting was held at Shrewsbury, N.J., Fifth Month 11th, 1893.

With best wishes believe me, Thine sincerely,

C. H. Trafford."

NOTE.- However, this communication does not provide the date of the change from a Quarterly to a Half Year Meeting, but gives the time of the alteration in the title of the Half Year Meeting.

2. From "History of the New Jersey Coast" by Wm. Nelson, 1902.- "At Shrewsbury the trustees of the Friends' Meeting purchased land in 1695, and erected a brick meeting-house which was occupied until 1816, and in 1817 another edifice was erected on an adjoining lot. Then the sect divided in 1827-8, the Hicksites came into possession of the meeting-house and lot, and the branch survives. The orthodox branch became practically extinct.... Shrewsbury.....is situated about one and a half miles south of Red Bank. Its history is principally related to that of its churches. In 1672 the place was visited by those distinguished Quakers, George Fox, John Burnyeate and others, who held 'a precious meeting.' The Friends to whom they came were already building a meeting-house."

3. The following, rather a general outline of the establishment of meetings in northern New Jersey, is obtained from Thomas Woody's "Quaker Education in New Jersey," published in 1923:-

"Shrewsbury Quarterly Meeting was established in 1672 when it was agreed that "a mon's and women's meeting for Shrewsbury and Middletowne' should be held once in six weeks, and to be every third meeting at Middletowne. In 1681 it became a part of Philadelphia Yearly Meeting; since 1833 the Hicksite branch of the Quarterly Meeting at Shrewsbury has been a part of New York Yearly Meeting. In this Quarterly Meeting we are concerned with the monthly meetings of Shrewsbury, Woodbridge, or Rahway and Plainfield as it was later called, Hardwick and Randolph, and Kingwood (later Quakertown.) A meeting was established at Shrewsbury in 1669 and at Amboy in 1686. In 1696 it was agreed to hold monthly meetings the third fifth day in every month at Benjamin Griffith's in Woodbridge. Meetings were also held for Rahway Friends in 1707 in the house of Wm. Robinson, and in 1742 at the house of Joseph Shotwell. In 1757 a meeting house was built. At Plainfield meetings were held at John Laing's until the meeting house was built in 1731. Mendham Meeting was begun in 1740 when Friends requested permission to hold a session every three months at Wm. Schooly's; in 1758 a meeting house was erected."

4. From the introductory remarks made by Hugh D. Vail, clerk of Plainfield Monthly Meeting of Friends in 1868, in a copy of abstracts made by him in 1878 from the Marriages recorded in Shrewsbury Monthly Meeting; is the following:-

"The exact date at which Shrewsbury Monthly Meeting of Friends was established is not certainly known, but, without doubt, it was the first held in New Jersey; and had become quite a large one before there were any English settlement along the Delaware, either in West Jersey or Pennsylvania. Some families of Friends from Long Island and New England, were at Shrewsbury as early as 1666; and Richard Hartshorne, a young man from

Leicestershire, Eng., settled at Middletown, near Sandy Hook, in 1669. George Fox, as he tells us in his Journal, was at his house in 1672, while on his way from Virginia to New England, and again in the same year on his return south. At this time he speaks of being at a 'men's and women's Meeting' at Shrewsbury, and says, 'they are building a meeting place and have set up a Monthly and a General Meeting there.'

"Among the members of that Monthly Meeting, who were settled there with their families prior to the founding of Philadelphia in 1682, we find the following names: Richard Lippincott, Remembrance Lippincott, John Lippincott, and Restore Lippincott; William Shattuck, Thomas Potter, Richard Hartshorne, Eliakim Wardell, William Worth, Peter Tilton, John Chambers, Hugh Dickman, Joseph Parker, Francis Borden, Samuel Dennis, George Corlies, Francis Jeffrey, William Scott, Thomas Eaton and Jonathan Slocom."

5. The following minute found in the earliest book of New Garden Monthly Meeting, Chester County, Pennsylvania, shows how wide-spread fraternal interest in Quaker affairs extended in the early days of the Society of Friends. It also intimates that Shrewsbury Meeting was concerned with the erection of a Meeting House at a date not recorded or noticed in any of the foregoing various extracts. It may have been the the House built in 1695 was "enlarged" in 1721:-

"Att a Monthly Meeting held at New Garden ye 9th of ye 10th mo 1721 It is recomend from ye Last quarterly Meeting yt a free Contribution be made Towards defraying ye charge of building friends meeting hous at Shrewsbury it being a Large Meeting house for to Accommodate friends at ye yearly meeting & other occasionall meetings so this meeting recomends it to Each preparative Meeting & make report to ye next months meeting "

Shrewsbury Monthly Meeting at one time comprised, very early in its history, the Preparative or Particular Meetings of Shrewsbury, Squan, Squankum, Amboy, Topanemus and Woodbridge; but of these, Squankum became a constituent at a very much later date than the others.

Near the beginning of the twentieth century the regular meetings at Shrewsbury were discontinued, and for near a score of years there were no meetings held. Then the custom of holding one annual session was begun. One of these annual meetings was reported to the Friends' Intelligencer in the summer of 1930, and is here quoted in full:-

"The annual meeting at Shrewsbury was held as usual on the third First-day in Sixth month, with a good attendance. Reuben P. Kester was present and was much favored in opening the Truth to those assembled. Clara M. Benson offered prayer and gave an invitation to those who were moved to speak. Charles H. Trafford read from the Discipline and Mabel Trafford spoke a few words on the spiritual significance of a Friends' Meeting. One of the visitors spoke briefly of her ancestors who were buried there, by the Meeting House. Charles Trafford spoke also of the absence of Walter C. Reynolds, who was, for the first time in seventeen years, absent from the annual meeting on account of illness.

"Those who have this meeting in charge keep alive the hope that Friends who belong to the New York Yearly Meeting group will, for many years to come, be able to take advantage of this opportunity to worship in the neighborhood so distinguished by George Fox and John Woolman in times past. The Meeting House, built in 1816, is in a surprisingly good state of preservation in spite of being closed all year.

"We hope to continue this work and find that Friends are appreciative of the opportunity to visit such an interesting spot belonging to the Society of Friends." -(E. M. T.)

The compiler of these historical notes concerning Friends' Meetings, visited Shrewsbury twice; the first time, July 7, 1931, being taken to the place by Thomas H. Strain of Merchantville, N.J.; the second time, September 18, 1932, by Joseph R. and Elizabeth R. Lippincott of Riverton, N. J.

A large oblong-shaped plot of ground surrounded by a very good metal fence inclosing a graveyard, and, in the southeastern corner, a large frame Meeting House, marks the place where New Jersey's oldest Friends' Meeting is located. The present Meeting House, however, only dates from 1816, is open to the sunlight, looks its age yet is not in any apparent state of decay, at least outwardly. It has two doors at the front, which faces south as customary with Meeting Houses built aver a century ago; these doors open to the two divisions of the assembly-room, and there is also a door in the east and in the west end of the big building. Low stone platforms with a brick pavement between, are at the front doors, but young shoots of shrubbery peep up beteen the stones of one of them in 1931. Paved pathways lead from the doors to the gate by the sidewalk.

The graveyard is well overgrown with long uncut grass, but, here and there, are well-cared-for family lots, the Williams, Hance, Wooley and a few others. There are a number of marble and granite headstones, the latter somewhat overstepping Friends' rules for size, in the yard. On these may be read the family names of Borden, Corlies, Dangler, Hagerman, Hance, Herbert, Lippett, Lippincott, Parker, Potter, Spencer, White, Williams, Wolcott, Wooley, Wyckoff and others. Several wooden slabs mark graves in the long grass, where wild lillies show their bloom, some with old dates, as, "S.W. 1796" and "M. W. 1796." The Friends' property is on the northeast corner of the street intersection, and the former Meeting House of Orthodox Friends, now converted into a garage, is yet standing on the east side of the street leading to Red Bank, two or three squares distant from the old Hicksite Meeting House. It has undergone some alterations as the front door has been boarded-up and a large entrance door has been cut on the south side of the building.

**See Addenda, P. 631, for further information.

SQUAN.

Meeting organized about.....1700.
First Meeting House built.....1706.
Preparative Meeting established....
Meeting House rebuilt.....1809.
Second Meeting House built.....1884.
Location.....Manasquan, N.J.

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Squan or Manasquan Meeting as it is occasionally designated, is a Monthly

Meeting in association with Shrewsbury and Plainfield half Yearly Meeting of New York Yearly Meeting of the Society of Friends. Formerly it belonged to Philadelphia Yearly Meeting, where, in 1812, it was scheduled by the name of Squan as one of three particular meetings of Shrewsbury Monthly Meeting in Shrewsbury and Rahway Quarter.

Squan is an old meeting of uncertain date of organization, which at the period of its establishment was in Howell Township of Monmouth County, New Jersey. Thomas F. Gordon's "Gazetteer of New Jersey," published in 1834, states:- "Squan, a vicinage in the southeast part of Howell township, Monmouth county, between Manasquan and Metetecunk rivers. It is much frequented for sea-bathing; and comfortable accommodations are found at the farm-houses, of which there are several where boarders are received."

Since 1851 Squan has been located in Wall Township which extending from Shark River along the coast to Manasquan River, was set off as a separate township and named in honor of Garrett D. Wall. A rather brief note concerning the Friends' Meeting at Squan is found in Franklin Ellis's "History of Monmouth County," 1885, as follows:-

"In the locality called Blansingburg, a school-house was built before 1812, and as early as 1830, Lawrence Newberry kept a store there. It was at a house of Asher Pearce, near Newberry's store, that the Free Church now at Manasquan was organized in 1842. Nearly west, and on the road from Bailey's Corners to Manasquan, or Long Bridge, stands the Friends' Meeting-house. It is not known at what time the Shrewsbury Meeting gave permission to establish a Preparative Meeting at this place. The families of Lafetra, Tilton, Potter and others were here about 1700. It was probably about 1736 that the meeting-house was built, as that was the time when several Friends' Meetings were established through the country, from the Chesterfield (Crosswicks) and the Shrewsbury Quarterly Meetings. The The original lot was half an acre, to which half an acre was added when the church was repaired sixty years ago (about 1825), and another half-acre January 30, 1845."

From the foregoing it is deducible that Squan Meeting is one of the real old meetings in New Jersey. During the passage of the "eighties" a new Meeting House was erected and the occasion of its opening was celebrated by a special meeting, the transactions of which were reported to the Friends' Intelligencer and published Seventh Mo. 31, 1886. The following is quoted from the report:-

"The Friends living at Squan, New Jersey, having completed their new meeting-house, invited their friends to join them in holding the first meeting in it on the 21st instant. The day began with heavy clouds, from which came a drenching rain that lasted till mid-afternoon. In spite of the forbidding weather, quite a body of Friends assembled and held an earnest and enjoyable meeting. On the following day Friends again assembled, and the house was crowded to overflowing, more than two hundred being gathered. The meetings were addressed by Robert S. Haviland, Henry T. Child, Thomas Foulke, Elias H. Underhill, Jacob Capron, Benjamin G. Foulke, John H. Shotwell, Francis J. Newlin, and Martha Townsend. Temperance meetings were held on the afternoon of each day, that on Fourth-day being addressed by Henry T. Child, and that on Fifth-day by Jonathan K. Taylor. Two poems prepared for the occasion of the opening of the meeting-house were read, one written by Sarah Hunt and one by Lavinia P. Yeatman.

"The meeting at Squan, which is a branch of Shrewsbury Monthly Meeting, is one of our older meetings. The ancient building, which has been removed into an adjoining field, was used as a meeting-house for more than one hundred and fifty years. The worn and decrepit shingles that cover its sides and roof present a marked contrast to the neat and attractive building that takes its place. This contrast between the old and the new is emphasized when we compare the stiff benches and tiny windows of the one with the cheery and comfortable interior of the other.

"We were cheered by the announcement that the First-day School, closed some time since, will be at once re-established, and by the assurance given by several Friends that there is a revival of interest in our principles, and that this will show itself in an improved attendance of the meeting. Those who attended either meeting will have occasion to remember the life that characterizes them, and to feel grateful for the hospitality and kindliness extended by the Friends of Squan."

One of the two poems mentioned in the foregoing was written by Sarah Hunt. These are the lines of that versification:-

Blessings rest on the men,
Who have raised again
An altar, whereon to lay
Devotion's offering
To the Eternal King,
In the simplest form and way;

To bring again to view
What was done by a few,
From the gift of grace,
Who eternal life have gained;
But their works shall remain,
To bless the place.

The ages pass away,
Truth is the same to-day,
To all that seek;
As when the lowly Nazarene
Day after day was seen
And heard to speak.

'Tis not the word or stone
We consecrate to-day,
But to our God alone
Our homage pay.

Squan Meeting House, close to the highway leading eastward to the village of Blansingburg, about a mile out of Manasquan, occupies a fine situation on high ground, now, in July, 1930, when the compiler of these records visited the place, on the outskirts of the rapidly spreading home development interests of the old seaside town. The building, in excellent condition, faces nearly to the south and shows prominently in its cheerful white paint, with its large windows protected by pale-green lattice shutters, and its modest porch over the doorway. At either corner of the House is a neat stepping block, posing as a modern development of the ancient

"up-and-on block." At the rear of the House, with back to the Graveyard, is the short row of wagon-sheds in which it is asserted some of the hand-hewn timbers of the former old Meeting House of Squan were used in the construction. Several fine old oaks and sassafras beautify the limited grounds at the back of the buildings, and by the edge of the woodland, where a post-and-rail fence bounds the Burial Ground.

Though the Meeting House at Squan is attractive and interesting, the quaintness of the place really centers in the Burial Ground located to the eastward of it. Rather irregular in shape, it is neat and looks, with its many tall tombstones, quite unlike a Friends' cemetery. But the inscriptions are modest, though rarely set in Quaker wording. Some family lots are enclosed, notably one of the Cook family, near which are the graves of "Thomas Cook died 6th Month 23, 1848 aged 90 yrs 8mos & 27 days" and "Rachel wife of Thomas Cook died 3rd Month 7, 1811 aged 48 years & 21 days." In the middle of the yard are a number of graves marked with oddly fashioned narrow wooden stakes that have grown dark with age and the weather. Among the family names seen in this Burial Ground are Allen, Bailey, Brown, Cook, Curlies, Curtis, Dorsett, Elmer, Frazee, Gifford, Havens, Johnson, Lafetra, Martin, Moore, Morris, Pearce, Pettit, Potter, Reynolds, Roe, Pharo, Sloan, Tilton and Wolt. Among those that most frequently appear are Pearce, Frazee, Tilton and Cook.

Tradition declares that Squan Meeting was established about 1700 and that its first Meeting House was large and that it was blown down during a terrific gale about 1809, and being rebuilt, was made much smaller and constructed from the timbers used in the original structure.

On September 6, 1936, the compiler of these notes visited Squan Meeting House a second time, on the latter occasion being in company with Joseph R. and Elizabeth R. Lippincott of Riverton, N.J., and with them attended the First-day meeting. In the rear of the assembly-room is an excellent photograph of the former Squan Meeting House. Attached to the picture is this information:- "Manasquan Meeting House erected A.D. 1706. Reconstructed. The original Meeting House was two stories but in a storm of 9 mo. 1809 or 12 building was damaged and caused remodeling,- Replaced in 1884 by present house."

Since the former visit the stepping blocks at the southeast and the southwest corners of the House have been removed and an Annex has been added to the rear of the Meeting House, about 1934. Also the inclosing railing about the Cook family lot in the cemetery has been taken away.

SQUANKUM.

Meeting established about.....1778.
Meeting House built.....1778.
Meeting discontinued.....
Location.....Lower Squankum, N.J.

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Squankum, sometimes spelt Squancum, was a Particular Meeting belonging to

Shrewsbury Monthly Meeting in Shrewsbury and Rahway Quarter of Philadelphia Yearly Meeting of the Society of Friends. It was so scheduled in the Book of Meetings issued to its members by the Philadelphia Yearly Meeting in 1812. In 1929 it is only a meeting and a memory of the past, for nothing remains of it but its graveyard to mark its location. Both the Meeting House and its cemetery were located at Lower Squankum on Manasquan River in Howell Township of Monmouth County, New Jersey.

In the "History of Monmouth County, N.J.," 1885, by Franklin Ellis, is the following brief mention of the Meeting and its locality:- "Lower Squankum lies in the southeast part of the township, (Howell) on the Manasquan. In 1820 one Lloyd was the owner of a grist-mill at this place. In 1834 there were two taverns, one store, a Friends' Meeting-house, a grist-mill and fulling-mill and twelve or fifteen dwellings. In that year the 'Free Meeting-House' was built here. William Clayton, William K. Van Note, Ephraim B. Wainwright, George G. Johnson, and John Woodmansie were elected trustees. The house has been occupied mostly (though not regularly) by Methodist ministers, but has been free to and used by, other denominations, as ministers could be obtained.

"The Friends' Meeting-house was built on a lot of three-fourths of an acre of land, which was sold for that purpose, February 21, 1778, by Patterson Cook to George Parker, Obadiah Tilton, Britton White, Benjamin Corlies, trustees of the Friends' Meeting. The old building stood on the opposite side of the stream from the mill. The old burial-place still remains. The meeting-house has long since gone down. A school-house was built here in 1839."

The compiler of these records was taken to the Squankum Meeting locality on August 13, 1930, by J. Wilmer Lundy of Newtown, Bucks County, Pa., at the date here mentioned, he being in occupancy of his summer cottage at Ship Bottom, N.J.

In 1930 Squankum is a small village, rather straggling in character, on either side of the Manasquan River here spanned by a fine concrete bridge, which, however, detracts considerably from the rustic beauty of the little stream of water flowing past the settlement. Near the banks of the brook, on a noticeable rise of ground, is the Burial Ground where is centered all that remains of Quaker interest of Squankum Friends' Meeting, now already passed out of existence over a century.

The graveyard is now being used as a village cemetery, is of moderate dimensions and kept in the very best of order. There are no memorial markers that either by the language of the inscriptions or size of the stones suggest the influence of the Friends. Few, if any, of the tombstones bear dates that reveal burials at the time the meeting was held at Squankum, but there are a great many graves marked with plain wooden stakes, one of which has initials on it, all of which hint at the early Quaker influence in the vicinity. So also do two old brown field-stones appear very Quaker-like. One of these is inscribed "In memory of" R. Runion, the other of C Runion, and both have so sunken into the ground as to completely obscure most of the lettering, including dates, if any such is on either stone. One of these quaintly misspells the word "memory" and slants the bar in the letter "M" the wrong way.

Family names to be seen in this cemetery, some of which have been Quaker families in the past, are Boyd, Brotton, Burr, Burge, Corlies, Crouse, Dorsett, Havens, Herbert, Jackson, Jones, Lippincott, Leigh, Little, Matthews, Morris, Moore, Palmer, Parker, Robertson, Reynolds, Rockafellow, Runion, Skidmore, Tilton, Wainwright and Wooley.

About a mile distant from the Burial Ground at Squankum is the so-called "Deserted Village" of Allaire, where is located a non-sectarian church which was built in 1820, remodeled in 1872 and again in 1929, but it is very doubtful if it is the "Free-Church" mentioned in the annals of Squankum.

TOPANEMUS.

Meeting organized about.....1680.
Meeting established about.....1684.
Meeting House built.....1684.
Meeting overturned by George Keith.....1702.
Location near.....Marlboro, N.J.

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The story of Topanemus Friends' Meeting in Monmouth County, New Jersey, is unique and interesting from antiquarian points of view. It became enrolled on the list of meetings early in the history of the settlement of the colony, and very early was lost from the records of the Society of Friends. Chiefly composed of Scotch Quaker refugees seeking peace from religious persecution, it was organized by one, who, in a few years, became a renegade to Quaker theories and principles. With the rapid passage of only a short time, Topanemus, as a Friends' center, ceased to exist, for by the influence of George Keith, another renegade to the faith of the early Friends, the wavering Scotch congregation of the little Quaker meeting, reverted to the Church of England, embracing Episcopalianism. In fact the history of Topanemus is most intimately associated with the religious work of George Keith. The following outline of Keith's labor and character is quoted from the "History of MonmouthCounty, N.J.," prepared by Franklin Ellis and published in the year 1885:-

"About 1682-85 there were many refugee Scotch Quakers and Scotch Presbyterians who fled from persecution in Scotland, and located in East Jersey.....Among the first(as they were also the most prominent of the Scotch settlers in Monmouth County) were John Reid and George Keith, both of whom filled the office of surveyor-general of the province. Reid, who, during a period of nearly forty years, was one of the most widely-known and influential citizens of Monmouth County, was a Scotch Quaker, and was employed in 1683 by Barclay and other Scotch proprietors of East Jersey as 'overseer', to have charge of emigrants from Scotland..... While living in Perth Amboy he was clerk of Amboy Meeting of the Society of Friends, and he continued a member of that society after his removal to Monmouth County until the year 1703, when he adopted the faith of the established Church of England. He died on the 16th of March 1722-23, aged sixty-seven years, and was interred in the old burial-ground of Topanemus, where a stone, still standing, marks his grave.

"George Keith was a native of Aberdeen, Scotland. In his early life he was a Presbyterian, which faith he abandoned to adopt that of the Society

of Friends. In 1683 he was teacher of a school in Theobalds, having among his pupils a son of Robert Barclay, the proprietary Governor of East New Jersey. This fact, which, together with his Quakerism, brought him to favorable notice of the Governor, and the additional fact that he was known to be 'an excellent surveyor', secured for him the appointment of surveyor-general of East Jersey, to which office he was commissioned August 8, 1684. He arrived at New York in the ship 'Blossom', Martin master, in the spring of 1685.....His residence in Monmouth County, was of about three years' duration, in which time (in 1687) he ran the province line between East and West Jersey.....In 1689 he removed to Philadelphia at the invitation of the Quakers of that town, and there engaged in the teaching of a school.....After his resignation of the position of teacher he became a leading Quaker preacher in Philadelphia, but he was overbearing and aggressive, and created so much trouble among the Friends in Pennsylvania that he was publicly denounced by the Meeting in 1692, and finally, in 1694, he abandoned the Quaker doctrines and adopted the faith of the Established Church of England, in which he soon obtained considerable eminence as a clergyman. In 1700, Keith was strongly recommended by Lewis Morris (in a memorial to the Bishop of London, concerning the religious condition of the people of New Jersey and other colonies) as a most suitable person to be sent here as a missionary; and in 1702 he came back to America in that capacity.....He was the first missionary to the people of 'Shrewsbury and the region round about', and of Freehold, of which church (St. Peter's) he was the founder. He also traveled as a missionary of the church through all the colonies from Massachusetts Bay as far south as North Carolina, devoting most of his time and efforts, however, to the churches in New York, New Jersey, and Pennsylvania, in all of which, as is recorded, he was very successful in his ministrations, bringing many of his former co-religionists, the Quakers, as converts to the faith and discipline of the Established Church. At the conclusion of his labors in Virginia he returned thence to England, where he received a benifice, at £120 per annum, at Edburton, in the county of Sussex, and in this he continued the remainder of his life.

"George Keith, who came to this country in 1685, was at that time a member of the Society of Friends. He was prominent in the erection of the Friends' Meeting House at Topanemus, in 1692. Soon afterwards he returned to England, and while there became a convert to Episcopalianism, and in April, 1702, returned to this country as a missionary for that church. He came to this society and proselyted among them, winning many over to the Episcopalian faith."

Edwin Salter and George C. Beekman, 1887, in "Old Times in Old Monmouth" give extracts from the journal kept by George Keith. Here are two of his records:-

"October 10, 1702.- We went to the meeting of the Quakers at Toponemes in Freehold in East Jersey, who used to keep a separate meeting from the other Quakers for their gross errors and joined with me and my friends in the separation about 1692; and it happened to be their yearly meeting where divers came from West Jersey and Pennsylvania."

"October 10, 1703, Sunday.- I preached at Toponemes, in Freehold, in East Jersey, on Acts 24; 12, and had considerable auditory, divers of them late converts from Quakerism to the Church."

In the same work, "Old Times in Old Monmouth", is an interesting account of Topanemus Meeting, as follows:-

"Thomas Laurie, John Barclay the brother of the Governor, and perhaps Thomas Warne, with other Scotch and English Quakers, erected a meeting house at Topanemus as early as 1684. John Reid, a Scotch Quaker who lived first at Perth Amboy, and afterwards on a clearing on Hop Brook, near Topanemus, attended here while living at Amboy. He was deputy-surveyor and also something of a lawyer. In 1702 he was appointed Surveyor-General. His tombstone may still be seen in the old Topanemus burying ground.— The inscription is rapidly being defaced by the weather: 'Here lies the body of John Reid, who came from Scotland His native Country with his wife Margaret and three daughters to New Jersey, the 19th of Dec., A.D. 1683. He died 16th of Nov. 1723, aged 67 years.'

"Topanemus grave yard is about a mile west of the village of Marlborough. The lands of Hendrick E. Conover, of Freehold, bound it on north, east and south, and the Barricklo farm on the west. It is on a high knoll overlooking the surrounding country on every side. The Quaker meeting house stood on the northeast end. After the Quakers were converted to Episcopacy by the renegade George Keith, it became the place of meeting for that sect, until their present church edifice in Freehold town was built. This was sometime before the Revolution. 'Topanemus burying-ground' is now a lonely but very beautiful place. On the northwest side stands a gigantic white oak, some four feet in diameter. The Barricklo family still use a small plot on the west side enclosed by an iron fence, as a burial place. On the south side was the ancient graves of the Reids and Bairds. Near the centre is the grave of Thomas Warne, covered with a slab about six feet long by three feet wide, and this inscription thereon: 'Here is interred the body of Thomas Warne. He was born in Plymouth, in Devonshire, Great Britain. Lived some time in Ireland, and in the 31st year of his age came over as a Proprietor in East Jersey. Who died with the dead, May 15th, Anno 1722, aged seventy years.'.....There are several other tombstones bearing Scotch names, and record the fact that those who there rest were natives of Scotland, as Clark, Doue, Rockhed, etc. A great many persons have evidently been buried here without headstones, and nearly all traces, save very slight depressions in the ground are obliterated.....

"The Topanemus Meeting house appears to have been the centre of the different clearings and settlements of the Scotch Quakers in the western part of Monmouth, and the eastern part of Middlesex. Governor Barclay's influence gave them a prominent position in public matters at that time. As soon as Barclay's influence ended, the most of these Scotch Quakers became Episcopalians."

J. Wilmer Lundy of Newtown, Bucks County, Pa., on August 13th, 1930, took the compiler of these notes concerning Quaker Meeting history, to the historic old Burial Ground of Topanemus west of Marlboro, and about three miles north of Freehold, Monmouth County, N.J.

Topanemus Burial Ground has excited the interest of the American Legion in 1930, and efforts are being made during the summer of that year to put the old neglected ground in good condition; yet at the time of the visit above mentioned, the ancient graveyard was in a deplorable state. The mount whereon the cemetery is located, slopes to all points of the compass and is thickly overgrown with trees and wild undergrowth. Several of the aged trees have fallen prone across a number of the graves, notably on those of John Reid and his wife Margaret, Thomas Warne, and over the inclosed burial lot of the Barricklo family, crushing the iron fence that surrounds it.

Topanemus is a particularly interesting spot, for the many memorial stones are generally of early date and many of them unusually clear in the lettering, when their age is taken into consideration. Very near the grave of John Reid, is the tomb of John Anderson, who, in 1736, was President of the Council of the colony. The inscription is lengthy and reads:- "Under Here Lyes Interr'd the Body of Coll. John Anderson Once President of his Majesty's Council for the Province of New Jersey who Departed this life March the 28th Anno D° 1736 Aged 71 years, His Country's true Friend Obliging to Neighbours Gave no man Offence Paid each for their Labours Was easie at home or abroad dare appear Gave each man his Due And no man did fear The Same in all Stations From Flattery Far."

Anderson's tomb, like Thomas Warne's, is in form of a large slab flat upon the grave supported by masonry. Near it are the headstones of Samuel Holmes who died Feb. 13, 1792, and Molly Holmes his wife who died April 23, 1775, the lettering of which is exceptionally clear and distinct.

Other graves of interest are those of John Barclay and his wife Katherin. The inscription on her headstone records:- "Here Lieth the Body of Katherin Barclay the Wife of John Barclay Esqr & Daught^r of M. Char^s Gordon who was Born june ^y 14th 1705 Deceas'd october the 26th 1757 in the Fifty third Year of her Age."

A few of the family names seen in the graveyard of Topanemus are Abraham, Anderson, Baird, Barclay, Barricklo, David, Doue, Holmes, Hun, Jolley, Reid, Throckmorton and Warne.

WOODBRIDGE.

Meeting organized.....1686.
Monthly Meeting established.....1689.
Meeting House built.....1713.
Monthly Meeting discontinued.....1769.
Meeting Property sold.....1784.
Location.....Woodbridge, N.J.

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The township of Woodbridge occupies the northeastern extremity of Middlesex County, New Jersey. Originally this was one of the strongest of the Quaker communities in the State, but its Friendly history declined very rapidly, and, in 1929, all traces of the Society of Friends is confined to an old burial ground established in 1707 that since 1784 has been in the possession of the Methodist Church. Woodbridge's story as a Quaker community is thus told in W. Woodford Clayton's "History of Middlesex County, N.J.," 1882:-

"It is a well known fact that the Friends were much more numerous in this part of the State, and especially in this Township (Woodbridge)

than they are now.....The first meeting in this section of which we have any account was held Aug. 3, 1686.

"The old book in which the record is made is a curiosity. It is bound like the Woodbridge town book, in thick sheepskin, and is written in the quaint chirography of the time.....The first entry, 'Friends at Amboy agreed to have a monthly meeting there and that upon the second 4th day of each month, and the first to begin the second 4th day of the 9th month 1686.' The Monthly Meetings continued at Amboy for three years, when they changed to Woodbridge, the 17th day of August, 1689, and it was voted that the meetings should be on the third 5th day in every month at Benjamin Griffith's in Woodbridge, and that friends in the ministry coming to visit us should be taken care of. The meeting-house was completed Sept. 19, 1713, when their first session was held.....On the 21st of January, 1706, Nathaniel Fitz Randolph informed the Friends that a plot of land of half an acre could be obtained for six pounds from John Allen. The deed for the land for the meeting-house and burial ground is recorded in full, and the bounds are thus given: 'On the north by a highway, on ye west by land now in the possession of Benjamin Dunham, on ye south and east by land of the said John Allen,' and is dated 'the fourteenth day of the second month', 1707. In 1709 the new building was commenced, twenty feet by thirty feet, and twelve feet high between 'ye cill and plate', and not until the 16th of February, 1713, was the meeting-house completed that they were able to hold their first meeting. 'John Allen was requested to keep an eye on the burying-ground, to take care that no creatures be turned in there.'.....On August 16, 1718, Henry Brotherton became janitor of the meeting-house. 'In September, 1719, John Vail was ordered to take down the glass (windows) in the meeting-house and alter it, and put up the shutters on ye fore side'.....A Weekly Meeting was begun Oct. 16, 1725, at John Laing's, to accommodate the Friends who dwell about him that were unable to attend the services in the meeting-house on account of the distance.' John Laing lived at or near Plainfield, and it was certainly a long distance for him to ride every 'First day'. At a Monthly Meeting held at Woodbridge on the 18th of February, 1751, we find it stated that some Friends having been concerned in setting up gravestones in our burying-ground, John Vail and Joseph Shotwell are desired to treat with them and desire them to have them removed.'"

"The first Quarterly Meeting was held at the meeting-house in Woodbridge in 1751. "That the society began to wane in Woodbridge and grow in other towns is made a matter that the Friends in Rahway and Plainfield in 1766 take cognizance of: 'As Friends Feel a spring of Love in themselves, they cheerfully Give up to Go and partake with their Brethren at Woodbridge' and on the 19th of April, 1769, the Monthly Meeting held its last session in Woodbridge.....During the Revolutionary war, 1776, the meeting-house was occupied by soldiers. Joseph Shotwell, Benjamin Shotwell, Abraham Shotwell, John Haydock, John and Hugh Webster are appointed to inquire in what manner they have taken possession thereof, and whether they obstruct Friends from meeting quietly therein. 'And they report they took possession of it without leave from any Friends; they at times continue there yet, but don't much interupt Friends in times of Meetings.' (And at this time they must have held their meetings, yet the record goes on to say that in 1769 they held

their last meeting; but that assertion evidently related only to the Monthly Meeting, and the meeting for woeship was still continued.) ...The old meeting-house has long since been demolished, and in or about the year 1784 the lots, including the Friends' burying-ground, came in possession of the Methodist Episcopal Church."

Hugh D. Vail, Clerk of Plainfield Monthly Meeting of Friends in 1868, made a careful copy of the early minutes of Woodbridge Monthly Meeting. From that copy are taken the following introductory notes with a few other minutes made in early times.

"The following on fly leaf of the first record book, in hand writing of John Reid.

The tyme & place of the Quarterly Meeting
First, at ſhrewſbury, the last 3d day of the 11th Month.
Second, at Midletown, the last 3d day of the 2d month.
Third, at Amboy, the last 3d day of the 5th Month.
Fourth, at ſhrewſbury the day before the Yearly Meeting which is the 4th 7th day of the 8th month as was agreed upon at the Yearly Meeting, $26\frac{8}{m}$ 1686

"The following in the handwriting of the clerk of 1704. The place and times where and when the Meetings are held, viz.

The	Monthly	Meetings are held ye	first 2d day of ye week in th morn.
	Quarterly		first 2d day of ye 2d & 5th 8th & 11th month.
	Youths		next day after the Quarterly.
	Preparative		
	Yearly		last first day of the 8th M.

"The following in a neat hand The monthly meeting of Friends at Woodbridge are in possession of the Deeds of Shrewsbury meeting-house Grounds, as will appear by the written minute of 6m 1706.

"1st minute. Friends at Amboy agreed to have a monthly meeting their and that upon the second 4th day of each month, and the first to begin the second 4th day of the 9th month. 1686

"At the M. M. held in Amboy the 8th of the 10th mo 1686, Friends agreed to pay three pounds Money of this Province for the Yearly Rent of the Meeting Room: & the year to begin this day Likeways finds it necessary that there be fix formes for seats in the meeting-room, the making of which John Laing takes into consideration.

"At the Monthly Meeting held in Amboy the 13th of the 2d Month 1687 John Pearce being present the Meeting told him that he had done wrong in sending a paper to the people of the world (desiring to be suplyed with a cow (he being poor) and not coming to the Monthly Meeting of friends to lay his necessities before them. And thus left him to consider and whether he would Redress his fault if he feels it in himself.

"At the Monthly Meeting Meeting held at Amboy the 14th day of the 10th Month 1687 John Reid who hath hitherto kept the book for this Meeting being now removed with his family to another county desired friends to order another in his stead whereupon the Meeting apoynt'd Ben. Griffith to keep the book & receave the contributions. &c.

"At a Monthly Meeting held at Amboy the 11th day of the 11th month 1687; It being proposed to bring Contributions towards the Rent of the Meeting-house John Barclay inform'd that the yearly rent was 3£ and that there was thirty shillings thereof paid 10s by James Miller, 10s by John Reid and 10s by John Barclay. John Lufburry promised to Contribute a bushell of winter wheat— John Pim the like. John Barclay sr (?) - for John Laing 4s Miles Forster 10s

"At a Monthly Meeting in Woodbridge the 17th day of the 8th moth 1689. It was agreed that the monthly meeting should be kept the third fifth day in every month, at Benjamin Griffiths in Woodbridge & that Friends of the Ministry coming to visit us should be takencare of. The above said MonthlyMeeting fell from ye year 1689 to ye year 1704 by reason of George Keith's separation which was 15 years and Then was appointed to Be kept att Woodbridge First by a preparative Meeting and abt 2 years after kept a Monthly Meeting. Benj. Griffith— clerk— (See 21. 10. 1704)

"At a monthly-meeting at Nathaniel Fitz Randolphs in Woodbridge the 20th day of the 12th month 1706. At a monthly-meeting held the 19th day of the 10th month 1706, William Robertson inform'd the meeting that his Mother ordered him to give to the monthly-meeting, on her Account, Thirty Shillings towards building a Meeting-house. But in regard her husband was not a Friend it was not then accepted, but left to be considered of. Since which Meeting she (he ?) by a Letter sent to John Kinsey Informs this Meeting that he had received a Letter from George Thorp the now husband of Margaret Thorp. wherein he saith, As for that thirty shillings my wife proposed to leave to the Meeting, I am very well satisfied with it if it had been more, if she had seen cause for such a good use."

Hugh D. Vail also copied the Woodbridge and Piscataway "Register" to which copy he prefixed this short note:- "The Township of Woodbridge in Middlesex County, is one of the oldest settlements in New Jersey. Some of the Settlers, it is said, came from England with Carteret in 1665; but a larger proportion of them were undoubtedly from New England. The name Woodbridge, was given in honor of the Rev. John Woodbridge of Newbury, Mass., of which place were several of the original associates, or proprietors of the town."

Quaker reminiscences of Woodbridge in 1929, are entirely confined to one corner of the little burial-ground at the rear of the Methodist Episcopal Church on Main Street. This church, which was erected about 1870, there being no date-stone on the building, supplies the place of a former edifice that was destroyed by fire. It is located on the left side of Main Street not far distant from the Soldiers Monument erected at the junction of Main Street and Rahway Avenue.

The little graveyard forming an "L" about the church to the left and at the rear, has a very neglected appearance with the untrimmed grass, the broken and inclining tombstones, and little piles of brush and old lumber here and there about the premises. Particularly is it noticeable in the oldest par5, at the rear of the parsonage, which was originally the cemetery of the Society of Friends. This is deep with long grass that completely hides all memorial stones from view, if there are any there. However, there is one tall stone "In Memory of Thomas Acken Died February 13, 1824 in the 60th Year of his Age." But this postdates the era of Friends' burials there and the stones put there in 1751, giving such concern to the Meeting, if still there in 1929, are absolutely hidden by the grass or are sunken in the soil.

There are several old gravestones in other sections of the yard, some without names or dates. One near the church wall marks the grave of "Philip Gage died in 1780 aged 37 Years And Jennot his wife died May 3d 1821, in the 73d year of her age." There are a number of others of the name of Gage buried in this cemetery, and among other family names seen on the headstones are Moore, Bloodgood, Harned and Gilman.

A D D E N D A.

Shrewsbury and Rahway Quarter.

SHREWSBURY.

**The following minute from the early Burlington Monthly Meeting records treats of the annexation of Shrewsbury Monthly Meeting to the Philadelphia Yearly Meeting, called the "General Meeting" at that time and held at Burlington:-

"At a Generall Meeting held in Burlington in ye houfe of Tho: Gardiner ye 6th of ye 7th mo. 1682. It is Generally agreed by Friends of Road Island & Long Ifland yt friends of Shrewsbury monthly meeting Shall henceforth belong to our generall & Quarterly meeting in Burlington."

S O U T H E R N

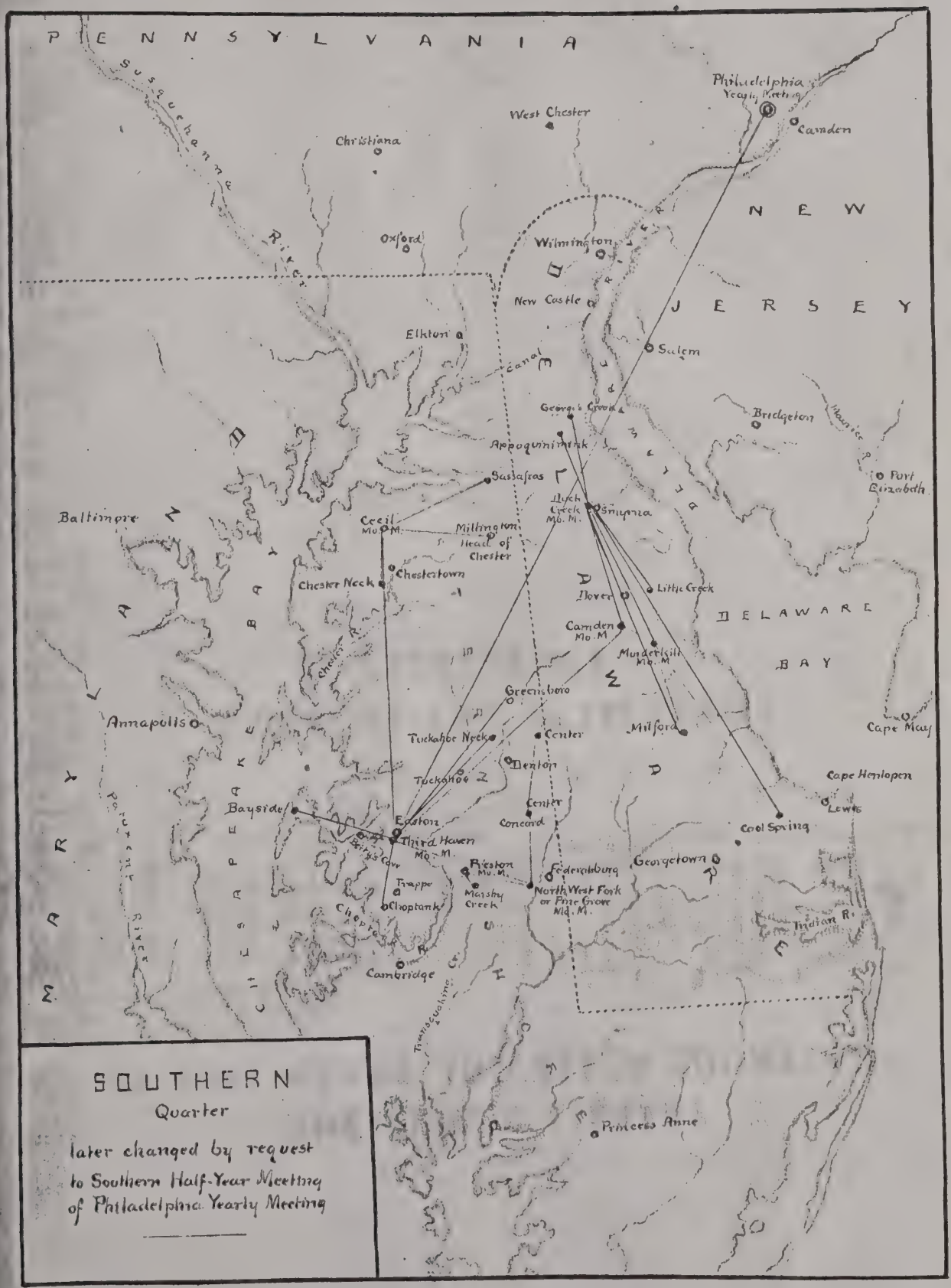
Q U A R T E R

of

PHILADELPHIA YEARLY MEETING

of the

Society of Friends


PENNSYLVANIA
NEW JERSEY
DELAWARE BAY
MARYLAND
Susquehanna River
Philadelphia Yearly Meeting
Camden
West Chester
Christiana
Oxford
Wilmington
New Castle
Elkton
Salem
Canal
Bridgeton
Port Elizabeth
Appoquinimink
Sassafras
Duck Creek Mo. M.
Smyrna
Baltimore
Cecil Mo. M.
Millington Head of Chester
Chestertown
Chester Neck
Little Creek
Dover
Camden Mo. M.
Murderkill Mo. M.
Greensboro
Annapolis
Tuckahoe Neck
Center
Milford
Cape May
Denton
Tuckahoe
Cape Henlopen
Lewis
Bayside
Easton
Third Haven Mo. M.
Concord
Cool Spring
Georgetown
Preston Mo. M.
Federalsburg
Trappe
Marshy Creek
North West Fork or Pine Grove Mo. M.
Choptank
Indian R.
Cambridge
Princess Anne
Patuxent River
Chesapeake Bay
Transquaking Cr.
SOUTHERN
Quarter
later changed by request
to Southern Half-Year Meeting
of Philadelphia Yearly Meeting

SOUTHERN QUARTER.

****

"So early as 1675, a General Meeting of Friends in Maryland was called by John Burnyeat, which was also attended by George Fox and his companions, soon after their arrival from Barbadoes. This meeting continued to be held half-yearly, alternate at West River and on the Eastern Shore, and was composed of Herring Creek Quarterly Meeting, on the west, and Choptank, on the east side of the Chesapeake. The meetings on the Eastern Shore were eventually turned over to Philadelphia Yearly Meeting.

"At a Man's Meeting, at Howell Powell's, the 4th of fifth month, 1679, the Half-Year's Meeting at West River advised, that Friends an this side should appoint a Quarterly Meeting, for the easing of the Monthly and Half-Year's Meetings, that so they may not be so much concerned in outward matters."

"It is agreed, that a Quarterly Man's and Woman's Meeting be kept every second sixth day after the Monthly Meeting, at Tuckahoe, at the house of William Stephens, Jr., at the Island Creek." -(Thirdhaven Monthly Meeting.)

"At our Quarterly Meeting, at John Edmundson's, the 24th of fourth month, 1681, it is assented to and concluded, that a Half-Year's meeting-house be built upon the most convenient place for a good landing, and respecting Richard Mitchell, for convenience of passage over the creek." -From Ezra Michener's "Retrospect of Early Quakerism."

These early Half-Year and Quarterly Meetings were the forerunners of the Southern Quarterly Meeting which was established in 1790. It then consisted of four Monthly Meetings:-

1. Third Haven Monthly Meeting established.....1675.
2. Cecil Monthly Meeting established.....1698.
3. Duck Creek Monthly Meeting established.....1705.
4. Murderkill Monthly Meeting established.....1788.

To these, in 1800, was added North West Fork. These meetings with their subordinate Preparative and Indulged Meetings, were located on the Eastern Shore of Maryland and in the State of Delaware. Those in Delaware placed in Southern Quarter had previously been a part of Western Quarter. There were many subordinate meetings in this Quarter, and many were small meetings that passed out of existence, while even the Monthly Meetings grew less. Murderkill and Duck Creek were finally merged into Camden Monthly Meeting in 1830, and it, with Third Haven and North West Fork, in 1938, form this division of Philadelphia Yearly Meeting.

By permission of Philadelphia Yearly Meeting, Southern Quarter became Southern Half-Yearly Meeting in 1905. The last Quarterly Meeting was held 5th Month 31st, and the first Half-Year Meeting met 10th Month 18th, in that year, 1905.

**See Addenda, P. 730, for further information.

The FRIENDS' MEETINGS in
SOUTHERN QUARTER
in the Past and Present.

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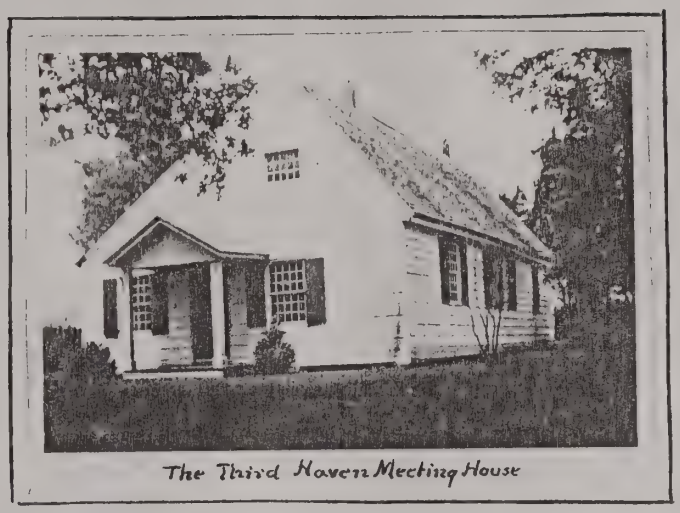
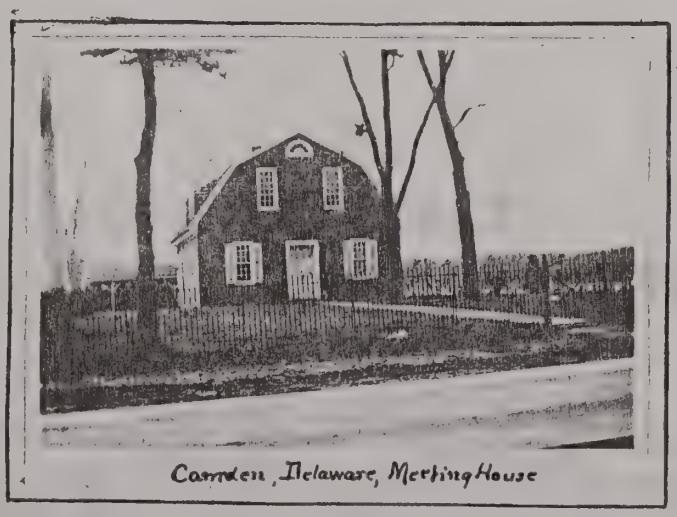
1. Appoquinimink (Odessa). . . . . .Discontinued.
2. Bayside,. . . . . .Discontinued.
3. Betty's Cove, ...Discontinued.
4. Broadkill or Cool Spring, ...Discontinued.
5. Camden, ...Active.
6. Cecil,. . . . . .Discontinued.
7. Center at Concord and Burrsville. . . .Discontinued.
8. Chester Neck, , , , , , , , , , , , , ,Discontinued.
9. Chester River, being Chester Neck & Head of Chester.
10. Choptank, ...Discontinued.
11. Cool Spring,. . . . . .Discontinued.
12. Duck Creek, ...Discontinued.
13. George's Creek later Appoquinimink, . .Discontinued.
14. Greensborough formerly Transquaking,. .Discontinued.
15. Head of Chester or Millington,. . . . .Discontinued.
16. Little Creek, ...Discontinued.
17. Marshy Creek, ...Discontinued.
18. Milford formerly Mispillion,. . . . . .Discontinued.
19. Murderkill or Motherkill, ...Discontinued.
20. Northwest Fork later Pine Grove,. . . .Discontinued.
21. Preston now Northwest Fork, ...Active.
22. Sassafras, ...Discontinued.
23. Third Haven (Easton), ...Active.
24. Tuckahoe, ...Discontinued.
25. Tuckahoe Neck or Neck Meeting,. . . . . .Occasional.



The Third Haven Meeting House

SOUTHERN QUARTER, since 1905 called SOUTHERN HALF-YEARLY MEETING, in only represented by the Hicksite Branch of Friends. Its Quarterly Meetings are held alternately on First-days in Fourth Month (April) at Third Haven, Easton, Md., and in Tenth Month (October) at Camden in the State of Delaware. This is the arrangement in 1938.



Camden, Delaware, Meeting House

APPOQUINIMINK.

Meeting early established as .....George's Creek.
George's Creek Meeting organized before.....1703.
Meeting established.....1707.
First Preparative Meeting laid down.....1772.
Meeting removed to Appoquinimink.....1783.
Meeting House built.....1785.
Meeting discontinued about.....1874.
Meeting in late years sometimes called ...Odessa.
Location.....Odessa,Del.

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Odessa is the more recent name given to the ancient Meeting called, for most of its existence, Appoquinimink, and in its earliest days termed George's Creek. As George's Creek Preparative Meeting it was laid down in 1772, and as Appoquinimink Preparative Meeting it belonged to Southern Quarter of Philadelphia Yearly Meeting, being a constituent of the Duck Creek Monthly Meeting. In "A Retrospect of Early Quakerism," Ezra Michener of New Garden, Chester County, Pa., states of this Meeting:-

"1703.- 'Friends of George's Creek had a meeting among them at times, for many years, before 1703.' -(S. Smith.)

"1703.- 'John Ashton being present, and laying before this meeting the request of Friends of George's Creek, concerning settling a meeting thereaway, we find nothing to the contrary but it may be convenient; therefore refer it to the consideration of the Quarterly Meeting.' -(Kennet Monthly Meeting.)

"1707.- The meeting at George's Creek was established in 1707.'

"1762.- 'Several of the Friends nominated to visit the Preparative Meeting of George's Creek, report, they have complied therewith; and likewise some Friends visited the Monthly Meeting at Duck Creek, and recommended them to comply with the advice heretofore given by this meeting, with respect to visiting the Preparative Meetings belonging thereto; which, with hopes it may tend to some advantage, is left at present.' -(Western Quarterly Meeting.)

"1772.- 'The Friends appointed to visit George's Creek Preparative Meeting, &c. It is their sense and judgment that some circumstances which appear, do render them incapable of holding a Preparative Meeting to reputation; on consideration of which, this meeting concurs with their report. Men Friends have discontinued the Preparative Meeting accordingly.' -(Western Quarterly Meeting of Women.)

"1783.- 'We, of the committee to take into consideration the report from Duck Creek Monthly Meeting, for the removal of George's Creek Meeting to a place near Appoquinimink Bridge for trial, have attended to the appointment, and agree to report, that we think they may be indulged with their request, when they may procure a place for holding said meeting, &c. (Signed by nine men and three women.) Which, being considered, is approved, and the proposal of that meeting concurred with.' -(Western Quarterly Meeting of Women.)

"1830.- In 1830, Appoquinimink Preparative Meeting was united to that of Duck Creek."

In the "History of Delaware," 1888, by Thomas Scharf, is the following concerning the Appoquinimink Meeting:- "On the 13th of Eleventh Month, 1703, there was warranted to Joseph England, William Horn and others, by the commissioners of property, ten acres of land 'enclosing their meeting-house for a burying place.' It was for the use of the people called 'Quakers'. It was situated near the road leading from Port Penn to the state road, on the left of the Friends' burying-ground, now known as Hickory Grove. Monthly Meetings were held alternately at this place and Duck Creek.

"At a Monthly Meeting held at Duck Creek, 23d of Sixth Month, 1781, the meeting informed that 'Friends of George's Creek' request the indulgence of this meeting to remove their present place of meeting to Appoquinimink Bridge (Odessa), as being much more convenient to those who attend.' The records of the Monthly Meeting held at Duck Creek, Sixth Month 20, 1783, state that the 'Friends of George's Creek Meeting having now erected a House near Appoquinimink Bridge suitable to their situation and accommodation wherein they meet agreeable to the indulgence of the meeting.' In 1828 there was a division in the church, and the property was held by the Hicksite branch. The church never prospered from this time and was abandoned about seven years ago. The Alstons were the last family to worship here."

In the Friends' Intelligencer, First Mo. 2, 1892, Joseph M. Truman Jr. of Philadelphia, a man greatly interested in Friends and their meetings, wrote the following article:-

"Recently a Friend inquired concerning an old meeting-house near Cantwell's Bridge, Del., which he had been informed by one of another profession seemed to be deserted and going to decay; and who presented him with an old candlestick found on the premises. Writing to S. H. Mifflin, he informs me that it is the old Appoquinimink meeting-house, near Odessa, formerly Cantwell's Bridge, which used to be attended by the Alston, Thomas, Corbit, Herons, and Wilson families, and others.

"John Alston, who died 25th of Ninth month, 1874, for a long while attended it regularly, mostly alone, and since his death no meetings have been held,but as far as appears, report of that fact has not been made to the yearly meeting. John Alston was one of the old-time Friends, faithful in his convictions, though he might stand alone. He was a devoted friend of the slave, and an agent on the 'Underground Railroad.' For a number of years he was a member of the Representative Committee, and very useful in his quarterly meeting and neighborhood.

"Dr. Michener, in his 'Retrospect of Early Quakerism,' quoting from Samuel Smith, says Friends of George's Creek had a meeting at times many years before 1703. The minutes of Kennett Monthly Meeting show that the establishing of a meeting at George's Creek was referred in that year to the quarterly meeting, but other records say it was not established till 1707. In 1783 Duck Creek Monthly Meeting proposed its removal to near Appoquinimink Bridge for trial, which was approved, and the first representative from there attended Duck Creek Monthly Meeting in 1788. In 1800 a deed was given to the property trustees for a small sum of money by David Wilson, but the date of erecting the house is not certainly known. There is a graveyard attached, and it is under the care of Camden Monthly Meeting. The fencing is in good order, but the house is in a dilapidated condition, and the floors not safe to walk on.

"A brick meeting-house at Camden, Del., was erected in 1805, and the preparative meeting was a branch of Murderkill Monthly Meeting. In 1830 Duck Creek and Murderkill Monthly Meetings were united as Camden Monthly Meeting.

"In the account being published in the Friend (Philadelphia) regarding the Eastern Shore of Maryland, it is stated that the Southern Quarter's report in 1795 mentions a new meeting-house at Greensborough, in Caroline county, in place of one at Nine Bridges, one at Duck Creek Cross Roads, in place of that at Duck Creek town, and one at Milford, in place of that at Three Runs. These places may not have been very distant, but it seems to me are desirable to be known in addition to what Michener gives."

A few years later, Fourth Month 4, 1896, another note appeared in the Friends' Intelligencer, stating:-

"Note -- Since the meetings in Southern Quarter were spoken of, we have been informed that Appoquinimink meeting-house is still standing, but much out of repair. It is now called Odessa, which is about three miles' drive from Middletown station, on the Delaware Division of the Pennsylvania Railroad. This meeting was for many years kept up by the late John Alston, who mostly attended alone."

The following minutes from the records of Camden Monthly Meeting have some bearing upon the Appoquinimink's hold on the property at the earlier location at George's Creek:-

"Camden Monthly meeting held at Little Creek 10th mo 12th 1846 Appoquinimink meeting informs us through one of its members of the refusal of said meeting to give up any part of the Georges Creek meeting property— after some consideration (the meeting being small) the subject is referred to our next meeting."

"Camden Monthly meeting held at Little Creek 10mo 11th 1847 The Subject of George Creek Meeting property and the condition thereof having been introduced and considered it was concluded to direct the Trustees of this meeting to wit Michael Offley, Charles Cowgill, Thomas Mifflin, and Isaac Dolby to collect the rents due and accruing, and to dispose of the property at public sale or otherwise as they may think best, availing themselves of Legal advice if circumstances require it, and report their proceedings to a future meeting "

The compiler of these historical notes concerning Friends' Meeting localities, visited the Appoquinimink Meeting House at Odessa, Delaware, on August 8, 1930, being taken to the place by Thomas H. Strain of Merchantville, N. J. The old Meeting House is yet standing on the outskirts of the village and a little back from the road, is well cared-for by the Friends' meeting, and is now in a good condition. There are no meetings held there, but a colored woman living nearby, who has the key of the house in her keeping, states it is often visited by people interested in the little brick building. Over the front door of the little House, for it is a very small building, is a marble date-stone bearing the inscription, "Friends Meeting House Erected and Presented by David Wilson 1785." The Meeting House is now well covered with ivy and other creeping vines, which, though not genuine English ivy, beautify the place, lending it a charming effect.

Viewed from within, the white walls, the plain unpainted wood-work, and the modest supply of ten short benches, four facing the other six,

two of the latter being secured so as to use the wall of the House for backing, give it a delightful quaintness, not a whit detracted by the steep narrow series of steps leading to the loft. Between the facing benches is the outline of a door now bricked-up and closed, having been formerly used, possibly, for ventilation. The little iron stove in the middle of the room bears the lettering on each side, "Foering & Thudum No. N. 2nd St. Philada." The small size of this Meeting House quite readily proves the limited congregation that owned it.

In the Burial Ground, still used, at the back of the Meeting House, may be seen the family names of Allston, Alston, Ashcraft, Bonehill, Bouchell, Bowes, Brinton, David, Derrickson, Dunn, Fell, Hall, Hand, Johnson, Liston, Mailly, Silcox, Thomas and Townsend. Most of the memorial stones are kept within the restriction of Friends' Discipline, and none greatly overstep the bounds. In the middle of the yard is the grave of John Alston with marble headstone and footstone. The stone is of soft material and has been much worn by time and weather. The inscription appears to be,- "JOHN ALSTON Born 10th Mo. 31st, 1797 Died 9th Mo. 25th 1874 aged 79yrs & 10mo. 23 days, which on examination, is inaccurate.

The Burial Ground at George's Creek, now called Hickory Grove, the early location of Appoquinimink Meeting, is a handsome cemetery that in 1930 shows no noticeable traces of its Quaker beginning.

NOTE. There was a grove of fine trees on the grounds of the Appoquinimink Meeting House, between the graveyard and the public road. A later visit to the place on December 19, 1937, finds many of the trees being removed.

BAYSIDE.

"The small meeting-house at Ralph Fishbourne's."
Meeting established before.....1696.
Preparative Meeting established.....
Preparative Meeting discontinued.....1826.
Meeting for worship laid down.....1841.
Location.....McDaniel, Md.

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Bayside was an old Meeting of the Society of Friends, of which Dr. Ezra Michener evidently failed to secure any of its interesting early history, or even to locate the Meeting House, beyond the simple fact that it was on the historic Eastern Shore of Maryland. Some rather vague references to Bayside are made in the "History of Talbot Countym Md.," by Oswald Tiglman, 1915. Regarding the early Friends' location in the county limits, it is there stated:-

"Along the shore of the Atlantic, from the Chesapeake to the Kenebec, the same fame of religious liberty in Maryland went, and thus those persecuted for holding conflicting creeds were glad to find a haven of refuge in this much favored land. The result of this liberal allowance of thought in a way was the coming to the Eastern Shore of Maryland of that sadly persecuted sect, the Quakers. They came from across the sea, from Virginia, from New England and elsewhere, to see this Eldorado which would be an asylum for them. Especially did the Friends settle in Talbot County, and an unswervingly honest, temperate, generous, yet clannish people, they left their impress ineffaceably upon this county. At that time, 1660, be it recalled, Talbot County embraced territory now included in Queen Anne's and part of Kent and Caroline counties, as well as its own extensive domain."

In the western bounds of Talbot County is the settlement of St. Michaels, which, in early times, was a center of shipyard interest. In the same history, the following relates to this topic:- "In no section of the county was the business more largely and dilligently followed, as long as the timber lasted, than in Bay Side, where it has left, to the present day (1915), traces and indications of its extent in the debris and waste yet lying preserved by the salt water, and to be seen in every neighborhood and where the business still survives, though upon a much reduced scale."

This indicates that Bayside was somewhere near St. Michaels, and in treating of the religious concerns of the settlement it is more definitely mentioned:- "The forst period of its religious history corresponds with the colonial period of the political history of the commonwealth. During this period the people of St. Michaels, as most others in the province, were under the religious guidance of the rectors of the parish; and here, at least, this guidance if not scrupulously followed, seems not to have been obstinately resisted; though it is recorded that when the first church was to be built under the law of 1694, the people objected. This may have been, however, an objection to the tax, not to the form of religion. In truth there were no sectaries worth mention, for even the Quakers assembled no meeting here, though they had a small congregation below, nearer the bayside.....The Friends made their appearance in Talbot at about the date of its organization, and though this county was one of their strongholds in America, they were never numerous in Bayside, and scarcely had existence in St. Michaels."

Bayside was a meeting established early and lasted many years. The following early marriage recorded in the Third Haven Monthly meeting records, is a proof of the existence of the Bayside Meeting as early, at least, as 1684:-

"Whereas EDWARD OWEN of the county of new Kent in Pennsilvania, Batchellor, and HANNAH BAXTER of Talbott county in the province of Maryland, single woman, having declared their intentions of marriage two sundry times, at several meetings of the people of God, called quakers, at their meetings house in the county aforesaid, which was approved of by the said meetings; these are therefore to certifie all whom it may concern, that for the full determination of the same, that upon the 15th day of first month comonly called March 1684 and in an assembly of the people aforesaid, at their meeting house at Michaells river in the county aforesaid etc."

Bayside was a Preparative Meeting which was scheduled with four other subordinates as constituting Third Haven Monthly Meeting in 1812. It was laid down as a Preparative Meeting in 1826, prior to the Separation, and was discontinued as a meeting for worship in 1841. Another marriage record of Third Haven Monthly Meeting, shows that in "Twelfth month, called Feb. in the yeare 1700" William Worrilow and Sarah Makee were married in the Meeting House at Bayside in Talbot County. Again, twenty-one years later, William Harrison of "Talbott County" married "Elizabeth Richardson Spinster of ye same County" on "this thirtieth day of ye eighth month 1721" "in their meeting house at ye bay side, in Talbott County." Calculated from the date of the earliest of these three marriages here noticed, Bayside was a meeting which was in existence at least one hundred and fifty-seven years.

In 1696 the Maryland Clergy informed the Bishop of London there was "a small meeting-house at Ralph Fishbourne's." Ralph Fishbourne's house was on Tilghman's Island, on a farm adjoining the present town of Claiborne. Knowing this fact led the compiler of these notes concerning the meeting localities of Friends, to visit Tilghman's Island, being taken to that place by Ralph W. Hershey of Gap, Pa., on October 4, 1936, where a search was made for Bayside Meeting's location. Far greater satisfaction was met with than had been anticipated, for the Bayside Meeting had been discontinued since 1841, or in other words, for nearly a hundred years. After repeated inquiries he was favored in meeting Mr. Frank Lowe, a man of advanced years and a life-long resident of Bayside Hundred. He located the Meeting House with its Graveyard only a few rods from his own residence, a quarter of a mile south of the village of McDaniel. A dwelling constructed from the old Meeting House still stands by the roadside, and the Burial Ground nearly opposite, although without any memorial stones, has never been "desecrated by the plow", using Mr. Lowe's own words to express the fact. It is covered with vines and untrimmed grass and has a solitary tree keeping silent watch over the sleepers beneath the sod, probably of Ralph Fishbourne himself, since Bayside was his Meeting and he lived in the near vicinity.

Westward from the Bayside Meeting locality, beautifully situated on the shore of Chesapeake Bay in sight of Wade's Point, is the old McDaniel Mansion with its private plantation Burial Ground near the House. Here were buried Edward McDaniel who died June 6, 1831; his "relict" Sarah McDaniel who died Nov. 14, 1839; and others of the family.

Further north, a couple of miles from the Bayside Meeting, with the town of Claiborne between, is the handsome Richneck Manor. The date of its erection is unknown, but the estate dates back to 1651, the early owners being Catholics. By the side of the mansion is a private chapel, and near the gateway to the extensive grounds, is a plantation family graveyard where Matthew Tilghman was buried in 1790.

BETTY'S COVE.

Meeting one of the oldest on the Eastern Shore.
Meeting established before.....1670.
Meeting House repaired.....1676.
Meeting Minutes begun in.....1676.
Meeting visited by George Fox.....1684.
Meeting House abandoned.....1693.
Location at the Head of.....Miles River.

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Among the many subordinate meetings established on the Eastern Shore of Maryland within the jurisdiction of Third Haven Monthly Meeting, are Bayside and Betty's Cove, both now reminiscences of past Quaker history. Bayside lasted until later times, was a Preparative Meeting, discontinued as such in 1826, and as a meeting for worship was likewise dropped and had its remaining members attached to Third Haven Meeting in 1841. Dr. Michener gives no data concerning Bayside's early history, which apparently may be obscure or he would have found it, but it was scheduled in 1812 with Choptank, Third Haven, Tuckahoe and Tuckahoe Neck as constituting Third Haven Monthly Meeting. However, of Betty's Cove, a meeting of much shorter duration, and the actual precursor of Third Haven Meeting itself, much more is found in the records. Michener says of it:-

"Mention is made of this meeting in 1676. Two years after, the Half-Yea Meeting was held there, and, for its further accommodation, the house was ordered to be 'lofted and partitioned, with falling windows, hung with hinges.' But the meeting was soon after removed to John Edmondson's house (at Tredhaven), and the order countermanded. The meeting was discontinued early."

Ralph Fishbourne, one of the earliest members of Bayside Meeting, was married in Betty's Cove Meeting House. Here is an abridged record of his marriage:- "Ralph Fishbourn and Sarah Lewis both of Talbott County, took each other as husband and wife in the presence of God, and before the assembly of his people at Bettys cove meeting house, the 9th day of the 9 month, 1673, Friends that were present were

Wenlock Christerson	John Pitt
Henry Wilcocks	William Southbee
Joan Lee	Bryan Omelia
Mary Christerson	Sarah Edmondson
Mary Lewis "	

The following account of Betty's Cove, written by H. T. C. (Henry T. Child) of Philadelphia, under title of "Early Records of Southern Quarter," was published in the Friends' Intelligencer, Ninth Mo. 29, 1888:-

"A meeting was held at Betty's Cove, (on Miles river, near Easton, Md. in 1673. The regular minutes of the monthly meeting and the quarterly meeting, both in our book, commence in the Ninth month, 1676. Among the statements of principles directed to the 'Heads of the Meeting', the second clause reads: 'If any follow drunkenness, pleasures, or gambling, or is not faithful to their calling and dealing, nor honest and just, they must be dealt with.'

"The currency of the country at that time was tobacco, and Friends contributed according to their means, some giving several hogsheads of this. In 1678 John Webb, having built a boat 'for the service of Truth, and to accommodate Friends in ye ministry in their travels to Virginia,' he offered to the meeting, and they directed that he should be paid 2,600 pounds of tobacco for it, and that he should keep it in good order.

"In 1684 they began to meet in the new meeting-house at Easton, though it was not furnished; for in 1685, 'Friends agreed to give 600 pounds of tobacco for a cow for provision for the carpenters to finish the work in the meeting-house.' Some Friends contributed grain for this purpose.

"In 1685, 'Wm. Dixon having something on his mind to sell a negro slave his frrdom, desired the meeting's advice.' After weighty consideration the matter was referred to the Yearly Meeting 'for its advice.' He was allowed to do this, although some Friends thought it was wrong, and that he should be held responsible for the care of the man."

Oswald Tilghman, in his "History of Talbot County, Maryland," 1915, provides a very interesting account of Betty's Cove. The following extracts from that history illustrate the subject:-

"It was three years before the establishment of Talbot County that the Friends came here to settle, in 1657, the first coming from Virginia, and the Meeting Houses, primitive in the extreme, for they do not believe in 'an outward, visible sign of an inward spiritual grace,' were erected at Wye, Little Choptank, Island Creek and one, which was doubtless the first, near the head of 'Betty's Cove,' Miles River. This one was built of clapboards, and stood near the boundary line between the homes of R. B. Dixon and Dr. Cherbonnier, upon a lot that covered ten acres of land, and faced the cove, from which it was distant but a few rods. The records show that here, also, was a graveyard, and that the little building was repaired in 1676, but in 1693 it was abandoned, left alone with its encircling dead, while a larger and more pretentious Meeting House had been erected in a more central location at the head of Third Haven or Tred Avon River..... It is stated an indisputable fact that George Fox, the founder of the Society of Friends attended the meeting at Betty's Cove that originated the building of the old Meeting House near Easton. It was in 1684 the meeting was held, and George Fox describes the greater house in his journal as being located upon the Avon River (old style Third Haven)....He also spoke of 'seeing both rivers' — the Avon and the Miles— from the Meeting House which must have stood in the field at the eastern end of the Ship's Road farm at the southeast corner of which stands Bloomfield Station on the Baltimore, Chesapeake and Atlantic Railway.....

"There exist traditions of the existence of a Quaker school upon or near the site of the first meeting house of the Friends, at Betty's Cove. There is no account of this school in the minutes of the Friends, and those minutes extend back to a period anterior to the abandonment of the ancient meeting house at that place; but this absence of record is no proof that such a school had no existence, in the face of a tradition which seems to be very positive and tolerably well substantiated."

"It is an interesting fact that the first public library ever formed in this county (Talbot) and probably in the province was the one collected by the Friends in 1676, and after, at the Betty's Cove meeting house. The following is a minute of the meeting held on the 14th of the

5th month of that year. 'It is thought fit by the meeting that a stock be kept amongst Friends to pay for books, and to dispose of as Friends shall see need, from time to time, for ye service of Truth, every Friend being left to his own liberty and freedom what to give. Upon which Friends subscribed as follows:'

William Berry	400	lbs.	Tobacco.
Bryan O Mealy	400	"	"
John Pugh	350	"	"
Howell Powell	400	"	"
Ralph Fishbourne	400	"	"
Thomas Taylor	400	"	"
John Edmondson	400	"	"
William Southbee	200	"	"
John Jadwin	200	"	"
Henry Woolchurch	200	"	"
James Hall	100	"	"
William Sharpe	300	"	"
John Pemberton	100	"	"
Henry Parrott	200	"	"
John Dickinson and Charles Gorsuch	400	"	"
Alexander Nash	200	"	"
Obediah Judkins	100	"	"
	4750	"	"

In all 4750 pounds of tobacco.

"Thomas Taylor, who was clerk of the meeting, was appointed Librarian or keeper of the books. In 1681 the library had an accession of 'a parcell of bockes which came from our dear friend and brother George Fox, before his death as a token of his love.'

"It should be remembered that this was long before the attempt of the Bishop of London through Commissary Bray to establish parochial libraries in this province. Remnants of this original Quaker library are still (1915) in existence."

It is not surprising that in the case of such an early established Friends' Meeting as that of Betty's Cove, coming into existence before the visit of George Fox to America, and left to the merciless ravages of time in 1693, there should be now in 1935, more than 230 years later, mere vague uncertain facts to be gathered concerning its locality. Hence when the compiler of these notes about Friends' Meeting Houses, went, May 19, 1935, on a little pilgrimage to the Eastern Shore of Maryland, intent upon finding out something of interest, both by word of history and by virtue of a small kodak, about Betty's Cove, he found the expedition imbued with a sort of romantic inclination and enjoyment. The journey was made through the kindly proffered service of Mr. Ralph W. Hershey, a grandson of one of the founders of Longwood Progressive Friends' Meeting, who motored from his home near Gap, Lancaster County, Pa., to Easton, Maryland. There he met with Wilson M. Tylor, who, knowing Easton and its vicinity thoroughly, piloted the party to the locality at the head of Miles River, where in early colonial days the little "clapboard" Meeting House of Betty's Cove once stood. The "exact spot" where it stood in open view of the river and marsh, was pointed out beside two ancient evergreen trees, a holly and a pine, pretty emblems of "forethought" and "pity" to mark the memory of possibly and very

probably the earliest Friends' Meeting on the Eastern Shore. Here, too, the bodies of the departed Quaker pioneers of the vicinity were buried in unmarked graves by the side of the building wherein they had worshiped, but now there is nothing to indicate the place, for the soil is under cultivation. At the foot of the hill, only a short distance away, is the head of the inlet, Betty's Cove, now for some distance a low meadow and then a marsh, yet with all indications of having in earlier days been under the waters of the river. A tall pine tree grows at the terminus of the line fence, bearing evidence from its size of having kept sentinal duty over cove and fieldside for a century or more. Wilsom M. Tylor pointed out another spot on the rising ground near the inlet, which might reasonably be considered the location of the Meeting House, but as the plow has often overturned pieces of brick or other material suggestive of a building near the two evergreens, that spot is conceded to have a better claim to the actual location. The views about the Cove are picturesque, and among other many varied specimens of wild plant-life found along the river's edge, is a profuse distribution of coral honeysuckle (Lonicera sempervirens) which does not at all detract from the rustic beauty of the spot. Betty's Cove really exists, but it is an eastern inlet of the upper reaches of Miles River and is seen in all its beauty from the lawn of the home of James Dixon who resides on the opposite side of the Cove from the Meeting House site. James Dixon is one of the foremost members of the Friends' Meeting at Easton, the Third Haven Meeting that developed from Betty's Cove. At Betty's Cove it is quite readily seen, how, from the highest point of ground, George Fox, at the time of his visit, could have seen the sails on the Tredhaven Creek, though quite distant, while, at the same time, the boats on the nearer Miles River were plainly visible to him.

CAMDEN.

Meeting organized.....1795.
Early Meeting laid down. .....1795.
Meeting reorganized.....
Meeting House and School built.....1805.
Meeting established.....1814.
Monthly Meeting established.....1830.
Friends' School discontinued.....1875.
Location.....Camden, Del.

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Camden in Kent County, Delaware, is a Monthly Meeting of Southern Half-Year Meeting, formerly Southern Quarter, of Philadelphia Yearly Meeting of Hicksite Friends. In compiling his "Retrospect of Early Quakerism", Dr. Ezra Michener failed to discover the earliest history of this Meeting. But as a Monthly Meeting it dates from 1830, as the following interesting note infers:-

"About the year 1830 Duck Creek and Murderkiln Monthly Meetings united together under the name of Camden Mo. Mtg. of Friends. The first interments in Camden Meeting house burial ground was in 1837. Since which members mostly bury here, few or no interments take place at Murderkill at this date 1860." -(Records of Camden Monthly Meeting.) This note is from the minutes made by Ezekiel Jenkins who was appointed recorder of Camden Monthly Meeting 8th Mo. 14, 1848.

NOTE:- On March 2nd, 1932, the compiler of these historical notes concerning Friends' Meetings, visited Camden, Del., and while there made a careful copy of the tombstone inscriptions in the Friends' Burial Ground. At that time there were 122 marked graves in the yard, the headstones of several, however, bearing no dates either of birth or of death of the dead. The oldest inscription found was "JONA. H. JENKINS, died 4mo, 11th 1837; aged 3 years & 3 days" A few others whose names have at times appeared in Meeting or State history in past years, interred in the Friends' cemetery at Camden, Delaware, are:-

"ISAAC DOLBY, died 3rd mo. 15th 1866. in his 67 year,"
"JOHN HUNN 6th Mo. 23rd 1849 9th Mo. 1st 1926 Governor of Delaware 1901 — 1905 "
"EZEKIEL JENKINS Died 4th mo. 5th 1873, in his 71st year."
"JABEZ JENKINS, died 3rd mo. 8th 1871. in his 78 year."
(Ezekiel Jenkins was Clerk, and Jabez Jenkins Treasurer of the Meeting.)
"S. HOWELL MIFFLIN Born 4th Mo. 19th 1818, Died 1st Mo. 29th 1894."
"THOMAS MIFFLIN Died 7th Mo. 15th 1877 in 82nd year."

On January 26, 1938, the compiler of these records, T. Chalkley Matlack of Moorestown, N.J., while examining the records of Camden Monthly Meeting, now in the Friends' Historical Library at Swarthmore, Pa., copied the first minute transcribed by the Meeting. It is as follows:-

"Camden monthly meeting held at Camden. 10 mo 11. 1830 being composed of Friends formerly belonging to Duck Creek and Murderkill Monthly Meetings, which said union having been sanctioned and approved by the Southern Quarterly Meeting of friends held at Third Haven the 25th of the 8 month last,- And after a Separation of men and women friends for the purpose of transacting the businefs of the Church, according to our long established order, Jonathan Jenkins at the request of said mens meeting officiates as clerk and Charles Cowgill as afsistant Clerk — Being thus organized in our united Capacity, and known as Camden Monthly Meeting, and to be held alternately at Camden and Little Creek commencing. on the Second, Second, day in the 10 Month 1830 at Camden — the Meeting proceeded with its businefs in the following order to Wit.- "

Quoting from Scharf's "History of Delaware," 1888, this information is obtained:- "The 'Camden Friends' Meeting' was the last to be established in Kent County, and is at present the only one in actige operation. This Meeting has absorbed all the others, and the old records from 1705 to the present time (1888) are in possession of Samuel Howell Mifflin. In 1805 or 1806 the Society of Friends determined to erect a building for school and meeting-house purposes, and circulated a petition to that effect.

"In the deed of conveyance occurs the following recitations. 'Whereas a number of persons members of the society of the people called Quakers for a considerable time past have had in prospect the erection of a Building to be occupied as a School-house and as a meeting-house for the mem-

bers of that Society; for which purpose a subscription paper hath been circulated, and the following named persons, members of the Society aforesaid, did subscribe: and have engaged to pay the several sums to their names affixed, viz, Daniel Mifflin, Jonathan Hunn, Samuel Howell, Jabez Jenkins, William Dolby, Thomas Jenkins, Thomas Berry, Warner Mifflin, Elias Jarrel, Joseph G. Rowland, Daniel Mifflin, Junr., Samuel Edmondson, Samuel Mifflin, Henry M. Godwin, Thomas Nack, Hannah Alston, Sarah Mifflin and Ann Hunn, Junr, (now Mifflin). And whereas the above-named persons have appointed Samuel Howell, Warner Mifflin and Joseph G. Rowland, as Trustees in their behalf to take and receive a Deed or Deeds for a Lott of ground in or adjoining the Village of Camden given by Jonathan Hunn, for the above-mentioned conformable to the conditions hereinafter specified.'

"In pursuance of the foregoing recitations Jonathan Hunn and Patience, his wife, July 6, 1806 (Book 1,2, 348), convoyed and confirmed 'unto the said Samuel Howell, Warner Mifflin and Joseph G. Rowland, as Trustees as aforesaid (upon this express condition, that they, the contributors, and their heirs, are to possess a right in said Lott and Building in proportion to their Contributions so long as they retain a right of Membership amongst Friends, otherwise called Quakers, and no longer), All that Lott or piece of ground situate, lying and being in or near the Village of Camden, on the Main Road leading from said Village to the Poor-House.'

"In 1828 the Motherkill Monthly Meeting was united to Duck Creek, and in 1830 the Monthly Meetings of Duck Creek and Motherkill were united under the name of 'Camden Monthly Meeting', and held alternately at Camden and Little Creek, the latter of which was organized in 1810, and but recently abandoned. Camden Monthly Meeting is the only Quaker organization now existing in the county, and at present numbers about fifty persons." (In this foregoing note the date 1810 should be read 1710. It is evidently a typographical error.)

E. L. (Elizabeth Lloyd), traveling among the meetings of Southern Quarter, gave some statistics of interest that appeared in the Friends' Intelligencer, 3rd Mo. 10, 1900. She said:- "The members of Camden Monthly Meeting live partly in Camden, and partly in Wyoming; the last named is the railroad station for the meeting and a hack runs to the meeting-house, which is a mile distant. This meeting has not more than fifty members in all, but the outlook, on the whole, is more promising than it was ten years ago.....I attended this meeting on the last First-day of last month. The roads were somewhat drifted and the wind was blowing a gale but Rebecca C. Hayes was brave enough to drive out with me from Dover, and in spite of wind and snow about twenty persons were in attendance, and the presence of the Father was felt in the midst. Many of the members of this meeting have married those who were not Friends or who belonged to other denominations. In former times those who did this were generally lost to the meeting, but since the change in the discipline several of these thus connected by marriage attend meeting, and some have been taken into membership.

"Camden Meeting House is a quaint little brick building of the olden time. It was used for Friends' school in the days when Little Creek Meeting was at its best. It is now in good order and the cushions have recently been neatly and substantially covered. The sheds have been moved back of the house and thoroughly repaired, and the small graveyard, which is a part of the meeting yard, is well cared for. There is an upstairs room

which was used by the men before the days of joint sessions and is now used by the Meeting for Ministers and Elders."

A still later extract from the Friends' Intelligencer, Fifth Mo. 25, 1912, informs us that "The meeting house at Camden, Delaware, was erected on land donated for that purpose by Jonathan Hunn in 1805, who afterwards gave additional ground on the west side of the meeting house to be used for burial purposes. It was intended to take the place of the old Mutherkill meeting situated about five miles south of Camden, which on account of the distance had become inconvenient for a majority of the members. For many years, a well known school at the time, was maintained in the second story, under the care of the Monthly Meeting. There the Southern Quarterly Meeting was held (after it was removed from Little Creek in 1868) alternately with Easton, Md., until about seven years ago (1905) it was changed to a Half Yearly Meeting."

The date, 1868, in the foregoing, should read 1864. Here is the minute from Camden Monthly Meeting records which refers to the occasion:-

"Camden Monthly Meeting held at Camden 7 mo 11 1864 This Meeting (with the concurrence of Women Friends) now conclude after due deliberation that our Monthly Meetings hereafter be held at Camden only—"

On the south side of Commerce Street on the outskirts of the town of Camden, Del., is the Friends' Meeting House and Quaker Burial Ground, everything about the place showing the careful attention of interested members of Friends. In the graveyard are interred past members of the Conard, Emerson, Howell, Hunn, Jenkins, Kimmey, Mifflin and other families, the memorial stones generally attesting to the rules of the Society. The use of footstones is noticeable in this cemetery and there is no fence between it and the Meeting House Yard, all being surrounded by an iron fence having two gates, one for carriages, the other, at the entrance to the brick walk leading to the front door of the Meeting House, for pedestrians. John Hunn, who was Governor of Delaware from 1901 to 1905, is buried in this graveyard. In the southeastern corner of the grounds, back of the Meeting House, is a short line of old-time wagon-sheds showing a slight inclination to decay from disuse.

The Camden Meeting House, a brick structure, is unique among Friends' places of worship by reason of its style of architecture. It is without porches, has a double door at the front and a single one at the rear, and is noticeable for its gambrel roof, called "Hip-roof" in olden times, with a couple of dormer windows on each of the east and west sides. But the windows were purposely designed for lighting the upper apartment of the house where a Friends' School was kept from the early days of the eighteenth century until about 1875 when it was discontinued. Some of the school furniture still is kept in the well-lighted, cheerful room in 1932. An interesting dropping leaf in the partition between the assembly-room of the Meeting House and the stairway leading upward to the school-room, was formerly used to give added audience space by use of the stairway at times of an over-filled Meeting House. A famous old-fashioned ten-plate stove manufactured at Wrightstown, Pa., still provides heat for the congregation at Camden, and, on a post in the middle of the room is a neatly inclosed case containing a diagram of the graveyard and the Book of Registration of those buried there. In a semicircular transom in the front or northern gable of the Meeting House is the date, 1805, but it does

11571

not, so it is said, necessarily mark the date of the erection of the building, but rather sets the time of the establishment of the school which first took its name from the "Big Oak" which grew by the sidewalk in front of the grounds. This aged tree only recently succumbed to old age and was cut down in 1931, some relics of it still lying by the fence on the north side of the House, for the Meeting House at Camden was erected facing the north instead of the customary way of old Friends' Meeting Houses in facing the south.

In 1838 a report was made to the Meeting detailing the "real estate" then belonging to the Monthly Meeting of Camden. It is an interesting record in the history of the Meeting and is here copied in full:-

"Camden Monthly Meeting held at Camden 7 mo 9th 1838. here follows the report of the Trustees as above recited.- To Camden monthly meeting of Friends— The Trustees being directed to make a Schedule of all the Real Estate belonging to the Monthly Meeting, to State the Situation of Same and Suggest what might appear right to them on the Subject, have produced a Schedule, and report their views as follows-------Camden Meeting House and lot in Camden Murderkill Meeting House and fence around Grave Yard in a state of rapid decay,-- one side of the roof nearly rotten leaks considerably, some of the windows out, the brick wall very indifferent and likely to fall some part of it, in a word the whole building going to wreck rapidly, part of the fence down and Grave yard exposed-----We do recommend that the house be sold and the grave yard enclosed with a substantial board fence from proceeds of the Sale of the House---- Five Acres Ground near Milford whereon the Meeting House formerly stood, is rented to Benjm Henderson for a Grain rent----- One Acre of Land at Lewis in Sufsex County for a Burial Ground, we have no knowledge as to its Situation ----- Six Acres of Land at Lewis in Sufsex County we understand is part in timber and recommend the same sold------The Property at Duck Creek is used solely for a Burial Ground, enclosed with a good fence-----The Property at Cantwells Bridge or Appoquinimink on which is a Brick Meeting House, all in good repair fence included------The Property near Port Penn in New Castle County being near to about 20 Acres Land Supposed in good Condition and repair and valuable, but the title for which we are not informed of, whether belonging to the Monthly Meeting or not, the Rent for same being received by one of our members------Signed by Hunn Jenkins
Michael Offley
Isaac Dolby
Thomas Mifflin "

The following minute treats of the Meeting House sheds erected in 1852:- "Camden Monthly Meeting held at Little Creek 8th mo 9th 1852 The Committee appointed to erect sheds at Camden Meeting House and also for repairing and improving said meeting house report in writing as follows

Bills paid

To Ezekiel Cowgill for Lumber per Bill & Rect.	. . . . .	$81.00
Caleb Jackson for cedar Shingles " "	. . . . .	66.45
Daniel Jones for popilar boards " "	. . . . .	6.96
Thomas B. Lewis for Carpenters work "	. . . . .	46.00
Garret Luff for nails " "	. . . . .	5.26
Stephen Postles for Schowlling (?) "	. . . . .	3.44
Prince & Ths. Caldwell for Iron Work "	. . . . .	3.75
R. M. Jones for stone &c " "	. . . . .	2.00

Robert Knight for hauling	" "	1.50
Samuel Lodine for Labour	" "	1.50
By cash recd from Jabes Jenkins for		$217.86
old fonce board & Posts sold him	. . . . .	3.60
		214.26

Making the sum of Two hundred & fourteen Dollars & twenty six cents which has been paid by Ezekiel Jenkins Treasurer of the Meeting

All of which is submitted

Hunn Jenkins
Isaac Dolby Committee

They are continued to complete the repairs on the Meeting house and are directed to have the side walk curbed & paved oposite our Meeting house and have the walk leading from the gate to Meeting house done, the meeting further directs them to curb and pave the side walk from E. Jenkins' large lane gate to our Meeting house lot."

Here is another interesting minute concerning the Camden Meeting House:- "Camden Monthly Meeting held at Camden 9th mo 12th 1853 The stove in the room up Stares at Camden Meeting house not being sufficient to warm the room Hunn Jenkins and Jabez Jenkins are appointed a committee to dispose of it and procure one suitable in its place Also to doe such repairs to the room as they deem needful and draw on the Treasurer for the amount needed to pay the bill."

The following minute made in 1874 gives the condition of the Friends' School at Camden in that year. There are a couple more reports on the same subject later and then such reports cease, for the school was discontinued about 1875 or 1876.

"Camden Monthly Meeting held 6 mo 15th 1874 Report of School Committee for the Quarter Ending 4 mo 10th 1874

Number of Scholars available 20

To Cash paid Teacher	$ 120.00
" " paid for wood	2.90
" " paid for printing	4.50
" " Repairs on School Room	.75
Expenses for school	$ 128.15
Received from Trustees	98.01
Leaving a Balance	$ 30.14

The meeting authorizes the Treasurer to Pay the School Committee the Sum of Thirty dollars and fourteen cents "

Of Camden's early history before the erection of the Monthly Meeting in 1830, the record seems to have laid in partial obscurity. In his "Retrospect of Early Quakerism" Ezra Michener simply remarked, "Camden. I have no information respecting the first establishment of a meeting at this place." However, it is plainly obvious that something was doing at Camden at least as early as 1805 when the Meeting House was built. The compiler of these notes on January 28, 1938, while examining the minutes of Murtherkill Monthly Meeting, now deposited in and preserved in the Friends' Historical Library at Swarthmore, Pa., found these notes of interest:-

"At a Monthly Meeting held at Motherkill held the 12th day of the 5th month 1795 Motherkiln Preparative Meeting proposeth to this the propriety of holding an afternoon Meeting, on the 1st days, of the week in the

Neighborhood of Cambden which being taken weightily into consideration and several Friends haveing expressed thier sense thereon. It is agreed to admitt Friends thereaway to make tryal of their Strength to hold one to Satisfaction and Reputation, to begin on the 1st day of the the week previous to the Quarterly Meeting, at the 4th hour of the afternoon, Warner Mifflin, John Bowers, Henry Newel. ~~and~~ Samuel Howel & Garratt Sipple are appointed to attend the opening and siting of said Meeting till our next and Report thereof "

"At a Monthly Meeting held at Motherkill, the 9th day of the 6th mo. A. D. 1795 Two of the friends, appointed to attend the opening & several sittings of the Meeting, indulged by the last mo. to be holden at Camden, report, that they and others on said appointment, had attended most of said meetings & are of the mind, that a Continuation of said meetings will be useful."

But a third minute made the same season in 9th Mo. 1795, rather discouragingly recorded:- "This Meeting again taking into consideration, the Meeting heretofore held at Camden, the inconvenient situation of the House, the shortness of the Days &c, are of the mind that a discontinuance of said Meeting, would be proper, it is accordingly discontinued "

Subsequent to this minute no mention occurs in the Murtherkill Monthly Meeting books of Camden Meeting for sixteen years, although during the progress of those years a Meeting House had been erected in 1805, a meeting without doubt set in action, and a Friends' School organized. Beginning with 11th Month 11th, 1811, a succession of a dozen or more minutes were made with direct reference to Camden Friends, and they reveal much of its ecclesiastical history during the passage of the following years:-

"At Motherkiln Monthly Meeting held the 11th day of the 11th Month 1811 The Subject of establishing a meeting in the village of Camden being spread before this meeting after weighty consideration thereon, it is concluded to appoint Ezekiel Hunn John Bowers, Warner Mifflin Jesse Evans Elias Jarrell Benjamin Davis and Wm. Dolby to seriously feel after and duly consider of the propriety thereof, and if on conclusion they should unite in favour of the establishment, to conclude in what manner, and report to next meeting.— "

"At Motherkiln Monthly Meeting held the 9th day of the 12 month 1811— The friends on the subject of establishing a Meeting in the Village of Camden &C inform that all met and had a solid conference thereon, but are not ready to report -- They are continued "

"At Motherkiln Monthly Meeting held the 13th of the 1st month 1812— The friends on the subject of establishing a meeting in the village of Camden &C. inform they all met again except Warner Mifflin, and had a solid conference; but with some diversity of sentiment, and on conclusion they agreed to report, that they did not feel sufficient strength and unity to establish a meeting there at this time, which claiming the weighty attention of this meeting is concur'd with, and the subject discontinued."

"Motherkiln Monthly Meeting held 11 of 7 mo 1814 The subject of removing this meeting to the village of Camden being again revived and the views of Friends of that place explained as extending to the removal of this particular preparative & Monthly Meeting from this place to that and that in case it should be united by the Meeting they offer the Meeting House already built there as a present to the Monthly Meeting for

the purpose of accommodating said Meeting which being Considered by Friends a willingneſs was expreſsed to refer the subject to the Consideration of a Solid Comitee and to invite our women Friends to join in the consideration by the appointment of a Comitee to unite with men Benjamin Davis Daniel Neal Ezekiel Hunn Samuel Edmondson & William Dolby are accordingly appointed who are desired to give attention and report to next Meeting "

"Motherkiln Monthly Meeting held 8 of 8 Mo 1814 The Comitee to whom was referred the subject of removing this the preparative and particular Meeting from this place to Camden Report that they met and after an interchange of prospects were easy to propose to this Meeting for its consideration the removal of the particular Preparative & Monthly Meeting to Camden which the attention of this Meeting did not appear to be generally united with But freedom was generally expreſsed that Friends of Camden and its vicinity should be accommodated with an established Meeting for worship and a preparative meeting at that place and it is concluded by this Meeting to make application to the ensuing Quarterly Meeting for its Concurrence in the establishment of said Meetings to be called and known by the names of Camden Meeting to be held on the First and Third days of the week at the eleventh hour the preparative meeting to be held on the third day of the week and that the midweek Meeting at Camden and Motherkiln be discontinued in the week in which Monthly Meeting is held "

"Motherkiln Monthly Meeting held 9 of 1 mo 1815 A Minute at this time recd from our last Quarterly Meeting by which it appears that the proposition from this Meeting in the 8mo last for discontinuing the mid week Meeting in the week on which the Monthly Meeting is held is united with said meeting therefore is discontinued in future but as to the proposition relative to the establishment of a Meeting for worship & a preparative Meeting in the village of Camden said minute is silent but prefers an indulged Meeting that part of the proposition of Course reverts back to this Meeting "

On the same date "A request is made to this Meeting on behalf of Friends of Camden to be pribileged with holding a Meeting for worship at that place on the first and third days of the week to be held at the 11 hour which after a time of Consideration is held over until Next Meeting "

"Motherkiln Monthly Meeting held 13 of 2nd mo 1815 The request on behalf of Friends of Camden being again revived and a time of Consideration spent thereon It appears to be the mind of the Meeting to indulge Friends of that place and its vicinity with a meeting for worship to be held the First and Third days of the week in which the preparative Meeting is held to be open on First day next William Dolby Jona. Hunn & Benjamin (probably Davis but the name does not appear in the minute) are appointed to attend said Meeting and report to next Meeting "

"Motherkiln Monthly Meeting held 11h of 8mo 1817 The Situation of the present indulged Meeting at Camden being Composed as it is of so large a portion of this Monthly Meeting Coming before us at this time After an Expreſsion of Sentiment the Meeting unites in believing that it would be wright for said Meeting to become established and are easy that an application should be made to the ensuing Quarterly Meeting for its concurrence

"Motherkiln Monthly Meeting held 8th of 9mo, 1817 Also, the following minute from our late Quarterly meeting on the subject of the meeting at

Camden, viz.- Motherkiln informs, that the situation of the meeting at Camden having from time to time occupied a considerable share of their attention was united in believing it right for said meeting to become an established meeting for worship, to be held on the first & third day of the week which having engaged the attention of this meeting was united with 26th of 8mo 1817 Samuel Edmondson, Warner Mifflin, & Jonathan Hunn are appointed to make the needful inquiry, and report to this meeting the present standing of the Meeting house and Lot, in that place; and whether it will be relinquished by the present proprietors to this meeting for the purpose of establishing a meeting and for a school House — under the direction or permission of this meeting and report to next meeting."

"Motherkiln Monthly meeting held the 10th of 11mo 1817 The committee on the meeting house property at Camden now informs that the proprietors of said property, are ready to relinquish their rights respectively thereto to this meeting, for the purpose of a meeting house and school House under its direction or permission. Ezekiel Hunn, Geo Bonewell, Saml Edmondson & Michael Lowber are appointed to take a deed from the former trustees, to be executed to them, in trust, for this meeting for the use and purposes above expressed and report of their Case to next meeting— "

This committee appointed to procure the deed were unable to report until:- "Motherkiln Monthly Meeting held 11th 5 Mo 1818 The meeting is now informed by the friend appointed to that service that the Deed for the meeting House and Lot in Camden is recorded and in his possession."

"Motherkiln Monthly Meeting held 1st Mo 12th 1824 The subject of removing the monthly and preparative meetings from this place to Camden being spread before friends in a weighty manner; and also that of laying down Motherkill particular meeting (under the view of the monthly meeting permitting an indulged meeting there) there appeared a general unanimity in the proposals; and it is concluded to carry them forward to our next quarterly meeting for its judgment this monthly meeting still to be called & known by the name of Motherkill Monthly meeting; and the preparative meeting to be called and known by the name of Camden preparative meeting; the former to be held as heretofore on the 2nd second day of the month and to commence at the 11th hour, and the latter to be held on the third day previous and also to commence at the 11th hour. The clerk is directed to forward a copy of the above minute to our ensuing quarterly meeting "

CECIL.

The Meeting organized very early before 1698.
Monthly Meeting established.....1698.
Meeting House built probably.....1690.
Meeting discontinued about.....1898.
Meeting House demolished about.....1932.
Location.....Lynch, Md.

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Cecil Friends' Meeting is very old. As a Monthly Meeting in the Southern Quarter of Philadelphia Yearly Meeting it dates from 1698, as is shown by the following minute:- "At our Monthly Meeting, held at our meeting-house, in Cecil County, the 9th of ninth month, 1698, it being our first Monthly Meeting, desired by Friends of Cecil and Chester Meetings, and granted by the Yearly Meeting at Third Haven, that Friends of Cecil and Kent Counties should have a Monthly Meeting established among them." -(Cecil Monthly Meeting.)

"If the notes furnished are correct," wrote Dr. Ezra Michener of New Garden, Chester County, Pa., "both Cecil and Chester Meetings reported their state to Thirdhaven Monthly Meeting in 1701." Both of these meetings "were established early. The Preparative Meeting at the Head of Chester, was laid down in 1840, and the members joined to Cecil.....In 1848 the Monthly Meeting began to be held alternate at Cecil and Chester."

In 1812 it was scheduled in the "Book of Meetings" that Cecil Monthly Meeting was composed of three constituent meetings, Chester, Cecil and Head of Chester. In 1859 Dr. Michener in his "Retrospect of Early Quakerism" also names Sassafras among the particular subordinate meetings forming Cecil Monthly Meeting. All these meetings are now past and gone long before 1930; Cecil survived the others by many years.

Louisa J. Roberts visited Cecil Meeting in 1887, and thus wrote of it in an article published in the Friends' Intelligencer, Sixth Month 18th, 1887:- "Fourth-day is spent in visiting members and the descendants of Friends, very many of whom have united with the Methodists, yet they express great love for the principles of the Society, and are glad to attend our meetings when they can. Those living in the little villages that lie along the railroad are mostly without means of conveyance, and the distances are too great for walking. Cecil meeting-house is in a pretty grove, occupying a little knoll, and has a small graveyard attached. Kennedyville, Still Pond, and Lynch's Station are the nearest towns, but the membership includes Friends living at Chestertown, the terminus of the railroad."

Thirteen years later the place was visited by another interested Friend, Elizabeth Lloyd, who, in the Friends' Intelligencer, Third Mo. 10, 1900, expressed her impressions thus:- "Another one of the old meetings was Cecil Meeting in Kent county. Ever since the writer's knowledge this meeting has been attended by but two families, and as several members of one of these families left the neighborhood, and the two half-members belonging to the other family were irregular in attendance, the meeting-house for more than a year has not been opened. The house is still in good repair and the meeting has not been formally laid down, but it virtually has no members left except Richard Turner Jr., and his sons. The former is faithful in his attendance at quarterly and yearly meetings, as was his father before him."

The "Book of Meetings" prepared for 1928 reported the Cecil Meeting House unused and in poor repair, and in 1930 as "not in usable condition." This statements shows how rapidly decay attaches to an abandoned Meeting House in the space of a few years.

The following minute of interest occurs in the Cecil Monthly Meeting records under date of 10th Mo. 1832;- "Our Esteemed friend Mary S. Lippincott Acceptably attended this Meeting, under a minute of approval from Chester Monthly Meeting held 16" of 9 mo" 1832 and Endorsed by Haddonfield

Quarterly meeting held 13th of 9 mo 1832— Mary Roberts and Joseph Lippincott, also acceptably Accompanied our aforesaid friend, with minutes of approbation, from the aforesaid Monthly Meeting dated the 4th of 10 mo. 1832."

With kodak in hand, a visit was paid to the Cecil Meeting locality on October 8, 1933, by the compiler of these historical notes. He was indebted for the pleasure of that "Quaker Pilgrimage" to the good will and kindness of Mr. Ralph W. Hershey of Gap, Lancaster County, Pa., who on the same day extended the "Pilgrimage" to the Chester, Head of Chester and Sassafras localities. The impressions obtained of Cecil on that occasion are her recorded as follows:- The Meeting House is gone and only the graveyard and the grove of fine trees, a half-dozen or more of which are handsome grand old oaks of the primeval forest, remain to mark one of the oldest of Maryland's Friends' Meetings. But the spot is well and nobly marked, for, through the personal interest of a Mr. Turner whose near relatives rest in the Burial Ground, the entire property, graveyard and the grove, is kept neat, trim and attractive. The brick walls of the Meeting House having become dangerously insecure, the building was razed to the ground sometime between 1930 and 1933, and the exact spot where it once stood is now indicated by metal pipe markers, one at each corner of the little building's cellarless foundation. There are several photographs in existence of this old Cecil Meeting House, one of the best being a fine view taken by F. Gutekunst, the Philadelphia Photographer. That picture presents a small, plain one-story structure with twin-doors of entrance at the front with one shuttered window of twelve panes of glass on either side of them. The gable end shown in the picture shows two windows, one on a level with the front windows, the other over it opening to the attic of the Meeting House, for there was evidently no upstairs gallery for the congregation in this building. According to the authority of Percy G. Skern this Meeting House was erected about 1690.

The grounds at Cecil are extensive and have been cut through by a new improved public highway on the lower side of which they slope towards the former entrance from the old road, now abandoned and closed to public use. A substantial slat fence incloses the Burial Ground and borders the roadside. There are two narrow gateways to the yard, the one most frequently used being at the corner nearest the road and Meeting House Yard. There are many graves in the yard, a goodly number of which are marked with modest headstones in Friends' approved manner. Among the family names seen there are Allen, Bowers, Bull, Lamb, Needles, Parrott, Pennell and Turner; but several quaint field-stones are also seen in the older part of the Burial Ground, one, without date, bearing the initials "L.H.A." Near the entrance gate at the corner, a tree has been felled during the late windstorm, and in falling has upturned a headstone inscribed "Rachel A. Parrott Born 12mo. 25, 1806 Died 11mo. 12, 1828." The stone has been carefully set upright again in the uncovered soil.

In the outer grounds near the gate of entrance from the public road, is a fine buttonwood, quite prominent by reason of its having four trunks growing from the same roots in the soil. Taken altogether, the Cecil Meeting locality is a beautiful spot that might well serve as a sort of shrine for Quaker pilgrimages. It is located about half a mile from the quiet little village of Lynch in Kent County, Maryland.

The record books of Cecil Friends' Meeting have been preserved, and in 1938 are in the Friends' Historical Library at Swarthmore College, Delaware County, Pa. The oldest of these is the Minute Book of Cecil Monthly Meeting, 1698 to 1777, for the Men's Meeting. It is still in its original binding, slightly dilapidated in condition, of rather cumbersome size, being upwards of sixteen inches in length by ten in width, and with the worth of two hundred and forty years to its age, is a highly treasured volume. The minutes have been written by very careful penmen who served as clerks of the Meeting, of course unnamed in those years, two centuries ago, but they prove somewhat puzzling for readers of 1938 to decipher, with the multitude of "long s's" and other peculiarly made letters which marked the penmanship of the Seventeenth Century. For the first forty years or more the entire record of the proceedings of one individual session of the Monthly Meeting rarely exceeds sixteen lines of writing, and frequently are fewer in number; they chiefly detail the place of meeting, which was usually held alternately at the Meeting Houses of Cecil and Chester, and the apparent interest of the members. Until the 10th Month (December) 1733, only the two meetings, Cecil and Chester, are mentioned, then Queen Ann's is enrolled on the list; and in 1738 Sassafras first appears at the time of the taking a deed for the "land lying on the head of Swan Creek." The first page of the Minute Book of Cecil Monthly Meeting is occupied by an introductory code of rules to be followed by the meeting, the initial paragraph of which is thus recorded:-

"This is to be Registred in all Monthly Meeting Bookes as a President for time to Come viz: The day of ye Monthly Meeting is held on to be Eubrsd (embraced?) and an Account to be kept of what friends Comes. to a Conclulion about in the Monthly Meeting. Alfo the friends Names that are ordered by the Meeting to goe to Exhort: Such as walk diforderly And ye Cufesors (Confessions ?) of Such as are Exhorted^^^^"

In 1737, by which time the minutes of individual Monthly Meetings became somewhat lengthened, the following interesting transaction is recorded:-

"13th of ye 2d Month 1737 At our Monthly Meeting held at Cecil Meeting Houfe ye following accts were given in —

"George Dunkan offers to this Meeting to take Richd Tibbet till he shall arrive at Age, and to learn him to read, & write, and to give him three Months schooling in order to be instructed in Arithmetick, and to give him whole Insight in Tanning, he is capable, and at ye Expiration of ye Time & at ye Expiration of ye Time to give him a commendable Suit of Apparel. whereupon George Read & Thomas Bowers are appointed to bind him to George Dunkan by Indenture on Behalf of ye Meeting on the above Terms, and produce the Same to the next Monthly Meeting for approbation "

From 1763 to 1790 Quarterly Meetings were held on an alternate system at the Meeting Houses of Third Haven, Cecil and Chester, and very regularly between the first two. With the establishment of the Southern Quarterly Meeting in 1790, the Quarterly Meetings then only circulated between Third Haven in Maryland and Little Creek in Delaware.

In 1764 a minute is recorded in the Cecil Monthly Meeting books that refers to the transgression of the Discipline by Susannah Bantham who apologized to the Meeting for her actions:-

"At our Monthly Meeting held at Cecil Meeting house the 11th of 11 month 1764 the meeting proceeds to the buisnefs thereon Depending Repr-

fetf appeared for Cecel Joſhua Lamb & Samuel Wallos Jr., for Chester Henry Hosier & William Trew for Saſſafraſs Robert Clother and George Browning the friends appointed to make the Denial of Seſanah Bentham paper Condemning her Disorderly Conduct publick Complyd there with and produced the same to be recorded which is as followeth.

"To the Monthly Meeting of friends held at Cecil Meeting house the 10h of the 10 month 1764 Dear friends as I have had my conection among friends but for want of law and through wantoneſs was led aſtray to the Disgrace of my self and the Society and afterwards went to the Hireling priest to take a Husband which I Clear the Society of and take the shame and Blame thereof to my self and hopes through Divine Aſsistance to lead a more Christian life Hereafter

Susanah Bantham "

During the period of the Revolutionary War Cecil Meeting became agitated by reason of some of the young patriotic members becoming active more or less in the Nation's affairs as is shown by the minute here given:-

"At a Monthly Meeting held at Ceicel Meeting house 10th of ye 9th Mo 1777 The Representatives for Ceicel offerd a Complaint against John Wallis and William Wyat for Neglecting the attendance of Meetings and also for acting in the Millatary Servis, this Meeting appoints Joshua Lamb George Lamb Joshua Vansant and Thomas Coarse to visit them in Love and Report to our Next."

In the second volume of Cecil Monthly Meeting Minutes, which covers the time from 1780 to 1840, the opening minute reads thus:-

"At a monthly Meeting Held at Ceacil the 12th 1st mo. 1780 Representitives appointed to attend this meeting for Ceacil preparitive meeting Pierce Lamb and Joshua Lamb for Chester Francis Maſlin and James Smyth and for Seſsafras Joseph Wilkinson."

During 1790 and 1791 some repairs and alterations in Cecil Meeting House brought about the following recorded minutes:-

"At Ceacil Monthly Meeting held 13th og 11th.....1790 The Committee Appointed to Inspect & alter Ceacil Meeting House for the better Accommodation of the monthly meeting not haveing Comply'd therewith, are Continued.—"

"At Ceacil Monthly meeting held 11th of 12th mo 1790 The Committee Appointed to Alter Ceacil meeting House report they have so far Complyed therewith as to put up a Stove the expense of which is 7£ 8s 6d which is Equally Divided between the Preparative meetings & they Directted to Produce the Same to Next Meeting & the Same Committee Are Directed to make Such further Alteration or Amendment therein as they may think will turn to Advantage.— "

"At Ceacil Monthly meeting held 12th of 2d mo 1791 Most of the Committee on the Alteration of Ceacil meeting house Inform that they have Attended thereto & Concluded that a Partition Acroſs the Lower apartment will be the best Alteration that can be made at this time for the benifit of friends in General — the Committee is therefore Continued & James Maslin Oliver Caulk and goseph turner Added — and Directed to Confer together — make an Estimate of the Expense & Point out a mode for raising the Amount thereof.— "

"At Ceacil Monthly meeting held 14th of 5th mo 1791 The Committee on the Alteration of Ceacil meet: Meeting House report they have most of

them met & Examined the house And are of Opinion that it had better Stand as it now is for the Present -- which is Approved of by this Meeting & they are Discontinued."

Ten years later another minute made in 1801, referred to the Cecil Meeting property:-

"At Ceacil Monthly Meeting held 14th 11mo 1801. Friends of Ceacil particular Meeting Inform that the situation of their meeting House Lott requires attention, as it appears that the records respecting the same are lost, the meeting taking the subject under Consideration concluded to appoint James Martin, George Lamb, Warner Raisin, and Michael Megear, to take the necessary care in getting the Title secured to this meeting and report their care when prepared."

In 1811 a movement was made by Cecil Meeting to secure lawful recognition for the Monthly Meeting property. The following lengthy minute reveals the result of the movement and describes the location of Cecil and Chester Meetings:-

"At Cecil Monthly Meeting held 19th of 5th Mo. 1811 The comite appointed to prepare and present a memorial to the general assembly of Maryland on the Subject of Meeting house lands report they have attended to the subject and produced a copy of a law which being Read is as follows

"From An Act for the benefit of the people in Kent County Maryland Called quakers -- Whereas certain Members of the society of people in Kent county called quakers have Represented to the general assembly that the lots of land herein after particularly described Upon which houses of publick worship are erected were heretofore surveyed by the proprietors in trust for the use of the Society and have been so held and considered but that in consequence of the Death of all the parties to the original conveyances the Title to the said parcels of land has now become Doubtfull and have prayed that the same may be confirmed according to the True intentions of the said original conveyance and the same being thought reasonable therefore

"2nd Be it enacted by the general assembly of Maryland that all that lot or parcel of land lying in Kent County being part of two tracts of land Calld warners addition and warners adventin and included within the following lines that is to say begining at a stone near the Road leading from Lynches gate to the Midells (?) Church it being the begining of a tract of land Calld Warners addition and running from thence south by east twenty three perches and one half perch then east twenty perches then North by east twenty three perches then with a straight line to the begining containing two Acres and seven eighths of an acre more or leaf shall be and the same is hereby vested in Joseph Turner & Jacob Lamb of Kent County or the survivors of them and in the Heirs of or assigns of such survivors for ever in trust for the use of the society of people in kent County called quakers worshiping at the Meet. house commonly Calld cecil Meeting House.

"3rd and be it enacted that all that tract or parcil of land lying in Kent County being part of a tract call'd Bristol and included within the following lines that is to say beginning at a stone placed near the publick Road -- Leading from chester Town into quaker neck Marked with the letters B M H and Running north Sixteen degrees and an half east eighteen perches then south eighty Degrees east fifteen perches then with

a straight line to the begining containing two acres and one quarter of an acre more or lesf shall be and the same is hereby vested in William Trew and Joseph Simmons of kent County and the survivors of them and the heirs and assigns of such survivors for ever in trust for the use of the people in Kent County called quakers worshiping at the Meeting House on quaker Neck commonly called chester Meeting House — provided that nothing herein contained shall be construed to effect the existing title of any person or persons in and to the said lands.—"

CENTER.

Organized as a meeting of the Nicholites.
Transferred to Third Haven.....1798.
Preparative Meeting established.....1798.
Meeting discontinued about.....1870.
First location.....Concord, Md.
Last location.....Burrsville, Md.

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Concerning Center Friends' Meeting in Caroline County on the Eastern Shore of Maryland, recorded historical facts appear to be very few, scattered, and mostly the Meeting is mentioned in association with others. Ezra Michener, in his "Retrospect of Early Quakerism" assigns it a place as a subordinate Preparative Meeting of North West Fork Monthly Meeting, and merely states of it individually

"1798.- This, too, was originally a Nicholite Meeting, and was transferred about the same time and in the same manner as the preceding one." (Pine Grove, formerly North West Fork.)

The application of the Nicholites for admission as members of Thirdhaven Monthly Meeting, came from Center Monthly Meeting, thus:- "To the members of Thirdhaven Monthly Meeting, to be held the 12th of the tenth month, 1797. We, the people called Nicholites, herein present to your view and serious consideration the names of those that incline to unite with you in membership (here follow one hundred and six names.) Given forth from Centre Monthly Meeting of the people called Nicholites, held the 30th day of the ninth month, 1797,

Seth Hill Evitts, Clerk."

The following extracts from the minutes of Southern Quarterly Meeting relate to the establishment of Center as a part of that branch of Philadelphia Yearly Meeting. The first is from a Quarterly Meeting held at Little Creek 28th of the 5th Mo. 1798:-

"Third Haven report mentions for the consideration of the Meeting a proposal for establishing Meetings at Northwest Fork & Centre in Caroline County Maryland, also the holding of preparative Meetings at both places, for the accomodation of a number of newly received members, as they live remote from any of our settled Meetings. The Subject obtained the weighty

consideration of this Meeting, the Committee appointed heretofore to the assistance of that Monthly Meeting, not being prepared to make a full report, altho divers of them have paid considerable attention to the Subject since our last, they are therefore continued and appointed to take the subject contain'd in this request under their care, yield forth further a view and assistance as in the wisdom of Truth they may be enabled to do, and report their sense of the propriety of assenting to said proposal."

At the next Quarterly Meeting held at Third Haven, 8 Mo. 27, 1798, a long report was given from which the following extract is taken:-

"That of our number, both men & women, the greater part have attended to the Subject, and had opportunities with the Friends at those Places where the Meetings were proposed to be held, and on conferring together we generally unite in believing that it will not only be a relief to many of those people, but an advantage to the cause of Truth to accede to said proposition. That is, that a Meeting be held at a place called Center on the First & Fourth day of every week, and a meeting for worship, also be held at Northwest Fork on the First & Fifth days of the week, and preparative meetings at each of those places on the Fourth & fifth days of the week preceding that in which Thirdhaven Monthly Meeting is held etc. the report signed by Warner Mifflin Cassandra Corn 8mo 26- 1798 "

"On the opening of the preparative Meetings, (at Center & Northwest Fork, in Caroline County Maryland, as concluded on by a foregoing Minute) the following Friends are appointed to attend, render such advice & assistance as they may be enabled — viz Oliver Caulk, Joseph Turner, James Edmondson, James Iddings, Robert Holliday, William Dolby, Warner Mifflin & John Bowers "

The next Quarterly Meeting was on 11 Mo. 26, 1798, when the following minute was made:- "The Committee on the establishment of the Meetings at Center & Northwest Fork report that part of their number attended the opening of said Meetings to a good degree of satisfaction. They are therefore released "

Center Meeting, having been established as a part of Southern Quarter, continued as a subordinate Preparative Meeting under Northwest Fork Monthly Meeting until it was "laid down" sometime near the middle of the nineteenth century. The "Extracts" of the business proceedings of Philadelphia Yearly Meeting of Hicksite Friends show no record of its discontinuance having been reported officially to the main body of the religious organization.

Samuel M. Janney, a minister of note of Goose Creek Monthly Meeting, Virginia, visited Center Meeting in 1859, in company with John Needles, another prominent religious worker. He made the following mention of the visit in his Journal:-

"First-day, Ninth month. 2nd (1859)-- We attended Centre Meeting in the forenoon. It is usually very small, but notice being given, the house was full. Several of the young men behaved rudely, and there seemed to be an insensibility in the audience which was hard to overcome. We both labored in the ability given us, and had some pretty close doctrine to declare among them, but we fear it had but little effect on most of the company."

The following communication from William Penn Willis of Preston, Maryland, dated 5mo. 27, 1933, gives interesting information regarding

the location of Center Meeting:- "Centre meeting house first stood near a place now called Concord in Caroline County, Md. After that time the meeting house was moved to the Maloney farm about one mile from where it first stood. Later it was again moved to Burrsville on the Maryland and Delaware line. Our Monthly Meeting book gives the date of sale and committee that was appointed to sell the same. The book that contains that information is kept at Easton.....More than forty years ago my uncle Willis Corkran, who was clerk of North West Fork M. M. for 55 years, drove to Camden Q. M. Together as we drove along the road he pointed out three exact spots where Centre meeting house stood. They were all on our direct route to Camden, Del. I remember after leaving Concord going towards Poole Mill or Andersontown, we came to a turn in the County road. Uncle said at that turn when the road ran straight it went direct up to Old Centre Meeting house. Some of the families that were members of this meeting were Andersons, Charles, Pooles, Maloneys, Dawsons, Swiggets and many others."

It was on May 17, 1936, that the compiler of these notes was enabled to visit the localities of Centre Meeting, being taken to Concord and Burrsville by Ralph W. Hershey of Gap, Lancaster County, Pa., in company with his wife, Cora R., and daughter, Maereta.

Burrsville, the last location of Center Meeting, is very near the state boundary line between Maryland and Delaware, and the Meeting House itself, when in existence, being a mile east of the village, was still nearer the line. The Meeting House was a small plain one-story frame structure, which, between 1872 and 1875, sometime after the Meeting was discontinued, was moved a couple of miles away, was remodeled, had an upper story added and was otherwise enlarged to make it suitable for a farm dwelling, which is yet standing in 1936. On May 17th of that year, when the compiler of these notes visited the place, this farmhouse was occupied by Mr. Wallace Redding. It is close by the roadside, a pleasant little dwelling with barn and other buildings at the rear, one of which, in general appearance, is much like what the Meeting House was described to be. The visitors were piloted to the places concerned with the Meeting House by Mr. John H. Thawley, a man of seventy-seven years, who distinctly remembered the Meeting House and was present when it was moved away.

Concord, near which Center Meeting was originally situated, is a few miles southeast of Denton, Maryland. By the roadside, a short distance from the village and from the spot where the Meeting House once stood, is a small wall-inclosed graveyard within which are a few marked graves, chiefly of the Meloney family. One near the gateway is that of William Meloney, whose grandson of the same name had the wall built about this small section of the original two-acre Burial Ground, and deposited $500.00 in bank, the interest of which is for the care and up-keep of the little inclosed cemetery. William Meloney, the grandson of the William Meloney of Center Meeting, in 1936, lives in Trenton, New Jersey, and is considered to be a man of considerable affluence. The grave of his grandfather is directly under the newly erected wall, its position necessitating the removal of the headstone to the foot of the grave, and even in that place is very close to the base of the wall. This peculiar circumstance is due to a slight change in the direction of the newly constructed concrete highway passing the graveyard, it being at a different angle from the former old dirt road. The wall was built to correspond to the present direction

of the highway. As a consequence the rows of graves within the wall-inclosed plot of ground are at angles to the wall, rather than parallel to it. It is said that several Indians were interred in the two-acre Burial Ground of Center Meeting. A stone in the middle of the inclosed plot has the following inscription:- "Catharine Briley deceased 23 day of 2d Mo. 1846 in the 71st year of her Age." Another memorial stone on the right hand side of the plot is inscribed:- "In memory of Mary E. Wife of Wm. Morgan. & daughter of James & Mary Meloney Died March 20th 1850: Aged 22 Yrs. 5mos. & 22 days."

"CHESTER RIVER"
comprising the two Meetings of
CHESTER NECK and HEAD OF CHESTER.

CHESTER NECK.

Meeting usually known as.....Chester.
Meeting established very early...
Preparative Meeting settled.....
Monthly Meeting first held.....1718.
Preparative Meeting laid down....1861.
Location.....Romona, Md.

HEAD OF CHESTER.

First mentioned in Cecil minutes 1786.
Meeting House built.....1787.
Preparative Meeting discontinued.1840.
Monthly Meeting held there.....1859.
Meeting discontinued.....
Location.....,,,Millington, Md.

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In this brief sketch of the Meetings constituting the Southern Quarter of Philadelphia Yearly Meeting, the term "Chester River" is here adopted to represent two of the Preparative Meetings that were under the jurisdiction of Cecil Monthly Meeting. The name "Chester River" does not belong to one particular meeting, yet Dr. Ezra Michener used the name in summing up a list of early Friends' Meetings on the Eastern Shore of Maryland. He states:- "The meetings around Thirdhaven were numerous, some of them only transient, and not all in existence at the same time. It is probable they all belonged to the one Monthly Meeting up to 1696, except the three last. Among them we may mention Choptank, Tuckahoe, Bay-

side, and Betty's Cove; Cecil, Chester River, and Sassafras; Marshy Creek, Northwest Fork, Centre, and Tuckahoe Neck. The three last belonged to the Nicholites."

Dr. Michener has not included in this list one very old Meeting which gained mention in early ecclesiastical history of the Eastern Shore by other historians. The Meeting was designated as Island Creek. Island Creek is in the near vicinity of Chester Neck, otherwise Chester, just as Betty's Cove was to Third Haven.

Under the name of Chester River two Friends' Meetings, one being of very early standing, and both of long past closing, may be listed. They were usually denominated Chester or Chester Neck and Head of Chester, both of which were named as Preparative Meetings under Cecil Monthly Meeting in the Southern Quarter in 1812's list of the Philadelphia Yearly Meeting's "Book of Meetings". These two meetings were on or near the banks of Chester River, an eastern tributary of the Chesapeake Bay, separating the counties of Kent and Queen Annes.

Chester, or Chester Neck, on the Kent County side of the river, is marked on a map of Philadelphia's meetings, past and present, 1897, as an "abandoned graveyard" a few miles south of the borough of Chestertown. The other meeting, Head of Chester, is also designated on the same chart as a graveyard no longer used in the village of Millington.

Dr. Michener gives these meetings little more than mention in his "Retrospect of Early Quakerism", but intimates that Chester Meeting held a Monthly Meeting alternately with Cecil, organized as such in 1848, and that Head of Chester was a Preparative Meeting that was laid down in 1840. He also informs that Chester Meeting was "established early", and that the Monthly Meeting was still in continuance at the time his book was written, 1859.

By consulting the Minute Books of Cecil Monthly Meeting, now in the Friends' Historical Library at Swarthmore College, it is to be noticed there is frequent mention of "Chester" Meeting, and never designated as "Chester Neck", from very early times. The first mention of it is in 1718, but the Meeting had been settled long before that time. On the 18th of May 1696, the Maryland Clergy in reporting ecclesiastical proceedings in the Maryland Colony to the Bishop of London, stated in regard to the Quakers:- "Their place of Worship is upon a branch of a Creek running out of Chester River, called Island Creek, the house about 30 feet long and 20 wide, with a partition, after the manner of a tobacco house, near which is a piece of ground paled in, where they bury their dead, about 50 feet square."

The mouth of Island Creek is di rectly opposite to the location of Chester Meeting on Quaker Neck in Kent County, Md. The following extracts from Cecil Monthly Meeting Minutes bear upon points of interest connected with Chester Meeting:-

"Att our monthly held att Cicell meeting ye 13th day of ye 6th mo 1718 The last monthly meeting haveing under Confideration in order to remove our monthly meetings one att Chefter and ye other at Cecell meetin houfe wch was Concluded on by this meeting and alfo it is ordred yt the nex monthly meeting is to be held att Chefter meeting houfe."

The only entry for the following Monthly Meeting is simply:- "Att our monthly meeting held at Chefter meeting houfe ye 10th dy of ye 7th mo 1718 "

"Att our monthly meeting held at Chefter meeting houfe the 11th Day

of the 3d month 1726 Abraham Milton Some Time past was Chofe Overfier for Chefter meeting but he being Unefy has Requested of that meeting to be Releafed therefrom and that another might be Chofe In his Room but there being but a Smavl appearance of friends at the meeting the Confideration Thereof is Referrd to Next Monthly Meeting "

"At our Monthly meeting held at Cecil meeting houfe where the following accounts were given in — Cecil meeting gives acct that their meetings have been kept according to appointment Since ye Paft monthly meeting, but that their meetings have been small — Chefter meeting reports that their meetings (on 5th day Excepted) have been kept according to appointment Since ye left monthly meeting, but that their 5th day meetings were Small No friends prefent from Queen Anne County meeting, therefore we have no acct from thence " -(The date of this minute was 12 of 10 mo 1733 and this is the first mention of Queen Anne's Meeting in the Cecil records.)

10th of 5th month 1734. "Att our monthly meeting held at Chefter meeting houfe the following accounts of the affairs of Truth were given in.- Cecil meeting gives all that their meetings have been duly Kept according to appointment Since last acct and ye friends of that m-g in love & unity in the main and that they are pretty well in the practice of plain-language and apparel and and of good order in family.- Chefter meeting (having no overseers) gave only the following short acct viz that their m-gs were duly Kept on firft days, but very much neglected on week days."

"1745 At our monthly meeting held at Cecil, Edward Conegys for Chefter and David Hull for Safsafras to receive the acct of friends Sufferings on acct of priaft hire and prepare a lift thereof for the next Quarterly meeting "

"At a Selet Quarterly meeting of ministers and Elders held at Chester meeting houfe in Kent County the 7 of ye 4 month 1750 This meeting as usually is Concerned to inquire into the State of the ministrys and Elders in the Several monthly meeting accountable to this meeting For Kent County monthly meeting — appeared Joshua Vansant Sothy mifflin margt Hull and mary Reafon with the following acct. That their is two publick miniftring friends belonging to this meeting, which there is a good degree of unity and the vifits recd from Travlling friends have been to our satisfaction there is no known Deferance amongst the Elders Drawn and Signed in the Said meeting

By Alarm Milton Clk. "

From 1763 to 1790 Quarterly Meetings were held at Third Haven, Cecil and Chester Meeting Houses quite regularly, but with less regularity at Chester during the later years of that period.

"At Ceacel Monthly Meeting Held 16th of 4th mo 1796 From Chester they Complain against James Wales for purchasing a negro & holding him as a slave, Warner Raisin, Geo Lamb, John Maflin Jesse & Joseph Turner, are appointed to visit him on the Occasion & State before him the Inconsistency of his Conduct & Report of their Care to next meeting— "

"At Ceacil monthly meeting held the 18th of 8 mo 1798 Nicholas Brown an elder of Chester particular meeting deceased — the day 10th month 1797 aged 47 years:-"

In the minutes of Cecil Monthly Meeting there is frequent mention of Chester Meeting and also of Head of Chester after 1786. Here are a few

which bear upon the history of the last named, the Head of Chester Meeting located at Millington at the head of Chester River:-

"At Cecil Monthly Meeting held 12th of 4th Mo 1786. The Committee appointed to have the Care of the Meeting at the Head of Chester report, they have attended thereto, & think it necessary that a Meeting-House be Built at that place of the following Size, Vizt. 24 feet wide, & 14 feet long, with one Chimney & that to be outside, with which this meeting Concurs, & friends there are Directed to proceed to it — "

12th Mo. 12th, 1787.- "Friends at the Head of Chester, pursuant to the Directions of this Meeting, have Erected a Meeting-house at that place, And in order to afford them the necessary assistance in Defraying the Expence thereof, this Meeting appoints John Stewart & Daniel Lamb to make Collections in Cecil & Chester Meetings for that purpose, & produce to next Meeting."

2nd Mo. 13, 1798.- "This Meeting received from the Collector of Chester the Sum of £3. 2. 6 being part of the Subscription of that meeting for the purpose of Defraying the Expence of the Meeting-house at the Head of Chester, which is put into the hands of Joseph Wilkinson, No Collections yet made in Cecil, Both Collectors are Requested to continue their Care , and make Report thereof to next Meeting."

Collecting the money for the building of the Meeting House proved very slow work, and for month after month it was reported "not compleated", and, under date 12th Mo. 12, 1789, this minute was made:- "The Collection for the Meeting House at the Head of Chester, not being made up, the Collectors are directed to use the utmost of their endeavours to have it done against next Meeting." Still the same reports continued month after month.

Sassafras Meeting growing weak with the passage of time, an important change occurred to that Meeting in 1791, which affected Head of Chester. The following minute reveals the circumstance:-

"At Ceacil monthly Meeting held 9th of 4th mo 1791 Sassafrafs Produced the following minute (to wit) the Disadventage of holding our Preparative Meeting at Sassafrafs — and the General Benefit which might arise from Changeing it to be held at the ~~held at the~~ head of Chester being Several times Spread before our Meeting & Freinds Exprefsing their Concurence therewith — the Same is Proposed to the Monthly Meeting for their advice & approbation therein which being twice read & Some time Spent Deliberating thereon. George Lamb James Maflin John Stewart & Warner Raisin are appointed to take the same Under their Solid Consideration Sit with Freinds in their Preparative meeting Judge of the Propriety of Said Alteration & report thereof to next Meeting "

"At Ceacil Monthly Meeting Held the 13th of 9th. mo 1800. The situation of the meeting house lot at the head of Chester coming now into view it appears that two of the Friends to whom it was conveyed are deceased, & the other has lost his right of membership amongst us which being considered, Cliver Caulk, Joseph Turner, & John Turner are appointed to take the Charge thereof as our trustees & to have the Legal Title invested to them — "

Here is the minute of Cecil Monthly Meeting which refers to the discontinuation of the Head of Chester Preparative Meeting which occurred in 1840:-

"At Coecil Mo. Meeting of friends held 3rd mo 14th 1840 The following communication was received from our late Quarterly Meeting rela-

tive to the Head of Chester preparative meeting-- Viz Coecil Monthly Meeting proposes to this meeting to lay down Head of Chester preparative meeting and unite the members thereof to Coecil preparative meeting with which this meeting unites and the Clerk is directed to furnish that meeting with a Coppy of this minute Extracted from the minutes of the Southern quarterly meeting held at Little Creek 2, mo. 26th 1840."

On October 8th, 1933, a brief visit was made to both the localities here classed together as 'Chester River by the compiler of these records, who was taken to them by Ralph W. Hershey of Gap, Pa. The first of the two, Chester Neck, (so designated in the schedule of Meetings in 1812, but more properly called Chester), is the older and is located about five miles south of Chestertown, Md., near the village of Pomona, within the semicircle of land formed by the winding of Chester River, here quite wide from bank to bank. The district is known as Quaker Neck. The Meeting House has disappeared long ago, unless it was remodeled into the present Bond Chapel which stands in its place and is reputed to have been built about 1851, a date corresponding approximately to the time when the property passed into the hands of the Methodist Episcopal Church. The church is in good condition and active in service, but the surrounding graveyard is much neglected and is thickly overspread with long tangled grass. There is some show of memorial stones, but none with Quaker style of inscription noted. At one side of the yard a plain wooden slab on which the wording was quite worn away, leaned against a bush looking forlorn and neglected; however, the sleeper beneath the turf was kindly remembered by some one, for a fresh bouquet of flowers was placed upon the unkempt mound of earth. Another grave is marked with this epitaph:- "In memory of ROBERT MORRIS NIXON Born Philad. 1804 Died Dec. 1884." The grave is beside a cedar tree, the trunk of which has actually grown about the stone so as to cover a part of the name. Bond Chapel is by at the roadside, and at one side of it a branch highway leads off towards the river past the nearby woodland. Pomona is in the middle of Quaker Neck, and on the opposite side of the Chester River is an intel called from early times by the name of Island Creek; the latter is mentioned in early times as the locality of one of the earliest Friends' Meetings on the Eastern Shore of Maryland.

The second of these two Meetings, Head of Chester, is represented in 1933 by a long oblong-shaped Burial Ground extending from street to street in Millington, Maryland. A neat iron fence with a small gate is across the front of the yard where the Meeting House is said to have stood, for it is no longer in existence, while the opposite end of the graveyard, marked by a few pretty trees, is open to the street and allows free admission to pigs and chickens, both of which were trespassing there on the 8th of October, 1933, when the place was visited by the collector of these records. There are a number of marked graves with different family names, but chiefly Edwards, Vansant and Turner. Several graves are marked with rude unlettered field-stones, in some places nearly hidden by the tangle of grass and weeds. One row of headstones finds protection under the shade of a large triple-trunked silver maple, midway along the length of the yard. The most recent marked grave in the Head of Chester Graveyard at Millington is that of "M. L. Turner" who "Died 6mo. 1st Da. 1901 aged 76 yrs." Except for the noticeable signs of want of attention, the Quaker Burial Ground on one of the main streets of the small town of Millington in

Kent County, Maryland, is a very pleasing of rest for the dead. However it calls to mind the words of one of the best known writers of the southern section of the Union:-

"In these memorials, silent though they stand,
We read the dangers of each living land;
They teach the moral to our shrinking hearts,
That, with our virtue's loss, our strength departs;
That the proud empire, wallowing still in crime,
Must lose, at last, the power to cope with Time;
Must drink the dregs of bitterness and blight,
And veil its glories all in gloom and night."
-William Gilmore Simms.

CHOPTANK.

Meeting orgahized at Howell Powell's, Md.
Meeting established very early.....
Quarterly Meeting held at Choptank..1684.
Quarterly Meeting removed.....1734.
Preparative Meeting discontinued....1805.
Meeting discontinued.....1834.
Location in vicinity of Trappe, Md.

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Choptank appears, from the information gained from Michener's "Retrospect of Early Quakerism", to have been one of the earliest, if not the first, of the Friends' Meetings established on the Eastern Shore of Maryland. It is stated in that work, "So early as 1675, a General Meeting of Friends in Maryland was called by John Burnyeat, which was also attended by George Fox and his companions, soon after their arrival from Barbadoes. This meeting continued to be held half-yearly, alternate at West River and on the Western Shore, and was composed of Herring Creek Quarterly Meeting, on the west, and Choptank, on the east side of the Chesapeake."

Its great importance as the head meeting on the Eastern Shore was lost in 1684, when the Meeting House at Third Haven supplanted it. "Prior to this date (1684), the record calls the meeting a 'Half-Year Meeting';" Michener states, "henceforward it is denominated a 'Yearly Meeting,' as here above quoted, but still held half-yearly. The Southern Quarterly Meeting, properly so called, was not established until the year 1790. A Quarterly Meeting had long been held at Choptank and Thirdhaven, on the Eastern Shore of Maryland, which, in connection

with Herring Creek Quarter, on the western side of the Bay, constituted Maryland Yearly, or rather Half-Year Meeting."

Practically losing much of its glory as a Quarterly Meeting in 1684, Choptank gradually but surely diminished in importance through all its grades as a meeting until it ultimately entirely passed out of existence as a meeting in 1834, having lasted probably a hundred and seventy-five years. Michener states as a sort of recapitulation of this statement, or as a synopsis of Choptank's story:- "1684.- Mentioned in this year; probably much older. In 1734, the Monthly Meeting was removed from Choptank to the new meeting-house at Thirdhaven. Choptank Preparative Meeting was dropped in 1806, and the meeting for worship, in 1834."

Choptank River is the second largest tributary to the Chesapeake Bay on the Eastern Shore of Maryland. It flows through a portion of the State, which, in the past, has been primarily a Friendly settlement locality. Among the Friends' Meetings on or near its waters, were Greensborough, Tuckahoe, Tuckahoe Neck, North West Fork, Center, Marshy Creek and Preston. Even Third Haven is in the near neighborhood, for the Tred Avon River enters the Choptank close to its confluence with the Chesapeake.

The following information, largely repeating a part of the preceding notes, is obtained from William Penn Willis of Preston, Maryland, and was written Oct. 9, 1930:- "The book says the first Quakers came to Maryland in the year 1652, and more in 1658; they were fined and imprisoned for failure to conform to military and not taking the oath &c. Friends settled here about that time, two of the oldest meetings in Maryland were Betties Cove and Choptank; later in 1684 the Thirdhaven meeting house was built and the yearly meetings were held there and at West River alternately. Later the Western Shore Friends held yearly meetings at Baltimore and Friends of the Eastern Shore joined Philadelphia yearly meeting."

The following minute was made at Southern Quarterly Meeting held 2 Mo. 25, 1805, at Thirdhaven:- "Thirdhaven reports that having for some time past, had the situation of Choptank meeting under their consideration, they are upon taking a view of divers circumstances attending it, united in a belief that it may be expedient to discontinue that meeting: & that the members be joined to that of Thirdhaven." It was done 8th Mo. 27, 1805.

On the 17th of May, 1936, in company with Ralph W. Hershey and his wife and daughter of Gap, Lancaster County, Pa., by whose courtesy and kindness the compiler of these notes was enabled to take the journey, I, T. Chalkley Matlack of Moorestown, N.J., took a "pilgrimage" with Kodak in hand, to the Eastern Shore of Maryland, with the purpose in mind of visiting a portion of the territory where the meeting of Choptank is reputed to have been held in former times.

During its existence of more than one hundred and sixty years, it evidently had been held in more than one place, and a chart designed by Benjamin Ferris located it a short distance southward of the little town of Trappe in Talbot County. Its earliest situation, however, was undeniably at Howell's Point on the northern bank of Choptank River. So to visit those two places of interest was the design of the journey. Nothing of Quaker interest seems to be left in that part of the county, scarcely even the memory of Choptank Meeting. The lower section of the village of Trappe is a colored quarter with its Methodist Church and humble dwell-

ings, and all the way southward by a dirt road through the peninsula culminating with Howell's Point, the road traversing the central part of the district, is mostly midst beautiful woodland and open fields, with only infrequent farm-houses in sight.

Howell's Point, on the northern bank of the estuary of Choptank River, in 1936 is occupied by a fine imposing mansion with clean well-planned grounds, both on the river front and on the landward approach. The Mansion, the residence of a Mr. Massey, is environed but not deeply overshaded by many handsome trees; especially so, on the river front, by immense grand silver poplars. The kindness of Mr. Massey permitted the taking of photographs, but, unfortunately, there was nothing suggestive of Quaker quietness about the domains, excepting, perhaps, the calm waters of the expansive Choptank River, and the tradition of an old burial ground, the exact spot of which was not identified.

COLD SPRING.

Sometimes called Broadkill, also Cool Spring.
Meeting established.....1712.
Preparative Meeting established.....
Mid-week Meeting discontinued.....1803.
Preparative Meeting laid down.....1809.
Meeting discontinued.....1817.
Location at Red Mill Pond near...Nassau, Del.

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Cold Spring, often called "Cool Spring", using the name of a village south of the Meeting's site in Sussex County, Delaware, was a constituent of Duck Creek Monthly Meeting in the Southern Quarter of Philadelphia Yearly Meeting of the Society of Friends. Dr. Ezra Michener of New Garden, Chester County, Pa., called the Meeting "Cold Spring", and it is also given that name in the minutes of Murtherkill Monthly Meeting to which it belonged for many years of its later history. In the "Retrospect of Early Quakerism" is found this short note:-

"1720.- On application of this (Duck Creek) Monthly Meeting to the Quarterly Meeting of Chester, Friends of Lewistown and those about or near Cold Spring had their meeting for worship set up in the year 1720. -(S. Smith.)"

"It is probable that a meeting had been held at Lewes some time before, perhaps since 1712."

Regarding the Friends at Lewes, merely hinted at by Dr. Michener, there seems to be little now definitely known. The following extracts from the minutes of Murtherkill Monthly Meeting refer to the possessions of the Society of Friends at Lewes. The first extract was made after the

Cold Spring Meeting had been discontinued, and the second, twenty years later, was made when an inventory of the Real Estate belonging to the Camden Monthly Meeting was submitted to the Monthly Meeting by the Trustees:-

"Motherkiln Monthly Meeting held 12th of 10 mo 1818 The Same Committee also inform that the Burying ground belonging to Friends in Lewes Town (adjoining the Block House Pond) containing one acre of high ground was surveyed and laid out some time back by Rhode Shankland, and a deed obtained therefore from the surviving friend Jane (?) Cord, which deed is recorded at Geo. Town, and the lott now rented to Wm Coleman an written Contract for seven years at the rent of Two Dollars per year, & the said Coleman being also bound to keep the fence around the same in good repair for said period."

"Camden Monthly Meeting held at Camden 7 mo 9th 1838,-- One Acre of Land at Lewes in Sufsex County for a Burial Ground, we have no knowledge as to its Situation.....Six Acres of Land near Lewis in Sufsex County we understand is part in timber and recommend the same sold..."

Lewes, Delaware, here mentioned, is close to Cape Henlopen in Sussex County. Cold Spring is in the vicinity of Broad Kill and both are south of the short stream of water called Broadkill Creek. The Friends' Meeting of Cold Spring was recognized under the name of "Broadkiln" by J. Thomas Scharf, who in his "History of Delaware", published in 1888, recorded this notice of the Meeting:-

"Broadkiln. At a Monthly meeting of Friends held at Duck Creek (Smyrna) on the 22d of the Sixth Month, 1738, Caleb Offly reported that the Quarterly Meeting gave consent for a place of worship to be settled at Cool Spring, until further orders. It is unknown whether a meeting-house was erected previous to 1742. On February 1, of that year, Christopher Topham conveyed to the Society of Friends of Murderkill Monthly Meeting, six acres of land for the use of a meeting-house and burial place. On this a one-story frame building, about eighteen by twenty-four feet, was erected and used for many years as a meeting-house. It has long since disappeared, and none but the oldest residents remember when meetings were held there. In 1839 the main portion of this six acres was purchased by Samuel Poynter. A small plot for the burial of the dead is still enclosed, and cared for by the family of James Fisher. Among the later Friends who worshiped here were members of the Ford, Robbins, Wright, and Rowland families."

The following extracts from the minutes of the Duck Creek Monthly Meeting reveal some of Cold Spring's history in early days:-

9mo. 17, 1712.- "Joseph Booth is requested to make Inspection into the manner of keeping up the meeting lately settled at Broadkill and report the same to this meeting who Expects also to hear from them by some Friends by them appointed."

The next month it was reported that Broadkill was not kept up and the case claimed Duck Creek's attention several months.

5mo. 20, 1713. "Joseph England and James Steel are hereby appointed to write to Thomas Ficher about the Broadkill to know the reason for the discontinuing their meeting for worship after having made application to this meeting for the removing the same."

1mo. 21, 1720.- "There was a paper read in this meeting which was sent here from the Preparative meeting at Cool Spring requesting our Endeavours for the Establishment of the said meeting But the further consideration thereof is Refer'd to next monthly meeting only that Joseph England, Joseph Booth Timothy Hanson and as many other Friends as can are Desired to attend the said meeting before the next monthly meeting in order for the Better Information of the state thereof."

3mo. 18, 1720.-. "The Quarterly meeting in answer to Cool Spring meetings Request desires that they may attend next Quarterly meeting of which Joseph Booth is desired to acquaint them."

8mo. 17, 1720.- "Friends belonging to Coolspring meeting requests to have the Book of Discipline down there for some time this meeting Orders Richard Empson to send it to Robert Lodge by the first suitable opportunity."

1mo. 26, 1726.- "Robert Lodge of Coolspring meeting sent a paper to this meeting wherein he asserts that Joseph England struck him several times at Little Creek half years meeting and that several friends of this meeting knew it but forasmuch as none here present Remember any such thing this meeting orders Richard Empson and William Farson to write to the said Lodge to appear at next meeting and make good his assertion if he can."

4mo. 20, 1726.- "Robert Lodge appearing at this meeting but not fully making good his charge against Joseph England this meeting is of opinion that some mistake has been in the matter and finding the two friends willing to drop it this meeting advises to a friendly agreement between themselves."

8mo. 16, 1749.- "The frequent omissions of Cool Spring meeting coming under Consideration this meeting appoints Joshua Clayton and William Hammons to visit them and according to ability given Endeavour to stir them up to more dilligens that they may be more careful to come up to their Duties for time to come."

4mo. 16, 1757.- "Cool Spring Meeting proposes John Fisher and Ralph Brock as Overseers for said meeting who are approved of for that service till further order."

10mo. 23, 1766.- "Coolspring preparative meeting having at this time as well as heretofore Requested this meeting to take it under Consideration whether the holding this meeting at Little Creek and Murtherkill would not be of more general advantage to Friends than in the manner it is now held which is left under Consideration."

On 11mo. 22, 1788, it is recorded that Cool Spring no longer reported to Duck Creek, having been set off as a part of Motherkill Monthly Meeting. It is to be noticed that during the period of over seventy years this meeting was under the jurisdiction of Duck Creek Monthly Meeting, and that during that time the name was first written in the minutes as Broadkill, and then Cool Spring. In the following minutes extracted from the Murtherkill Monthly Meeting, the name appears as Cold Spring.

On 11mo. 15, 1803, it was decided that the mid-week meetings at Cold Spring and Milford should be discontinued.

"At Motherkill Monthly Meeting held the 11th of 1809 (the month is omitted in the minutes; it was 11th Month) It appears that meetings have been kept up at Motherkill & Milford, though frequently small, the hour nearly Observed, no acct from Cold Spring "

"At Motherkill Monthly Meeting held the 8th of 1st Mo 1810 The repeated failures in the members of Cold Spring not rendering an acct of that meeting have a fresh awakened in the minds of friends, sensations which seem to actuate some attention thereto : This meeting Concludes to appoint William Dolby, John Bowers and Gaulidet Cliver to unite with women friends in the case of that meeting, to visit as way may open, and report their sense of its state to our next."

"At Motherkiln Monthly Meeting held the 9th day of the 12 month 1811— Information being had that Cold Spring meeting House is not in a situation comfortable to sett in, especially in Winter Benj Daves Warner Mifflin and Joseph G. Rowland are appd to assist the members of that meeting at having it repair'd, & call on the treasurer of this meeting for am't of the expence—"

For many years the weak condition of the Meeting at Cold Spring, which never was a large congregation, claimed the anxious care of the Monthly Meeting, and finally resulted in the "laying down" of the Meeting in 1816. The following minutes are some of those which treat of the matter:-

"at Motherkiln Monthly meeting held the 14h of the 3rd month 1809, Friends appointed to attend the late Quarterly meeting, Report they were all present by whom we have recd the following minute of that meeting viz— 'In the report from Motherkiln they propose that Cold-spring be discontinued as a preparative Meeting, and that the meeting for worship be continued at Coldspring, which being considered and the sentiment of Friends exprefsed, appears to be united with ' Extracted from the minutes of the Southern Quarterly Meeting held 1st of 3mo. 1809 By, Thomas Pearson clerk—'"

"At Motherkill Monthly Meeting held the 10th of 5 Mo 1813 It appears that all our meetings have been attended since last month and the hour nearly observed Milford report informs that one meeting was droped at Cold Spring the 2nd mo owing to the absence of some and indisposition of others "

"Motherkiln Monthly Meeting held 10 of 10 Mo 1814 The subject of Cold Spring being again revived and a time of Consultation spent there too Meeting appears most easy to appoint a few Friends to visit that Meeting and Confer with the members on the subject of laying it down and report the sense to next Meeting and William Dolby Isaiah Rowland Elias Janele & Benjamin Daves are appointed to that service "

On 8th Mo. 13, 1815, "Friends appointed to the Case of Cold Spring Meeting report no direct attention they are continued and requested to endevore to give attention thereto so as to make a fair report to the next. Mont."At Motherkiln Monthly Meeting held the 10th of 6 mo 1816 The Committee appointed to the Case of Cold Spring and who were left at liberty to report when ready, now make a report, which the meeting not feeling easy, Continues the same friends another month, who are desired to give further ~~notice~~ attention to the subject & report in writing— "

"At Motherkiln Monthly Meeting held the 8th of 7 mo 1816 The Committee appointed to the Case of Cold Spring, now produce their report in writing, which is united with, and that part relating to laying down that meeting, as an established meeting is directed to be forwarded to our next Quarterly Meeting to be held at Third Haven, and is as follows —

To the Monthly Meeting— we the Committee appointed to the Case of Cold Spring Meeting report— 'That most of us have visited them divers times at their meeting and some of us have visited them in their families, and we find them in to weak a condition, that we think it may be best, the Meeting should be discontinued, as an established meeting'— Signed by all the Committee seven in number."

On 9th Month 8th, 1817, Cold Spring was "laid down" and so reported to the Monthly Meeting from the Quarterly Meeting.

"Motherkiln Monthly Meeting held 12th of 10 mo 1818 The Friends on the repair of Cold Spring Meeting House report that they have been down and examined the same and found it needful to have considerable repair; that they made exertions to procure carpenters, but not being able to engage any they are continued "

The Quaker Burial Ground of Cold Spring is located directly north of the present village of Cool Spring, but considerable distance from it, and near the fine cement road leading from Milford to Nassau, about three miles from the latter town. It is on the property of Charles W. Truitt, in the middle of a field overlooking Red Mill Pond, a small lake formed by damming the Red Mill Creek. The locality is about a mile from Broad Kill Creek, from which it evidently obtained its early name. For a long while a labor of love kept this burial place in good order by some members of the Fisher family, but later generations have entirely neglected it. A visit to the place by the compiler of these records on March 30, 1932, being taken to the Truitt Farm by Edward W. Jenkins of Dover, Delaware, revealed the gradual but certain ravages of time. The Cold Spring Burial Ground has diminished in its bounds to a small irregular oval occupied by one solitary gravestone and a pile of refuse brush. The remainder of the graveyard is under cultivation in an open field, and the fence which once enclosed the lot has entirely disappeared. The inscription on the large marble headstone reads:-

ELLIS son of Fretwell & Margaret Wright
Born Septr. 1, 1805, Died April 1. 1840,
Aged 34 Years and 7 Months

Our Brother beloved while living, lamented now dead.
"Blessed are they who die in the Lord"

At the foot of the grave is the decayed stump of a once good-sized mulberry tree, from which a tender sapling of a few years' growth is now taking its place. The present owner of the farm states there has been no inclosing fence or wall of any kind there in his memory, at least since 1884.

The parents of Ellis Wright (whose names are on the single headstone in Cold Spring Graveyard) were connected with the Friends' Meeting at that place. Fretwell and Margaret Wright were first cousins, and as a consequence he was dealt with by the Meeting for their marriage. He was desirous of retaininghis membership and the casr was before the Meeting many years. Here are two of the minutes concerning their mar-

riage, as extracted from the records of Murtherkill Monthly Meeting:-

"At Motherkiln Monthly meeting held the 15th of the 1 Mo 1805 Cold Spring Preparative Meeting complains against Fretwell Wright for out going in Marriage with a woman not in membership with us, and his first cousin Isaiah Rowland and John Daves are appointed to visit with him on the Occasion, with power to prepare Testimony against him and produce to our next "

At the following Monthly Meeting Fretwell Wright made his acknowledgement. Six years later on 10 Mo. 14th, 1811, the following minute was recorded:-

"The friends in Fretwell Wright case, report a satisfactory opportunity with him and are easy it should be forwarded to the quarterly meeting which is united with he having been disowned for marrying his first cousin."

DUCK CREEK.

Meeting established before.....1705.
Monthly Meeting established.....1705.
Meeting House built before.....1769
Boarding School established.....1800.
Boarding School discontinued.....1805.
Monthly Meeting merged into Camden..1830.
Preparative Meeting discontinued....1852.
Meeting discontinued.....
Duck Creek Property sold.....1865.
Location near.....Smyrna, Del.

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Duck Creek's history in the meetings of the Society of Friends practically forms the opening pages of Camden's story, at least of its Monthly Meeting, for Duck Creek Monthly Meeting was merged into that of Camden in 1830. However, Duck Creek had been a prominent and important meeting for worship, a Preparative and a Monthly Meeting for a hundred and twenty-five years before its decline, which caused it to be merged into Camden during 1830, and after that date it continued as a subordinate meeting twenty-five or more years. Duck Creek Meeting was established under Chester (Concord) Quarterly Meeting with which it continued subordinate until 1785, when it was transferred to what, four years later, was called Southern Quarter. This minute from Cecil Monthly Meeting refers to the transfer:-

"At Ceacil Monthly Meeting held ye 11th of 1st mo 1786 The Case of Duck Creek Monthly Meeting being joined to this Quarter, as proposed by Chefter, coming under Solid Consideration, it appears to be the mind of

the members in general, that it be carried foreward in the report to our next Quarterly Meeting "

Dr. Michener quotes extracts from meeting records and gives his own personal notes as follows in his "Retrospect of Early Quakerism", 1860:-

"1705.- Anthony Morris and Richard Gow, having lately been down visiting Duck Creek and thereabouts, inform this meeting that the said Friends request that there is need of a Monthly Meeting to be held among them; which this meeting, upon further consideration, doth admit of." -(Chester Quarterly Meeting.)

"1705.- The tenth month, 19th, 1705. This day was held the Monthly Meeting of Friends at Duck Creek; it being the first Monthly Meeting, by approbation and order of the Quarterly Meeting of the people called Quakers, at Chester, in Chester County, Pennsylvania, for the establishing and keeping up of the good order of Truth, &c." -(Camden Monthly Meeting.)

"In 1830, the Monthly Meetings of Duck Creek and Motherkiln were united in one, under the name of 'Camden Monthly Meeting,' and thenceforward held alternate at Camden and Little Creek."

"1852.- The Preparative Meeting at this place (Duck Creek) was laid down in 1852, and its members joined to that of Little Creek. An Indulged Meeting for worship was still allowed, for the accommodation of Friends in and near Smyrna."

A movement for the establishment of a Boarding School is recorded in the minutes of Women Friends of Southern Quarterly Meeting of Philadelphia Yearly Meeting. The subject arose 8 Mo. 25, 1800. It was decided to establish it at "Duck Creek Crofsroads," as the best place, when on 11 Mo. 24, 1800, there was reported a prospect of 35 boarders. The institution was started, and, on 2 Mo. 22, 1802, an encouraging account of it was given in the minutes, but "Also that it is apprehended needful to raise the price of board & Tuition for the succeeding year to Sixty Dollars pr Scholar, which is united with."

"At our Quarterly meeting of women friends held at Little Creek 26th of the 11th month 1804 The School Committee of men friends produced a report to this meeting the import of which was, that on examining into the state of the School they find there hath been a deficiency of Scholars; so as to induce a belief that the the income of said School will not meet the expenditure for the present year— which being considered by men friends they came to a conclusion to discontinue the school, at theexpiration of this year, which being read is submited "

In J. Thomas Scharf's "History of Delaware," 1888, is the following story of Duck Creek:- "The first religious organization to hold services in Duck Creek Hundred was the Society of Friends. It was also the earliest official meeting of Friends in Kent County, and was held at Duck Creek (now Salisbury, or Old Duck Creek) on the 19th of December, 1705. The record is as follows:

'This day was held the Monthly Meeting of Friends at Duck Creek, it being a monthly meeting by approbation and order of the quarterly of the people called Quakers at Chester County, Pennsylvania, continue for the establishing and helping up the Gospel of Truth and to monthly henceforward the 3d fourth day of the week in each month until further order.' "No business was accomplished at the meeting except the election of Absolom Cuff as clerk. The next meeting was on the 16th of ye 11th

month (January) 1705, when it was reported that 'none appeared for George's Creek neither any from the lower parts.' It was 'agreed upon that the meeting-house must be floored, and the grave-yard made, but the time not prefixed, but referred to next monthly meeting.'

"It would appear from this action that a meeting-house had been begun but was not yet completed. Further action was deferred from time to time, and finally dropped, as far as record of it is concerned. No record of deed is made prior to 1769, but a meeting-house was built and a graveyard used on the present site before that date, as mention is made of them in the deeds. On June 17, 1769, Thomas Woodward conveyed to Richard Holliday and Jeremiah Fisher, Trustees of the Quakers, a lot on which to build a meeting-house. They were then in possession of the site, and had been before the purchase of surrounding property by Woodward. On December 5, 1801, Robert Holliday, of Duck Creek Hundred, sold to Solomon David, David West and Charles Green, belonging to the Preparative meeting of Duck Creek, eighty perches of ground. It appears by this deed that the Friends had by mistake placed a portion of their meeting-house on property which did not belong to them, and made the second purchase in order to become owners of all the ground which it covered.....The old meeting-house went rapidly into decay after 1800, until, in 1830, nothing but its ruins stood. It was of stone and about 30 X 25 feet in dimensions. At present (1888) not a vestige appears except a shallow cavity in the earth to show where its foundations were laid. A school-house was built of frame and was probably the first free school-building in the hundred. It also has disappeared. The old graveyard is the sole remaining evidence of what was formerly the most prosperous religious denomination in this hundred. There is not a known Friend in the hundred at the present day. The grave-yard is still used by their descendants. The oldest tomb with an inscription is that of Sarah Joyce who died September 20, 1787. Ebenezer Blackston, who was a large land owner in Kenton, was buried here, December 11, 1829, and the ground contains the graves of the Holdens, an old and influential family of past days."

An interesting memorandum was made by Louisa J. Roberts concerning Duck Creek, which was published in the Friends' Intelligencer, 6mo. 18, 1887; it is here repeated:- "Fifth-day morning was spent in looking over the old records of Duck Creek Monthly Meeting from its beginning to the time it was united with Murticle (Motherkill) under the name of Camden Monthly Meeting. This was in 1830. The book recording the manumission of slaves and several other ancient records are in possession of Camden meeting; all full of interest to those who take pleasure in studying the history of the Society."

By research made by the compiler of these historical notes in the Friends' Meeting minutes preserved in the Friends' Historical Library at Swarthmore, the following additional information concerning Duck Creek Meeting was obtained:-

From an inventory of Meeting Property belonging to Camden Monthly Meeting in 1838, this extract deals with Duck Creek.- "The Property at Duck Creek is used Solely for a Burial Ground, enclosed with a good fence."

"Camden Monthly Meeting held at Little Creek 2nd mo. 10. 1840 The Friends appointed to Superintend the repairing of the Meeting House at Smyrna are continued."

"Camden Monthly Meeting held at Little Creek 4th mo. 15th 1850

The Subject of Duck Creek Preparative Meeting being introduced in this Meeting and the length of time since there has been a report from said Meeting, Thomas Madden, Ezekiel Cowgill and Henry Cowgill are appointed to unite with women Friends in a visit to the Members of said Meeting and to consider the propriety of laying it down and report their care to our next Meeting "

"Camden Monthly Meeting held at Little Creek 8th mo 12th 1850 The Friends appointed on the Subject of Duck Creek Preparative Meeting are continued. The Subject of the condition of Camden Monthly Meeting property located at Smyrna & old Duck Creek claiming the attention of this Meeting, Ezekiel Cowgill, Jabez Jenkins and John Woodall are appointed to examine into the situation of said property and report their case to our next."

At the next meeting it was reported that repairs were necessary and on 10th Mo. 13, 1851, the repairs at Smyrna were declared completed but the committee was continued for those at Old Duck Creek.

"Camden Monthly Meeting held at Little Creek 4th mo 12th 1852 The committee on the subject of Duck Creek Preparative Meeting report that at an appointed meeting held at Smyrna at which most of the members of that meeting were present, they concluded that the time had now arrived when it would be best to lay down that Preparative Meeting and unite the members thereof to Little Creek Preparative Meeting, they consenting thereto, and, to permit an indulged meeting to be held there for the accommodation of Friends liveing in and near Smyrna. Which this meeting unites with."

"Camden Monthly Meeting held at Little Creek 2mo 14th 1853 The committee on the subject of the engine house on our Meeting house lot at Smyrna handed a written agreement from the Commifsioners of said Town which is as follows Viz. "We the undersigned Commifsioners of the Town of Smyrna, agree to pay to Camden Monthly Meeting of Friends, Two Dollars per year, for the use of the ground whereon the fire Engine House, now stands belonging to the Town of Smyrna. Also we hereby agree to remove the said Engine House off of the ground belonging to Camden Monthly Meeting whenever said Meeting, Shall Seell said ground or otherwise desire to use it.

George W Cummins
Jas, R Clements
James Milleway
Ths. P. Brian
Saml P. Wright

Smyrna February. 11th 1853

This lease commences with the Year 1852 & the Rent when due is directed to be paid over to Mary F. Offley as compensation to her for taking care of the Meeting House, the committee are discontinued."

"Camden Monthly Meeting held at Little Creek 12th Mo 11th 1854 The Trustees for the sale of Property at Old Duck Creek, and Paving & curbing the property at Smyrna report as follows

The Lot Sold for.		$100.50
Paid Commifsion for Selling	$5.00	
Surveying & Draught	$5.00	
Advertising	1.00	
Auctioneer.	1.50	
Saml H Holdings bill for Material &c.		$60.61
to enclose Burial Ground at Old Duck Creek.	$45.61	

Recording Deed. 1.00
3 dinners & horse feed. 1 00
Leaving a balance in their hands of $39.88
Which the Meeting directs them to pay over to the Treasurer, also any other Money now in their hands, or here after to come into their hands belonging to this Meeting, and take his receipt for the same."

"Camden Monthly Meeting of Friends held at Camden 5th Mo 18th 1857. The Committee in the case of the application of John Huey, report, that they are united in recommending the sale of three building lots of our property in the Town of Smyrna, to wit; 'One on Commercial Street, reserving an entrance to the Meeting house five feet in width adjoining the property of Mary J Offley; and two on the Street back of the Meeting house, reserving an entrance to the Meeting house from said street, ten or twelve feet in width.' This meeting adopts said report, and the Committee are authorized to offer said lots at public sale in the Town of Smyrna, and give titles to the same if sold, and report to a future meeting. The Committee also informs, that they have rented our Meeting house in Smyrna, to Jas. R Clements and Benjn Benson for the purpose of holding a Select School therein, at a Quarterly rent of twelve dollars and fifty cents. A Copy of their contract on the subject is herein offered. viz.

(Copy)

'We hereby rent the Friends Meeting House in Smyrna, to James R Clements and Benjamin Benson, for the purpose of a Select School, for the sum of Twelve Dollars and fifty cents pr Quarter, They to have the privilege of giving up the same, at the end of any Quarter — to have the House property cared for & if any smal matter of repairs needed, such as putting in glafs or repairing doors, to be deducted from the rent.— To which all parties assent by their signatures annexed hereto.

Hunn Jenkins
Isaac Dolby
John Woodall
Committee of Friends Mo. Meeting at Camden

4mo 27th 1857

The right is reserved to hold a religious Meeting at any time for Friends Traveling in the Ministry

H J
J. R. C.

Jas. R Clements
Benjn Benson

On 12th Month 13th, 1858, this rent or lease was extended to Obed N Bafs on the same terms for five years longer.

"Camden Monthly Meeting held 7th Mo 10th 1865 The committee appointed at our last to examine our Meeting Property at Smyrna mad the following report in writing which was red and the further consideration thereof is postponed for another month

To the Monthly Meeting

The committee to visit the Meeting House & Property at Smyrna having performed that service report, they all attended and after a careful examination of same, found the entire premises in a very dilapidated condition the house fast going to wreck & decay, a considerable hole in the roof, a portion of the brick wall falling out or had been tourn down the Glafs nearly all broken out, the fense all gone,, rendering the entire premises an open pasture for cattle— it has been in this condition for perhaps a year or more, or since occupied by the Soldiers who occupied

it for perhaps a year & left it in its present condition It is our united judgment that it is disreputable to the Society longer to retain it in its present condition and believing it not likely to be ever needed again as a place of meeting, have no hesitation in reporting that it should be sold at publick sale at an early day. We also visited the Burial Ground at old Duck Creek about a mile from Smyrna and found the fence enclosing the same in a tolerable state of repair, it needed cleaning off from bushes, Grafs & weeds, which we ordered done, All of which is respectfully submited

Hunn Jenkins
Camden 7th mo 10th 1865 Henry Cowgill "

The following is a copy of the minute made in Camden Monthly Meeting records on 12th Mo. 11, 1865. "The Treasurer produced to this Meeting a Statement of the settlement with Hunn Jenkins for our Smyrna Property (purchased by him) which was approved of and is as follows— Statement of Sale of Smyrna Meeting House by order Camden Monthly Meeting of Friends, by Hunn Jenkins, Henry Cowgill & John Woodall Comt,

1865. 9th Mo 7th sold at public auction to Hunn Jenkins for		$1020.00
Paid Wm P. Lank Auctioneer pr Rect,	5.00	
do Alex, Jackson Jr for Surveying	2.00	
Expenses of two trips to Smrna & back by R. Road & $6.00 Each of the committee	18.00	
		25.00
		$995.00
$1020.00		
25.00		
Nett $995.00		

Dr. Hunn Jenkins in a/c with Camden Mo. Meeting to nett Amt. proceeds of sale as above $995.00

Cr. By Cash pd. Ths. Mifflin Treasurer on a/c above Some time since	100.00	
By amt Bill allowed by Meeting pr. Bill of John Jones & paid by H. Jenkins pr bill & Rect,	18.30	
By Bond of H. Jenkins for balance Due dated 11t Mo 17t 1865 being date of Deed to him	876.70	
		$995.00 "

The compiler of these notes visited the locality of the Duck Creek Meeting on March 2, 1932, being taken to the place by Edward W. Jenkins of Dover, Delaware. The visit was accomplished at a date eighty years after the Preparative Meeting was laid down, and perhaps nearly as many since the meeting for worship was discontinued. Although the locality about Smyrna is no longer a Quaker community, there is still something remaining at Old Duck Creek to interest the visitor. The depression in the ground, identifying the site of the Meeting House, yet is perceptible, and the graveyard is yet used, though showing unmistakable indications of the want of care. There is a luxuriant growth of tangled vines and unseemly weeds overspreading the large Burial Ground, which is partially enclosed by a rusted wire fence, and over all is a plentiful growth of Indian grass. There are numerous memorial stones, many being rude unmarked field-stones. The headstones reveal the names of Black-

ston, Holden, Offley, Palmatary and other family names, while very likely many stones are hidden from casual view by the heavy vines, or have sunken in the earth out of sight. A close search made by Edward W. Jenkins failed to find the grave of Sarah Joyce, the oldest marked grave in the cemetery.

The Duck Creek Friends' Burial Ground is in Kent County, Delaware, on a little knoll in sight of and just south of Duck Creek which forms the dividing line between the counties of New Castle and Kent. It is likewise in sight of the thriving town of Smyrna, a mile distant. The little collection of houses adjacent to the graveyard is called Salisbury or Old Duck Creek. The stream of water passing the village and cemetery is here rendered quite small by the damming of the run to form a pond or small lake that is to the west of the graveyard, across the field.

** See Addenda, P. 731 for further information.

GREENSBOROUGH.

Early established as .....Transquaking Meeting.
Transquaking Meeting mentioned in.....1698.
Secondly called.....Queen Annes Meeting.
Queen Annes Meeting under Cecil.....1733-1788.
Greensborough Meeting House built.....1795.
Meeting discontinued.....1807.
Location, first in.....Dorchester Co., Md.
Location, second in .....Queen Annes Co., Md.
Location, third.....Greensboro, Md.

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In "The Quakers in the American Colonies" by Rufus M. Jones, is the following note concerning the early Friends' Meetings in Maryland:- "For many years the General Meeting for the Colony, consisting both of 'a Men's Meeting' and 'a Women's Meeting' was held alternately at half-year periods on the Western Shore and the Eastern Shore. Monthly Meetings were also held dating probably from the time of Fox's visit, at the localities where there were large numbers of Friends. The Minutes of the Men's Meeting for 1679 held on the Western Shore received reports from several local meetings of the Monthly type, as follows; Severn, South River, West River, 'The Cliffs', Herring Creek, Patuxent, Muddy Creek, Accomack, Anamessicks, Munny, Choptank, Tuckahoe, Betties Cove, Bay Side, and Chester River. Quarterly Meetings began in Maryland, as far as the records indicate, in 1679. One was organized in that year for the Western Shore 'to be kept at Ann Chew's house at Herring Creek for the easing of the Monthly Meeting and Half Years Meeting, so that they may not be so much concerned with outward matters.' Another Quarterly Meeting was established on the Eastern Shore, probably the same year, as the first official reference to it occurs under date of 14th November 1679."

"Greenesborough (formerly Queen Ann's, or Transquaking). 1701.- The first notice was in 1701. The meeting was laid down in 1807." These few words are all that Dr. Michener of New Garden, Chester County, Pa., devotes to an early Friends' Meeting on the Eastern Shore of Maryland which existed a full century in the annals of Quaker history. However, the following copy of the introductory words of a marriage certificate recorded in the Third Haven Monthly Meeting records, shows that its earliest name, Transquaking, has an earlier mention than 1701, for the marriage was solemnized in 1698:-

"Whereas RICHARD DAWSON planter and SUSANNAH FOSTER spinster both of Dorchester County in ye province of Maryland have declared their intentions of marriage before several publick meetings of the people of God called Quakers in ye county of Talbott, according to ye good order used amongst them, whose proceedings therein, after a deliberate consideration thereof, were approved by ye said meetings they appearing clear of all others. Now these are to testifie, all whom itt may concern, that for ye full accomplishment of their said intentions, this 23rd day of ye 8h. mo in ye year 1698 they the said RICHARD DAWSON and SUSANNAH FOSTER Appeared in a public assembly of ye aforesaid people, mett together for yt end and purpose at their meeting house near ye head of Transquaking river, in ye county of Dorchester " &c.

Consulting a modern map of Maryland it is found that Greensborough, now spelled Greensboro, is located in Caroline County, near the source of Choptank River in Greensboro Hundred, northeast of Easton, where Third Haven Meeting House is located, about a dozen miles away by railroad. Queen Annes County is not far distant, but the Transquaking River, a tributary of Chesapeake Bay, is entirely in Dorchester County, with its headwaters fully thirty miles or more from Greensboro. Doubtless this Meeting of Friends, known in its earliest years by the name of the little river in Dorchester, for there is no Hundred bearing the name, then by the county name of Queen Annes, and finally by the name of Greensborough, a Hundred in Caroline County, was a Meeting that moved from one locality to another. How long it kept in each locality is somewhat uncertain. While it was in Queen Annes County it was under the care of Cecil Monthly Meeting, or at least was expected to report to that Monthly Meeting. It was first mentioned in the Cecil Monthly Meeting minutes in 1733, and finally named there in 1788, these dates showing the meeting was known as Queen Annes for at lest fifty-five years, more than half of its period of existence. Under the name of Greensborough it evidently existed only a short time as an active meeting, from somewhere between 1788, when it was called Queen Annes in the Cecil Meeting minutes, and 1807 when the Meeting was laid down. However, the final appellation has clung to its memory during all the many years that followed to the present time.

The name of Queen Annes Meeting first appears in the minutes of Cecil Monthly Meeting in 1733, and it is last mentioned in 1788. Usually, as the following brief extracts indicate, little else than simply reporting or failing to report, was given in the minutes, and frequently many years passed by with no mention whatever of it. Perhaps then it was actually under the care of Third Haven Monthly Meeting, to which, during its later days it is reputed to have belonged.

12 of 10 mo 1733 "At our Monthly meeting held at Cecil meeting houfe where the following accounts were given in — Cecil meeting gives

acct that their meetings have been kept according to appointment Since ye laſt monthly meeting, but that their meetings have been small -- Cheſter meeting reports that their meetings (on 5th day Excepted) have been kept according to appointment Since ye laſt monthly meeting, but that their 5th day meetings were small No friends preſent from Queen Anns County-meeting, therefore we have no acct from thence " (This is the first mention of Queen Anne's Meeting.)

"1734 10th of 5th month. Att our monthly meeting held at Cheſter meeting houſe.....Queen Anns County meeting gave no acct to this meeting no member being preſent-- "

On 12m 11-1735 "From Queen Ann's we have acct that Meetings are only kept according to appointments and that Friends are in Love and unity--"

On 11-10th 1738. "no acc from Queen Ann"

On 1-14-1739. "Queen Anns meeting reports that their meetings have been duly kept on first days Since laſt acct "

On 2nd 11, 1739. "From Queen Anns meeting we have acct that their meetings for worship have been duly kept on firſt days since laſt acct and that the marriage of Henry Covington and Rachel Roe was accompliſhed in good order "

"At our monthly meeting held at Cecil meeting houſe the 11 of ye 4 month 1740— Queen Anns meeting being very omiſsive in accounting to our monthly meeting, it Seem'd neſeſsary to this meeting to Send them a few lines by way of caution in order Stirr them up to a more diligent attendance, and this meeting appoints Joſeph Gurnett to deliver ye said caution to Some member of Said meeting."

On 5 Mo. 11, 1744, Queen Ann's Meeting reported as duly kept. Forward from that date the reports were the same, "duly kept" or more frequently no reports at all. On 2m 12 1748 the report was "Since laſt acct friends from Queen Anns meeting report that meetings for worſhip have not been So duly kept as they should have been since laſt acct."

After 6th Mo. 4, 1758, there is very rarely, if any, mention of this meeting in the Cecil records until 10 Mo. 18, 1788, when it is again noticed.

"At a Quarterly Meeting held at Ceacil Meeting-house the 18th of 10th Mo 1788 Meetings for worship have all been kept up except one fifth one fifth Day at Saſsafras which was attended by only one member and one fifth day at bayside occationed by a great rain and high tide, also one first day at Queen Anns occationed by the Wetneſs of the day, That the hour is generally observed and Love & Unity is measurably maintained From Thirdhaven they inform that the reason of no account being rendered from Queen Anns Meeting to the Monthly Meeting Appears to be owing to the Indisposition of one of the members of that meeting and the Appointment of the other on the Service of the Church at the time of reporting:"

From this last extract it seems quite evident that before 1788 the Queen Annes Meeting had become a part of Third Haven Monthly Meeting.. From the minutes of Southern Quarterly Meeting the following extract shows that Greensborough Meeting became a part of Neck Preparative Meeting in 1803:-

"At the Southern Quarterly Meeting held at Third Haven the 28th of the 2d m 1803 The Reports from Third Haven informs that Friends of the Neck Meeting having requested the establishment thereof & to hold a preparative meeting & propos'd to alter the name to that of Denton-- that

they appointed a Committee to visit that meeting, the one held at Greensborough & Tuckahoe Preparative meeting— who reported they visited said meetings & were united in believing it right to grant the request of the Neck friends and that the members of Greensborough should be joined to them & compose a preparative Meeting & that the new preparative meeting be held on the day preceding the monthly meeting—"

This Meeting continued to be called Transquaking as late as 1720, as recorded marriages in Third Haven records show, and so between that date and 1733 the removal from Transquaking to Queen Anne's County occurred. Marriages are recorded for Transquaking in 1698, 1711, 1712, 1719 and 1720. One of these states "for the full accomplishment of their said Intentions, this tenth day of the fifth month, commonly called July in the yeare of Christian acct. 1712," "Nehemiah Beckwith, of Dorchester County Planter, and Frances Taylor, of the same County Spinster," "in their Publick Meeting house, at Transquaking in Dorchester County" were married.

Greensborough Friends' Meeting is one of many meetings once existing on the Eastern Shore of Maryland that has passed out of being, leaving little or no trace of its former self. It seems rather strange, having been in vogue for more than a century, 1698 to 1807, that it should vanish without leaving something to show where it once had been. But early Meeting Houses on the Eastern Shore were usually built of frame material which, when abandoned, soon fell into dilapidation and disappeared. Burial Grounds by the side of Meeting Houses have been customary from earliest days, but a regretful disregard by later generations of the people neighboring to them, has converted some of the graveyards into cultivated fields, and posterity no longer recognizes the places where they have been. On the basis of this assertion in the Quarterly Meeting minutes, 2nd Mo., 1803, of a Meeting being at and not in Greensborough, the idea takes root that the Meeting was located at that little town; being of course probable not positive. However, in these later days, after more than a century has passed since the Meeting was discontinued, by its name the town seems to suggest the former locality of Greensborough Meeting, and a visit to that community on August 20, 1932, proved an interesting search for historical memories thereabouts.

Greensboro has its churches of various denominations; one a handsome new Baptist Church, another an old Episcopal edifice, now closed, but of a Friends' Meeting House not even a memory left, and there is no graveyard associated with the Quakers in or about the town, the neglected ground by the side of the abandoned Episcopal Church being the oldest pointed out by the present inhabitants. One old man, however, remembered attending a Sunday School in his boyhood in a plain one-story Meeting House located on the outskirts of the town at the southern end of Main Street, where it stood on a rising ground in a grove of pine trees; the elevation of surface is still discernable, but the pines are now gone. What the early history of the building was he could not tell, but it was later used as a schoolhouse for colored children, and ultimately was replaced by the present residence of Mr. Henry Cohee. It is pleasant to imagine it may have been the Greensborough Friends' Meeting House, but is it at all probable?

A later communication received from the same gentleman living in Greensboro, was as follows:- "Greensboro, Md., Sept. 7th, 1932. Dear Sir:- Yours of recent date received and contents noted. In reply will say can-

not find anyone who can remember any denomination using before or after the Episcopal people. The town people used the old building to hold suppers and entertainments. It was a one story building in a grove of pine trees. Very truly yours, Wm. B. Massey."

A member of the Society of Friends living at Easton, Md., recalled the Friends' Meeting House of Greensboro being actually located at the town of that name, so it seems very probable indeed that the modest little house remambered by Wm. B. Massey was really the Meeting House in question.

Joseph M. Truman Jr., in a brief article written for the Friends' Intelligencer, 2nd Mo. 2, 1892, mentioned having seen an interesting notice published in "The Friend", in which it was stated "that the Southern Quarter's report in 1795 mentions a new meeting-house at Greensborough, in Caroline county, in place of one at Nine Bridges."

There are several interesting old dwellings in Greensboro, notably among them the Morris House, a brick residence in excellent repair, said to be the oldest in the town. It has a modern fanciful and attractive fountain by the side of it. The old Roussett House, in a rapid state of dilapidation, stands near the Morris House. Another old building standing at the corner of Main Street and Railroad Avenue, is well preserved and appears to possess the promise of a long future.

**See Addenda, P. 730, for further information.

LITTLE CREEK.

Meeting organized.....1710.
Meeting established.....1714.
Meeting House built.....1716.
Preparative Meeting established.....1717.
New Meeting House built.....1802.
Preparative Meeting discontinued....1864.
Regular Meetings ceased about.....1865.
Location east of.....Dover, Del.

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Little Creek Friends' Meeting, which was organized in 1710 and continued as a distinct place of worship for a century and a half, had barely mention in Michener's "Retrospect of Early Quakerism", wherein merely the fact that it was settled in 1710 is given. But J. Thomas Scharf gives the following concise story of the Meeting in his "History of Delaware", 1888:-

"The Friends early residing in Little Creek Hundred attended meeting at Duck Creek and were part of that society; but on the 22d of Eleventh Month 1710-11, 'Friends of Little Creek in Kent County, taking into consideration their great distance from Duck Creek, Requesteth of this meeting the privilege of having a meeting of worship every first day among themselves— the Reasonableness of which proposal being considered by this

meeting, it is allowed them, with this caution, that they be careful in attending as many of them as they conveniently can, the meeting of worship at Duck Creek next before the Monthly Meeting.' At a Quarterly Meeting held 17th of Third Month, 1714, it was agreed that Little Creek Meeting be 'henceforward as a meeting for worship distinct from Duck Creek of which it hath hitherto been a part.' A meeting-house was built on land which, on September 12, 1771, was deeded by Eleazer Badger to Samuel Hanson, Jr., and Henry Cowgill, for that purpose. This meeting-house was presently abandoned, and on May 6, 1802, Jabez Jenkins sold one hundred and fifty-seven square perches of land to Daniel Clayton, Jonathan Cowgill and Samuel Price 'in trust for the people called Quakers', on which the present meeting-house was erected. It was regularly used for religious purposes until about 1865, after which only occasional services were held. In January, 1888, it was sold, the last Quakers having disappeared from the hundred. Their old graveyard is still used for interments."

In the annual "Year Book of Meetings" for 1812, in the Philadelphia Yearly Meeting, Little Creek is third of the three particular or Preparative Meetings of Duck Creek Monthly Meeting, the other two being Appoquinimink and Duck Creek. They belonged to Southern Quarter of the Yearly Meeting.

The following are a few brief extracts from the minutes of the Duck Creek Monthly Meeting bearing on Little Creek's history:-

1mo. 22, 1714.- The meeting held at George's Creek,- "The settling of a meeting at Little Creek is left also to the Consideration of next monthly meeting."

At the next Monthly Meeting, which was held at Duck Creek, the meeting closed with "adjourn to the usual time at Richard Richardson's at Little Creek," and after that the meeting took alternate turns at Duck Creek, George's Creek and Little Creek.

On 8mo. 22, 1716, Duck Creek Monthly Meeting was notified that Little Creek and Musk Million Creek both proposed building Meeting Houses. In 1717 Preparative Meetings were established at Little Creek and Musk Million.

5mo. 21, 1718.- "Friends belonging to Little Creek and Musk million acquaint this meetg of a Publick meeting of worship settled at Musk Million on the 5th day of the same week following Choptank Yearly meeting in the 8th month yearly and 6th day of the same week at Little Creek in the 2nd month yearly."

3rd mo. 17, 1735.- It was decided by the Quarterly Meeting "that the half years meeting in 8th month be held at Little Creek till further notice."

The following extracts from the Monthly Meeting books preserved in the Friends' Historical Library at Swarthmore, Delaware County, Pa., give some interesting items appertaining to the later history of Little Creek Meeting:-

4th Mo. 11, 1831.- "From written and verbal reports it appears that all our Meetings have been kept up since last account except one at Little Creek which was dropped in consequence of the inclemency of the weather." -(Camden Monthly Meeting.)

"Camden Monthly Meeting held at Little Creek 12th mo. 11c 1848 The Committee on the Subject of Stoves report that they presented one of the old stoves at Little Creek Meeting house to a person in indigent circumstances and Sold the other for the Sum of two dollars which the purchas-

er will pay to the Treasurer, and that they procured and put up in Said House two new Stoves at an expense of $38.00 which has been paid by the Treasurer and the business completed."

"Camden Monthly Meeting held at Little Creek 4mo. 11. 1864 From verbal reports it appears all our meetings have been kept up (except) one, the Preparative Meeting at Little Creek—"

"Camden Monthly Meeting held at Camden 7mo 11 1864 This Meeting (with the concurrence of Women Friends) now conclude after due deliberation that our Monthly Meetings hereafter be held at Camden only— also that Little Creek Preparative Meeting be hereafter discontinued entirely, and the members thereof be joined to Camden Preparative Meeting — the Meeting for worship at Little Creek on first and fifth days of the week to be continued ~~as heretofore~~ as indulged Meetings— The Clk. is directed to give this information to our next quarterly "

There is record of a Quarterly Meeting held at Little Creek on 11th Mo. 13, 1865, when Camden appointed representatives to attend. The Quarterly Meetings had been held there regularly since the establishment of Southern Quarter in 1790. It appears that Camden's decision as given above did not receive the entire approbation of the Quarterly Meeting, as is shown by the following minute:-

"Camden monthly Meeting held 7mo 12th 1870 A proposal was laid before this to change the sittings of that part of our Quarterly Meeting held in the State of Delaware, in the Eleventh and Second Months annually from Little Creek to Camden in the State It being clearly obvious to most, if not all Members thereof that the time has arrived that this removal Should take place for the better accommodation Convenience Comfort and lefs travel to Friends generally which being Weightily considered, It was Concluded that the Clerk be directed to embrace the Minute in our general report to the ensuing Quarterly Meeting held at Third Haven for their concurrence and approbation."

NOTE. This minute relates distinctly to the Quarterly Meeting and the preceding one of Eleventh Month, 1865, refers only to the Monthly Meeting, hence the assertion that the earlier action was disapproved is an error.

"Camden Monthly Meeting held 11mo 13th 1871 The Subject of Selling the Sheds at Little Creek Meeting house claiming the attention of the Meeting John Woodall & Daniel C Cowgill is appointed a Committee to attend to the disposing of the Sheds to the best advantage by private Sale or otherwise as they may deem best the Said Committee are authorized after Sale of the Sheds and they removed from off the ground to have a substantial cedar fence put up around the entire yard with good Gates an present there Bill of repairs when ready, and report there Care to our next."

There is a record in the Monthly Meeting books of the Sheds having been in process of erection in 1846. On 8th Mo. 9, 1875, the record of the sale of the Sheds was made, the repairs of fencing etc.

"Camden Monthly Meeting of Men & Women Friends held 12mo 10th 1877 A Bill presented by Daniel C. Cowgill for a Stove & Fixtures purchased for Little Creek Meeting house and cleaning said house in which the Meeting allows to be paid by the Treasurer The Sum of $5 50, and also $2 $\frac{22}{100}$ cts to Thomas W Wilson for Repairing fence at Said Meeting house "

"Camden Monthly Meeting of Men & Women Friends held 5mo 18th 1885 The Meeting is informed by one of the Committee that the Brick wall and

Roof at Little Creek Burial Ground is needing repair. The Meeting directs the Committee that the charge of Grave yards to Examine the same and have necessary repairs done "

"Camden Monthly Meeting of Men & Women Friends held 9th Mo 13th 1886 The Subject of disposing of the Meeting House and Land in Little Creek, Claiming the attention of this Meeting, The Meeting authorizes D. C. Cowgill to inquire the price he could obtain for said property and report at our next Monthly Meeting Reserving the Grave Yard and adjoining Lot of Ground and is directed to lease the lot of ground adjoining Grave Yard for a stipulated price for taking care of Grave Yard."

"Camden Monthly Meeting of Men & Women Friends held 11mo 15th 1886 The Meeting authorizes Daniel C Cowgill to offer for Sale the Meeting House & Land in Little Creek, asking the Sum of Five Hundred dollars for the Same. If he cannot obtain that amount Sell it for lefs, Reserving the Grave Yard & Land attached to the Same "

"Camden Monthly Meeting of Men & Women Friends held 7mo 11th 1887 This Meeting is informed by the Executor of the Estate of. George. C. Gordon, in his Will, I give and bequeath Five Hundred Dollars to be Expended by the Trustees of Little Creek Buriel ground in Erecting new or repairing the old wall surrounding Said burial Ground

"The Legacy in George. C. Gordon Will is as follows To the Trustees of the Little Creek Meeting Beurial Ground in Kent County Delaware where ~~the~~ Lie the remains of My Grand parents Gore Gordon, and Sarah Gordon, I give and bequeath Five Hundred Dollars to be Expended by Said Trustees in Erecting New or repairing the old wall surrounding Said burial ground.

"The Treasurer informs this Meeting he has received 6th mo 27th 1887 Through the order of Said Trustees the Sum of Two Hundred and fifty Dollars in Part payment of the above legacy, From L E Wales Executor of the Estate Who reside in Wilmington

"Later on 6 mo 27 - 1887 money
$250.00 was received & 1 mo 9,
1888 — 150.00, on 8m 7, 1888 125.00
Trustees borrowed 99.60
on 3m 12 - 1890
making total 594.60 "

"Camden Monthly Meeting of Men & Women Friends held 12th mo 12th 1887 Daniel C Cowgill presents Bills for Building and repairing old wall around Little Creek Burial Ground

Building New Wall.	$405.00
Repairing old Wall	67.49
for Sand & Hauling the same	30,30
	502.79 "

Preceding this last copied minute is the following bearing upon the same topic, and properly claiming a place before it.

"Camden Monthly Meeting of Men & Women Friends held 11th mo 13th 1887 — Daniel. C. Cowgill reports he has sold the Meeting House and Land in Little Creek to Daniel. M. Wilson for the Sum of one hundred and fifty dollars. and a Deed ready to be Signed by the Trustees, The Meeting authorized Daniel. C. Cowgill when he receives the above amount to apply the above for paying bills in repairing Grave Yard wall and

building new Wall at Little Creek Burial Ground, when the balance received from George. C. Gordon Estate to be returned to this Meeting of the above amount $150.00 "

Edward W. Jenkins of Dover, Delaware, took the compiler of these historical notes concerning Friends' Meetings to Little Creek, March 2, 1932. The old brick Meeting House of Little Creek still stands by the wakl-inclosed graveyard, a public road between, some five miles east of the city of Dover, the capital of Delaware. But in 1932 the building is only a farm storage structure in a very decrepit condition. The upper windows have been closed with brick masonry, and those down-stairs, by which the assembly-rooms, the one on the right for women, the other for men, received light, are closed now with their shutters of diagonal boards, old time strap hinges and metal hasps. The large double doors at the front and at either end, still reveal their quaintness of age and style of architecture. Within the building the floors are gone; so are the galleries, except in one corner of the "Men's end" the remains of the stairway yet occupies a minor amount of space, while marks on the walls show where the dividing shutters used to be.

The Meeting House stands a little back from the roadside and faces the south, adhering to the ancient custom of building a Quaker Meeting House "facing the south". A few rods distant is a little farm-house or cottage that in former times was property of Little Creek Meeting.

The Little Creek Burial Ground, surrounded by a good substantial wall, quite high, is yet used and belongs to the Society of Friends. It is a beautiful spot, though not particularly well-cared-for, and there is a luxuriant growth of periwinkle overspreading a large portion of the enclosure. There are a number of fine evergreens within the graveyard, the Buxus nana being especially flourishing, while about the trunk of one large tree is grouped a family gathering of Emersons, whose graves are deeply covered with ivy. There are some old unmarked field-stones in the yard, and near the entrance gateway is a memorial marble bearing this brief inscription, "COE GORDON 1787." This is the oldest inscribed tombstone in the Burial Ground.

At the time of the compiler's visit to the Little Creek Meeting locality he was told that there was a project in view of restoring the old Meeting House and converting it into a Community Hall to be used by the neighborhood. Its quaintness in addition to its historical interest may well warrant its preservation.

MARSHY CREEK.

In later days called.....Snow Hill.
Meeting established.....1727.
Meeting House built.....
Meeting removed to Preston.....1848.
Name changed to Snow Hill.....1850.
Location.....Ellwood, Md.

Dr. Ezra Michener of New Gaeden, Chester County, Pa., states in his "Retrospect of Early Quakerism" :- "The first report from Marshy Creek to the Monthly Meeting of Thirdhaven was in 1727. In 1848 the meeting was removed to another locality, and the name changed to Snow Hill."

Likewise in the same work it is asserted:- "Since the year 1839, the Monthly Meeting has alternated between Northwest Fork and Marshy Creek (now Snow Hill.)"

Hence it is seen that Marshy Creek, sometimes called "Muddy Creek", originally reported to Third Haven. Later it was a constituent meeting of Northwest Fork Monthly Meeting in the Southern Quarter of Philadelphia Yearly Meeting of the Society of Friends, and it was so scheduled in the list of Meetings in the Year Book of 1812, being then one of the three particular or Preparative Meetings of Northwest Fork Monthly Meeting, the other two being Centre and Northwest Fork. The name of this Meeting was changed to Snow Hill and so reported to the Yearly Meeting held at Green Street, Philadelphia, in 1850. This name, however, more strictly was applied to it after it had been removed to the new location in Snow Hill, a village at the present time known as Preston. In fact the present day meeting of Preston took the place of Marshy Creek when the latter meeting practically ceased as a Friends' Meeting and its Meeting House was converted to the services of the colored people living in its neighborhood. The old name of Marshy Creek still clung to it. In 1887, twenty-seven years after the change, it was called by the early name by "L. J. R." (Louisa J. Roberts) who visited it during her pilgrimage among the meetings of Southern Quarter. She wrote for the Friends' Intelligencer, Sixth Mo. 11, 1887, as follows:-

"In the evening, by appointment, an opportunity was had with the colored people who occupy the house built and used by Friends for many years, at Marshy Creek, a mile or so out of Preston. The meeting had gone down and the house was going to ruin, the colored people were wanting a place for worship and the monthly meeting gave them possession. After a few years a church was erected on the grounds and the old meeting-house fitted up for a school, which is regularly held during the winter months. A very kind feeling exists between the colored people here and the Friends, and evidences are not wanting to show the advantages that have accrued to them through the interest Friends have always manifested in their welfare. As Wm. K. and myself took our seats on the platform, a little whispering between him and the leader of the meeting, (a fine looking, gentlemanly man of unmixed blood) was afterwards explained. 'Does de lady want a collection taken up for her?' 'We does it usually when strangers come among us.' It seemed quite a surprise to be told that whatever might be handed forth would be freely given."

In 1896 the following note in the Friends' Intelligencer shows the Meeting House of Marshy Creek was still in existence:- "In 1896 Meeting Houses were still standing at Third Haven, Neck Meeting six miles from Ridgeley on branch of Delaware Division of Philadelphia Wilmington & Baltimore R.R., Cecil at Still Pond, Northwest Fork (Preston), Pine Grove, 2½ miles west from Federalsburg on Delaware & Dorchester R.R., and 7 miles from Preston, Camden 3 miles from Wyoming Station on Delaware Division of Philadelphia Wilmington & Baltimore R.R., Little Creek,

6 miles from Dover, Muddy or Marshy Creek used as a colored school."

William Penn Willis of Preston, Md., on Oct. 9, 1930, gives this information about Marshy Creek:- "Reports were sent to Thirdhaven, now called Easton, from Marshy Creek in 1727. This meeting house stood one mile west of Preston where North West Fork monthly meeting is now held. In 1848 Marshy Creek Meeting property was sold to the colored people and deeded by my grandfather Henry Cockran and others, trustees. In the year 1848 a new lot was bought at Snow Hill, now called Preston, and a new house built and in 1903 the old house was abandoned and a new brick meeting house built on the same lot. The old North West Fork meeting house was moved in 1848 from the east side of the Nanticoke river at Federalsburg to a point one mile or more to a lot bought of Silas Nichols, a part of the Caulk land. About 1910, after this preparative meeting had been abandoned or laid down, it was sold to one William Caulk who now lives with his wife in the same house after considerable repair. Wm. Caulk is about 90 years old and attended the first Friends' meeting held there..It was called Pine Grove preparative meeting..... Marshy Creek meeting house has been taken down for some time."

Ralph W. Hershey of Gap, Lancaster County, Pa., took the compiler of these records or notes of Friends' Meetings, to the Marshy Creek locality on May 19, 1935, on which occasion the following remarks were written:-

A mile distant from Preston, Md., on the highway from Easton to Cambridge, is the small village of Ellwood, in the midst of which, on the left of the road a few rods from the banks of Linchester Pond, is the site of the former Marshy Creek Friends' Meeting and Meeting House. The frame House, unused, was standing in 1910 and had become a victim to vandalism, with every indication (judging from a photograph taken of the building about that time) of rapidly passing out of existence. Later, as written in a preceding paragraph, information from Wm. Penn Willis states the building as "taken down" . Hence it was a surprise to the compiler of these notes, when he visited the village of Ellwood, with kodak in hand, to be informed by a villager residing in the house alongside of the vacant lot, now overgrown with wild plant life, where the Meeting House formerly stood, that that building had never been torn down, but instead had only been moved across the street, where it occupies a lot nearer the brook, and is now used as a barn or storage house for its present owner. The building has mush of the appearance of that photographed by Wilson M. Tylor of Easton, Md., in 1910 or 1911, yet seems differentin respect to the windows of the gable end. The front is radically altered to meet the needs of a large entrance for loaded trucks or other large vehicles.

The little brook, dammed at the crossing road to make the Linchester Lake, called a pond by the citizens of Ellwood, is a small tributary of the Choptank River on the northern boundary of Dorchester County. Marshyhope Creek, a few miles east from Ellwood, is a large branch of the Nanticoke River and may possibly have originated the name of the Friends' Meeting. It is on the banks of this stream that Federalsburg is located, the settlement intimately associated with the Pine Grove or Northwest Fork Meeting. Marshyhope Creek is the "north-

western" fork or branch of the Nanticoke. There is no Friends' Graveyard at Ellwood, yet it seems very clear that in 1935 there still exists a perceptive reminder of the Marshy Creek Meeting which held a place in the history of Friends from the time antedating 1727 to 1848 when the Meeting House passed into the possession of the colored race on the Eastern Shore of Maryland.

MILFORD.

Early known as.....Muskmillion or Mispillion.
Meeting settled about.....1707.
Preparative Meeting established.....1717.
Meeting House built.....1760.
Three Runs Meeting organized.....1790.
Milford Preparative Meeting settled.....1794.
Milford Meeting House built about.....1795.
Preparative Meeting discontinued.....1832.
Meeting laid down.....1833.
Location.....Milford,Del.

The Friends' Meeting last known as Milford, in Kent County, Delaware, was organized before 1701, and was finally laid down one hundred and twenty-six years later in 1833. During that long period it was called by various names. It was established as Musk Million or Mushmelon, both names being perhaps corruptions of Mispillion, the name of the Hundred and of a river in Sussex County. Under that title the Meeting passed a larger part of its existence and belonged to Duck Creek Monthly Meeting in the Western Quarter of Philadelphia Yearly Meeting. As such the Meeting was held in Mispillion Hundred. It had a Preparative Meeting and both it and the meeting for worship must have become very weak or quite extinct, for, in 1790, application was made to Murtherkill Monthly Meeting for the indulgence of a new Meeting at Three Runs. A Meeting was established there with permission to have a Preparative Meeting in 1794. By direction of the Quarterly Meeting this new meeting was given the name of Milford. It was located very near the village of Milford on the north side of Mispillion Creek in Kent County, Delaware.

Milford, Delaware, on the border between Kent and Sussex Counties, is the locality of a former Friends' Meeting, organized about or before 1707, and continued until 1833. It derived its original name from the Hundred in which it was situated. In the state of Delaware the counties are subdivided into Hundreds instead of Townships as is the case in New Jersey and Pennsylvania. "Hundreds" originated at the suggestion of William Penn, made by him in a letter written to the Justices of the

of the Peace for Sussex County. Quoting from Scharf's "History of Delaware" we learn that:-

"The suggestion of Penn in this letter (of date Dec. 25 1682 to magistrates of Sussex County, saying 'That you endeavor to seat the lands that shall hereafter be taken up in the way of townships. As three thousand acres amongst Tenn family's, if single persons one thousand acres. Amongst Tenn of them laid out in the nature of a long square five or Ten of a side and a way of two hundred feet broad. Left between them for a Highway in the township. This I would have you carefull in, for the future good and grate Benefit of your county given under my hand and seal at Chester, the 25th of 10 mo., 1682. To the Justices of the Peace for the Co. of Sussex, Wm. Penn.') to the division of lands among ten families is in accordance with the old English custom of dividing land among ten families— assuming that each family with its servants was ten in number,— making one hundred, and from which fact the title 'hundred' was originally derived, and this suggestion of Penn's is doubtless the reason why the term obtained in this State."

In Scharf's "History of Delaware," 1888, is also the following mention of Milford Meeting:- "The first mention of Friends in the present limits of Milford Hundred is found in the minutes of Duck Creek Meeting, on the 19th of Third Month (May), 1707, at which time it is reported that 'Joseph Booth and Mark Manlow appeared for Mushmillion' (Mispillion). William Horn brought a note from the Quarterly Meeting, signifying their approbation of settling a meeting of township at Mushmillion Creek, upon the first day of the week. Weekly meetings had been held at the house of Matthew Manlove, and on the 20th of Ninth Month, 1710, request was made that the place of meeting be changed to the house of Reynear Williams, which was granted. No mention is made of the Friends in this vicinity erecting a meeting-house until after 1790. (?) On the 13th of November of that year, John Dickinson sold to the trustees of Murderkill Meeting five acres of land near Milford, for the erecting and supporting a meeting-house, and school-house. The meeting-house was then erected and used for many years, but has now entirely passed away. The land on which it stood is now (1888) owned by J. J. Rasa."

Milford was a Preparative Meeting belonging to Murderkill Monthly Meeting in Southern Quarter of Philadelphia Yearly Meeting. There is but brief notice for this Meeting in Dr. Michener's "Retrospect of Early Quakerism"; it is in these words:- "1760.- Mushmelon and Cedar Creek Friends request liberty to build a meeting-house." -(Western Quarterly Meeting.)

"1832.- This year Milford Preparative Meeting was discontinued, and the members thereof united to Camden Preparative; and the following year the meeting for worship was also dropped."

In the Murtherkill Monthly Meeting books now kept in the Friends' Historical Library at Swarthmore, Pa., there are several minutes recorded concerning Milford Meeting, among them, these:-

After the mention and consideration of a meeting being held at Three Runs for several months, the following minute was entered upon the Clerk's book:-

"At a Monthly Meeting held at Murtherkiln y 9th 1st mo 1790 The Committee in the Case of Three Runs report that upon solid considera-

tion they think it best for them to be released, which this Meeting concurs with "

"At a Monthly Meeting held at Murtherkiln y 12th 6mo 1792 It is proposd by Murtherkiln preparative Meeting that the several Week Day Meetings which constitute this, be held in the following order, viz; at Murtherkiln on the 3, Three Runs 4th, & Coolspring on the 5th Day's of the week, which is left under consideration untill our next, in order to give Friends of each Meeting oppertunity of deliberately weighing the proposition."

"At a Monthly Meeting held at, Motherkill the 19th day of the 2nd Month 1794.- Friends of Three Runs, having some time past proposed that that said Meeting should become Established, and they permitted to hold a preparative Meeting, It is now handed forward to this Meeting for consideration, which is so far united with, ~~by this meeting~~ as to carry forward to the Quarterly Meeting, to be further considered.—"

"At a Monthky Meeting held at Motherkill the 10th Day of the 12th Month 1794 An Extract from a Minute of our late Quarterly, relative to the establishment of a Meeting a three Runs, and permitting Friends there to hold Preparative Meetings, is now received, and read in this Meeting is as folows. Viz The Committee appointed on the proposal from Motherkill, respecting the establishment of the Meeting at three Runs & permitting Friends there to hold preparative Meetings, Reported in substance, That most of them, and also the women Friends on that appointment, have attended to the subject since our last and some of their number, have visited the members of that meeting in their Families, upon conferring together, and indeavouring to to feel after, what may be most likely to promote the cause of Truth, they are most easy that the said proposal should be acceeded to. — And that their Preparative Meeting be held on the fourth Day of the week, preceeding their Monthly Meeting.— which being considered is concurred, & the Clerk is directed to furnish Motherkill Monthly Meeting, with a Copy of this minute, for their information and observance— Extracted from the Minutes of the Southern Quarterly Meeting held a Little Creek the 24th of 11th Mo. 1794 By Samuel Howell Clk. In conformity to which this meeting appoints John Bowers, Samuel Howell, Isaiah Rowland, Henry Newell & Jabez Jenkins, to attend the opening of that Meeting accordingly "

"At a Monthly Meeting held at Motherkill the 13th Day of the 1st Mo 1795— One of the Friends appointed to attend the opening of the Preparative Meeting at Milford, report that three of them attended to that service, which was satisfactory, and are of the mind that our attention and case ought to be toward them in future,— the two absenting fds now inform that they were prevented from attending by indisposition."

"At a Monthly Meeting held at Mutherkill the 14th day of the 7th mth 1801 Milford preparative Meeting requests the afsistance of this Meeting to discharge the ballence due on Building that Meeting house— "

"At a Monthly Meeting held at Motherkill the 9th day of 2nd Month 1802 The friends appointed on the request of Milford Preparative Meeting, report that they have made some progress in the busynefs, but not completed it— They also inform that a Deed is made for said meeting house Lott, & regularly Recorded, they are continued "

On "7m 15 1802 The Comt. on the request of Milford preparative

meeting report that there appears to be a ballance due from that Meeting to the Estate of Thos Bowman Decd which the Comt. is desired to call on the Treasurer for, and settle the same."

"1m 9 1832 Camden Mo. M at Camden-- From reports it appears that all our Meetings have been kept up since last account, at Camden & Little Creek, No account from Duck Creek, or Milford "

3m 12, 1832 "From Milford we are informed, that Meeting was not kept up owing to indisposition of its members "

"Camden Monthly Meeting held at Camden 5. m 14. 1832 From reports it appears that all our Meetings have been attended since last account, at Camden, Little Creek, & Duck Creek But at Milford they have been dropped on account of indisposition of the members the hour mostly observed."

On 6mo. 11, 1832, it was reported that "Meetings have been dropped at Milford for some time past."

"Camden Monthly meeting held at Camden 10th day of 9th m 1832 The Commity appointed to Visit Milford preparative and particular Meeting reports that they have attended to the appointment and after seriously Considering the subject agree to report as there Sense that the preparative meeting should be discontinued and that meeting for worship be held as heretofore with which this meeting unites and the Clerk is directed to forward A Coppy of the Above minute to the insuing quarterly meeting "

"Camden Monthly Meeting held at Camden 9mo 9. 1833 Our late quarterly Meeting on application to them for advice relative to Milford particular Meeting, directs or recommends that the said Meeting be laid down, and the friends thereunto belonging be united or joined to Camden preparative Meeting— The proceedings of said quarterly Meeting as as follows to wit,— The following minute having been received from Camden Monthly Meeting which after serious consideration was united with and the clerk directed to furnish said Monthly Meeting with a copy of this Minute.-- The sittuation of Milford particular Meeting having again claimed the attention of this Monthly Meeting on account of the entire failure of friends in keeping it up, we do therefore ask the advice and assistance of the quarterly meeting in the case, believeing that the the time has arrived when the well being of the Society requires that this meeting should be laid down and the members thereof joined to Camden particular meeting. Ectracted from the minutes of the Southern quarterly Meeting of friends held at Third Haven 8mo 28, 1833. Michael Offley Clerk for the day "

By the side of the road, but somewhat back from it, in the midst of a field of fine clover on the farm belonging to the Rosa family in 1932, is all that remains of the old Quaker Meeting of Milford. It is near the old thoroughfare, now supplanted by the Du Pont Highway leading past the village of Milford. It is a beautiful spot, clean and quiet, marked visibly by a group or cluster of grand old trees, chiefly sassafras, with one large hickory and two oaks at one corner and side. There are no marked graves in the grove and the trees whisper no secret of those who sleep beneath their protecting branches, and doubtless the passage of years has converted much of the original Burial Ground into a cultivated field. To the southwestward is what is supposed to be the location of the Meeting House, as it is there the plow turns up remains of

brick in the cultivation of the soil. Considerably further on in the same direction is what is called Quaker Branch of the Mispillion River, which, with the pretty little grove of sassafras, perpetuate the memory of Milford Friends' Meeting.

Such are the impressions made on the mind of the compiler of these notes when he visited the place on March 30, 1932, being taken there by Edward W. Jenkins of Dover, Delaware.

NOTE. The following minute reveals the final disposal of the Milford Meeting property:-

"Camden Monthly Meeting held at Little Creek 10mo. 13, 1834 The Trustees of Camden Monthly Meeting agreeable to directions of the meeting proceded 9mo 22nd 1834 to sell at public vendue on the premises, the Meeting House, and timber on the lot near Milford to the following persons viz.—

to Benjamin Henderson lot of Timber enclosed in his field for	$13.50
to Benjamin Potter lot of Timber not enclosed for—	20.00
to Benjamin Potter the Meeting House for	57.00
	90.50
Recd of Gaulidette Oliver for rents of lot collected by him	6.25
	96.75
Deduct paid Cryer of vendue	1.00
	95.75

Making the Nett Amount or proceeds of sale, and rents collected Ninety five dollars and seventy five cents, subject to the order of the Meeting.— A Recept was given to each of the purchasers by Hunn Jenkins and Thomas Mifflin who attended to the Sale as Trustees indemnifying them against all persons claiming or to claim said property— and gave them untill 5mo 1. 1835 to remove the same— the lot was rented to Benjamin Henderson (whose farm adjoins the same) for a share of the grain when cultivated, reserving the burial ground, and right of way thereto at all times; for which a lease was given to Joseph G. Oliver of Milford to have a good and substantial post and rail fence put around the burial ground, and when done to inform cost thereof, to be paid by the Meeting immediately thereafter— all of which is submitted.-

Signed thus Hunn Jenkins
Thomas Mifflin
Charles Cowgill
Isaac Dolby
Michael Offley

Trustees of Camden Monthly Meeting of Friends.-"

MURDERKILL.

Meeting established.....1712.

Name altered to .....Murtherkill or Motherkill.
Preparative Meeting established.....1728.
Meeting House burnt.....1760.
Meeting House rebuilt.....1760.
Monthly Meeting established.....1788.
Meeting merged into Camden Meeting.....1825.
Sale of Meeting House advised.....1838.
Location.....Magnolia, Del.

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In "A Retrospect of Early Quakerism", 1859, by Dr. Ezra Michener of New Garden, Chester County, Pa., the following history relating to the Friends' Meeting at Murderkill is given:-

"1760.- 'Pursuant to appointment, we met with some of the Friends of Motherkill and Titberry, at the place proposed by them to build a meeting-house; and, after viewing the place had an opportunity of sitting with them, and some conversation on the occasion; and they appearing to be unanimous respecting the place, and satisfied concerning title, we were of opinion it might be of service to grant their request; and this meeting grants their request." -(Western Quarterly Meeting.)

"1788.- 'The committee appointed, &c., unite in believing that it may be profitable for a division (of Duck Creek Monthly Meeting) to take place, agreeably to their request. Motherkill and Cool Spring Preparative Meeting to constitute a Monthly Meeting, to be held at Motherkill, &c. Samuel Hopkins, William Lamborn, Amos Hollingsworth, Daniel Thompson, Benjamin Hough, Humphrey Marshall, Elizabeth Wickersham, Mary Swayne, Hannah Lindley, Rebecca Preston, William Eddings, John Truman, Samuel Wallace,

"Which being solidly considered, is concurred with; and John Parker, Joseph Preston, William Harvey, Joshua Pusey, Humphrey Marshall, Isaac Coates, and Abraham Gibbons, together with Margaret Marshall, Hannah Pusey, Margaret Cook, Frances Hopkins, Rebecca Chambers, and Elizabeth Brown, are appointed to attend at the opening of the meeting at Motherkill." -(Western Quarterly Meeting. Men and Women.)

"In 1828 the meeting at Motherkill was discontinued, and the members thereof joined to that of Camden."

"The Monthly Meeting of Motherkill was joined to that of Duck Creek in 1830, and the name changed to Camden Monthly Meeting."

"A Friend writes: 'The name of said Monthly Meeting I find to be variously spelled on the Quarterly Meeting records, which would be of very little importance, if they did not convey ideas essentially different from each other. By way of explanation, it may not be improper to state that Delaware having been settled by the Swedes, their word for stream, or creek, was in many instances retained with an English prefix,- as "Broad kil;" and that a bloody battle fought by the Indians on the banks of one of those streams, gave it the name of Murderkil, which name was also imparted to a district of Kent County lying on said stream, and known as Murderkil Hundred, where the Friends' meeting-house was located in which the meeting under consideration was held. The Friends, being a murde hating, peace-loving, and simple-minded people, and not approving of the word <u>murder</u>, adopted in lieu thereof that of <u>Mother</u>, as a prefix to kil, making the name of <u>Motherkil</u> for their meeting. But the word <u>kil</u> is often

and I believe mostly spelled kill, which in combination with mother, makes a very inappropriate name for a Friends' meeting, more objectionable than the one intended to be softened and improved. It is sometimes written Motherkiln, a name that conveys a totally different idea, and is not objectionable in itself.'"

In the schedule of Meetings belonging to Philadelphia Yearly Meeting of Friends in 1812, Murderkill, under the name of Motherkiln, is given as a Preparative Meeting of Motherkiln Monthly Meeting of the Southern Quarter of the Yearly Meeting.

J. Thomas Scharf, in his "History of Delaware", 1888, gives the following historical notes of this meeting under name of Murderkill:- "Camden and the surrounding country is possibly a Quaker settlement. Here the Mifflins, the Hunns, the Jenkinses, the Lowbers, the Dolbys, the Howells, and many other families, settled and took up the land, much of which is still in the possession of their descendants. Much of the religious history of the Quakers centres in and near the town of Camden, which has ultimately absorbed the other societies of the Friends in this county. The first note we have of them is from an abstract of the minutes of their meeting at Duck Creek:

'The Tenth Month 19th, 1705. This day was held the Monthly Meeting of Friends at Duck Creek; it being the first Monthly Meeting, by approbation and order of the Quarterly Meeting of the people called Quakers, at Chester, for the establishing and keeping up the good order of Truth.' The Friends of Duck Creek Monthly Meeting held Monthly Meeting at the house of Widow Needham, at Murderkill Creek, the 18th of Sixth Month, 1712, at which time Robert Porter was appointed overseer of the Weekly Meetings of Murder Creek.

"A record of Duck Creek Monthly Meeting, under date of 17th of Fourth Month, 1728, contains the following: 'Friends of Murderkill request that they have a Preparative Meeting, to be every fourth day next before the Monthly Meeting, which this meeting approves of.'

"The time of erection of a meeting-house on the site of the old burial place on the road from Dover to Magnolia is not known. A deed for the land was made by William Jackson, May 12, 1760, to John Bower, Benjamin Warren, Samuel Dunnen, Thomas Nock, and Jonathan Emerson, and was 'part of a larger tract of land called "Folly Neck". It comprised one acre 'by the Branch at the going over of the King's Road.' That a meeting-house was erected there, and was burned in 1760, the record fully discloses.....

"At a Monthly Meeting of Duck Creek, 26th of Fourth Month, 1760, it was reported that 'the meeting-house of Murderkill was lately burned.' The Friends in the vicinity of Tidbury, who had privilege of meeting the year before, at this meeting brought forward a claim 'that the members being few, some of them inclined to have a house built that might accommodate them and their friends settled about Tidbury, who lye remote from any meeting, with which this meeting concur.' While the action of this meeting appears in favor of Tidbury, a committee appointed to examine the matter appears to have decided in favor of the old site, as a brick meeting-house was built upon it and used until about 1844, when, being much dilapidated, it was sold to Henry McIlvain, who tore it down, since which time the place has remained as an old burial-place."

The record books that belonged to the Friends' Meeting at Murderkill are preserved in the Friends' Historical Library at Swarthmore, Pa. They form an interesting collection, besides being valuable for the information they provide of the past history of the Quakers in Kent County, Delaware. From them the following extracts reveal considerable of worthwhile facts concerning the story of Murderkill Meeting during its latest years. These extracts begin with the initial minute of the Monthly Meeting of Men Friends. In the volume this minute is introduced by copies of the minutes of Western Quarterly and Duck Creek Monthly Meetings establishing Murderkill Monthly Meeting. The name "Murderkill" is variously spelled in the records.

"Accordingly on the 29th Day of ye 10th mo. 1788 a Monthly Meeting was held, and the Representatives were for Murtherkiln Jno. Bowers & Saml Howell, for Cool Spring Baptis Lay, Whose absence is occasioned by Indisposition— We also had the Company of ſeveral of the Quarterly Meetings Committee Samuel Howell is appointed to act as Clerk & Jno Brown is nominated to aſsist him."

"On 12 of 11th Mo 1799 Motherkill preparative, proposes to this meeting that a regular Record of Births & Burials now commences, which being considered was approved of & Saml Howell appointed to provide a Book for the purpose, & proceed to the same."

On 2m 10, 1801, "A memorial was now produced for our Decd, friend Warner Mifflin which was read & after some alteration and a time of solid consideration thereon was with much unanimity approved Jonathan Hunn & Samuel Howell are appointed to transcribe it and have it signed on behalf of the Meeting by the Clk and forward to the quarterly Meeting."

"At Motherkiln Monthly Meeting held the 14th of the 4th Mo, 1807 The Committee appointed in the 4th month 1803 on the subject of altering the mode of Interments, no produce the following report, (Vizt.) That they have several times met, and naturally considered the subject; and are at length easy to propose to the Monthly Meeting, that the present mode of intering in families, or family rows be discontinued; and that all those interred in our Burial ground, in future, be in rotation, in rows suitably adapted to size, under the direction of the friends appointed to the care of our different Burial grounds: Which we submit to the consideration of the Monthly Meeting—

Signed on behalf of said Committee
Jonathan Hunn
Debbe Mifflin

Which being considered, and several friends expreſsing their sentiments, it is thought best to continue the subject longer under consideration, to be revived at next Meeting "

This project caused considerable discussion for several months, but, at length, on 7th Mo. 14th, 1807, it was adopted.

"Motherkiln Monthly Meeting held 11 of 7 mo 1814 The subject of removing this meeting to the village of Camden being again revived and the views of Friends of that place explained as extending to the removal of this particular preparative & Monthly Meeting from this place to that and that in case it should be united by the Meeting they offer the Meeting House already built there as a present to the Monthly Meeting for the purpose of accommodating said Meeting which being Consider-

ed by Friends a willingnefs was exprefsed to refer the subject to the Consideration of a Solid Comitee and to invite our women Friends to join in the consideration by the appointment of a Comitee to unite with men Benjamin Daves Daniel Neal Ezekiel Hun Samuel Edmondson & William Dolby are accordingly appointed who are desired to give attention and report to next Meeting "

"Motherkiln Monthly Meeting held 8 of 8 mo 1814 The Comitee to whom was referred the subject of removing this the preparative and particular Meeting from this place to Camden Report that they met and after an interchange of prospects were easy to propose to this Meeting for its consideration the removal of the particular Preparative & Monthly Meeting to Camden which the attention of this Meeting did not appear to be generally united with But freedom was generally exprefsed that Friends of Camden and its vicinity should be accommodated with an established Meeting for worship and a preparative meeting at that place and it is concluded by this Meeting to make application to the ensuing Quarterly Meeting for its Concurrence in the establishment of said Meetings to be called and known by the names of Camden Meeting to be held on the First and Third days of the week at the eleventh hour the preparative meeting to be held on the third day of the week and that the midweek Meeting at Camden and Motherkiln be discontinued on the week in which the Monthly Meeting is held "

"Motherkiln Monthly Meeting held 1st mo 12th 1824 The subject of removing the monthly and preparative meetings from this place to Camden being spread before friends in a weighty manner; and also that of laying down Motherkill particular meeting (under the view of the monthly meeting permitting an indulged meeting there) there appeared a general unanimity in the proposals; and it is concluded to carry thence forward to our quarterly meeting for its judgment this meeting still to be called & Known by the name of Motherkell Monthly meeting; and the preparative meeting to be called and known by the name of Camden preparative meeting; the former to be held as heretofore on the 2nd second day of the month and to commence at the 11th hour, and the latter to be held on the third day previous and also to commence at the 11th hour. The clerk is directed to forward a copy of the above minute to our ensueing quarterly meeting "

"Motherkell Monthly Meeting held 4m, 12. 1830 Duc, Creek Monthly Meeting having proposed to this, by a committee of Men and women friends now in attendance the propriety and expediency of uniting said monthly meeting to this. And after some consideration and reflection This meeting concluded to appoint a Committee composed of the following friends to wit:- Michael Lowber, Jona Jenkins, Warner Mifflin, and Benjamin Daves, to confer with the Committee from Duc Creek, and make such arrangements relative thereto, as to them may seem best calculated to promise the benefit of both, and the good of Society generally, and report their case to the subject at our Next.—"

On 6mo. 14, 1830, the committee reported in writing to the Meeting:- "We the undersigned members of a committee appointed on the part of this Monthly Meeting this 5m. 10. 1830 for the purpose of confering with a similar committee, appointed on the part of Duc Creek Monthly Meeting, proposing the uniting of said Monthly Meetings of Duc Creek and Motherkill reports as follows.- That we met committee of men & women friends

from Duc Creek as Aforesaid, and on confering together ware united in proposing, and are of of the opinion, that it is expedient that the Meetings Aforesaid should be united and held as one Monthly Meeting, in the manner following to wit, at Camden and Little Creek alternately on the 2nd Second day in each and every month and that it be Called Camden Monthly Meeting, all of which is submitted for the consideration, and concurance of this Monthly Meeting and signed by the committee as follows.— Michael Lowber, Jonathan Jenkins, Warner Mifflin, Debbe Mifflin, Elizabeth Dolby, Lydia Luff "

The last minutes of Murtherkill Monthly Meeting were made 8th Mo. 9th, 1830, and the final minute is as follows:- "The Subject as Brot up from Duck Creek, and Motherkill, in there respective reports, relative to the uniting the said Monthly Meetings; having claimed the deliberate attention and consideration of this Meeting, and nothing presenting to obstruct the union, They are left at liberty to convene in their united capacity at Camden on the 2nd 2nd day in the 10 mo next, Extracted from the Minutes of the Southern Quarterly Meeting held at Third Haven the 25th of the 8th Mo 1830, and signed by direction thereof by Jon^a Jenkins Clerk for the day "

In 1838 an inventory of the real estate belonging to the Monthly Meeting od Camden was taken and recorded in a minute made on 7th Mo. 9th. The section referring to Murderkill was this:- "Murderkill Meeting House and fence around Grave Yard in a State of rapid decay,- one side of the roof nearly rotten leaks considerably, some of the windows out, the brick well very indifferent and likely to fall some part of it, in a word the whole building going to wreck rapidly, part of the fence down and Graveyard exposed.....We do recommend that the house be sold and the grave yard enclosed with a substantial board fence from proceeds of the Sale of the House."

"Camden Monthly Meeting held at Little Creek 4mo. 13 1840 Isaac Dolby and Thomas Mifflin are appointed a committee to sell and dispose of Such of the Motherkill Meeting House Benches as may not be wanted for our meeting houses now in use and make report of their proceedings to this meeting—"

"Camden Monthly Meeting held 1st Mo 10th 1873 The committee on fencing Murderkiln Burial ground, Report the service completed & produced the following bill, which was approved & the Treasurer, is directed to pay the same

Camden Monthly Meeting of Friends To Th. Mifflin & John Woodall

Dr 1869 12mo 30th To paid the following Bill for Murderkiln Meeting Burial Ground		
pr for 52 W. O. Posts c 20		$10.40
pr for Key for lock.		.10
pr for 200 cedar Rails 15.		30.00
to S. H. Mifflin Bill for putting up fence and clearing up Grave Yard p. Bill.		15.25
		$55.75
Contra Cr.		$55.75
By 200 old Rails sold.	$10.00	
" Wood Sold.	3.75	
	$13.75	13.75
Amt to be paid by Tr..		$42.00

The compiler of these notes visited the Murderkill Burial Ground on March 30, 1932, the privilege of the visit being due to the courtesy of Edward W. Jenkins of Dover, Delaware. The old Graveyard of Murderkill is about five miles from Camden, near Magnolia, by the side of the Du Pont Highway. Entirely neglected it has become overrun with wild undergrowth and tall trees. There are but few memorial stones to be seen, although possibly some are sunken from sight in the ground, or, it is conjectured, have been purloined for building purposes by those having no right to them. Among the seven headstones now noticed in this graveyard one marks the resting place of "Lydia Luff, Born 9 Mo. 14 1771 Died 5 Mo. 24 1838." Another, noticed as the latest interment date seen, is that of a very aged woman "Martha Jackson. Wife of Jon Jackson Born April 1768 Died April 29th 1872 " According to these dates she was 104 years old. There is also a stone erected to the memory of Warner Mifflin. This was placed in the yard in recent years, but the exact location of his grave is unknown. The inscription on this marble reads, "Motherkill Burying Ground *** Within this enclosure Are interred the remains of WARNER MIFFLIN Friend, Philanthropist, Patriot. Born. August. 21st 1745 Died. October. 16th 1798." Among the trees in front of this memorial is the entrance gate from the Meeting House Yard, but there is no vestige of the fence that once surrounded the little cemetery left; but the gate stands sturdy and erect. This little Burial Ground is on a decided elevation of ground, but gives no indication to the passing traveler that it is the location of a graveyard, so hidden is it by the growth of bush and tree.

NOTE. The writer of the foregoing note, halting at the Murderkill Burial Ground at a later date, Dec. 19, 1937, noticed that the Warner Mifflin Memorial was no longer there. Upon inquiry he learned that it had been taken away by directions of the Friends of Camden Meeting and re-erected in the graveyard at the Camden Meeting House. Lower on the stone has been carved the words "Removed 1937 to Camden Monthly Meeting Burial Grounds."

NORTHWEST FORK.

Meeting organized by the Nicholites.....
Meeting admitted to Friends.....1798.
Monthly Meeting established.....1800.
Meeting House built.....
Meeting House moved.....1847.
Name changed to Pine Grove.....1848.
Meeting laid down.....1892.
Location.....Federalsburg, Md.

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Pine Grove Friends' Meeting, being the name by which Northwest Fork Meet-

ing was known during the last forty years of its existence, was reported to Philadelphia Yearly Meeting of Hicksite Friends as laid down in 1892. It was then, and had been since 1848, a subordinate meeting of Northwest Fork Monthly Meeting in the Southern Quarter of the Yearly Meeting. During its earliest times it belonged to and was organized by the Society of the Nicholites. The following is an abbreviated outline of that Society's history as told by Dr. Ezra Michener in his "Retrospect of Early Quakerism," which was published in 1860.

"A hundred years ago there lived in Kent County, Delaware, a young man of considerable activity and strength, alike patent for good or for evil. The natural vivacity of his disposition, a peculiar talent for affording amusement, in common parlance, for making fun, was well-nigh proving the ruin of himself and many of his jovial companions. On first-days, and other times of leisure, his company was much sought after by many of his cotemporaries, and their time wasted with trifling amusements. This continued for a season, until God, in his mercy, saw fit to overrule it for good.

"Joseph Nichols was sometimes met in a narrow way, and made to feel that he was born for a higher and nobler purpose than he had yet fulfilled, and that he ought, with all sobriety, to seek more rational and enduring pleasures than those which he had been pursuing. The exercises of his genius had given him an almost unlimited control over his companions, and qualified him to become their leader. Hence, when they assembled, he now began to turn their thoughts to subjects more in unison with his own changed feelings. Sometimes he would propose the reading of a passage from the Scriptures, at others he would lead them in serious and rational discourse.....Joseph Nichol's juvenile companions appear not to have forsaken him in his more serious moments; but as he became more circumspect in life and conversation, they became so too.....He felt himself called upon to appear among them as a minister. His early reputation, but more the fervency of his zeal, and his heart-searching appeals, soon occasioned his meetings to be largely attended; many became convinced, and very early embraced his views, and conformed their lives to the principles which he inculcated.....As a sect, they acquired the name of Nicholites, from their leader; but in the records which we have seen, they style themselves 'Friends, or New Quakers'. As they were brought more and more into obedience to their acknowledged leader and director, Christ, they were successively led to bear a firm and unwavering testimony against war and all warlike measures, profane and even judicial swearing, the holding of their fellow-men in bondage, and against all superfluity and extravagance in dress, furniture, and address, and against a man-made and hireling ministry. In maintaining these testimonies, they sometimes suffered persecution, distraints of property, and imprisonment.....Forbidden by their principles to acknowledge a man-made ministry under many circumstances, they could not consistently consummate their marriages before a priest, although required so to do by the laws. They therefore, applied for and obtained an act of toleration from the State of Maryland, allowing the 'Nicholites or New Quakers' to marry among themselves, and also allowing them to take an affirmation instead of an oath.....

"Joseph Nichols, the founder of this little band of 'Friends,'— for such was the appellation they familiarly gave themselves,— did not live to complete the organization of his Church.....Though removed from

his labors at an early period, yet he had sown the seed of life in ground prepared by the great Husbandman of Souls, and it grew and flourished. As the Society of Nicholites became organized, and their numbers increased, grounds were purchased and meeting-houses erected at Northwest Fork, Centre and Tuckahoe Neck, all in Caroline County, Maryland, where they principally resided. Meetings were regularly held in these houses on first-days and in the middle of the week, where it was their practice to sit down and wait in silence for the Divine principle to strengthen and direct their spirits.....They also held Meetings for Discipline once a month (much after the manner of Friends), but, as they had no higher organization than those meetings, they do not appear to have established a detailed system of Discipline.....Up to the year 1778, marriages appear to have been consummated 'in a public congregation of people', at a Friend's house, whether at the time and place of holding their monthly or other regular meetings does not appear. From the period last named, they were mostly accomplished 'at Friends' meeting-house in Caroline County'; and not till 1785 do we find, 'at Friends' meeting-house in Northwest Fork'. In 1784, mention is made the same way, of the meeting-house at Centre, and at Tuckahoe Neck. From all which, I conclude that they held one Monthly Meeting (and that at Northwest Fork, after 1778), until, by the increase and spread of their members, two other meeting-houses were built, and Monthly Meetings established therein, about 1784.....

"The great similarity which existed between Friends and the Nicholites, in regard to religious doctrines, disciplinary regulations, and social customs, was obvious to all, and to none more than themselves..... James Harris, a worthy and influential minister among them, was deeply interested and labored for years to effect a union with Friends. The proposition was repeatedly considered in their meetings, but still there were some who could not unite. The number of the latter having become small, they proposed that such as were prepared to join with Friends had better do so, which might prove a benefit to those who remained, by leading them into a closer examination of their own situation. A minute was accordingly made, and a committee appointed to lay their application for admission before Friends, as follows:-

"'To the Members of Thirdhaven Monthly Meeting, to be held the 12th of the tenth month, 1797; We, the people called Nicholites, herein present to your view and serious consideration the names of those that incline to unite with you in membership (here follow one hundred and six names).

Seth Evitts, Clerk.'....

"In 1800, Friends established a Monthly Meeting at Northwest Fork; and as the fear of the remaining Nicholites, respecting the deterioration of their brethren who joined with Friends, had not been realized, the most of them soon after followed their example, and were received into Northwest Fork Monthly Meeting. It appears, however, that those living at Northwest Fork Meeting made earlier application than those living at the Centre Meeting..... Of the transfer of Tuckahoe Neck we have no account."

Dr. Ezra Michener, in a few words, said of Pine Grove, which he states was formerly called Northwest Fork:- "1798.- The meeting at this place belonged to the Society of Nicholites until about the year 1798, when they generally went over to Friends, carrying their property with them. In 1848 the meeting was removed to another district, and the name changed to that of Pine Grove."

From the Minute Book of Women Friends of Southern Quarterly Meeting now preserved in the Friends' Historical Library at Swarthmore, Pa., the following extract has been taken relating to the application of the Nicholite Meetings to be annexed to the meetings of the Society of Friends:-

"At Our Quarterly Meeting of Women friends Held at Thirdhaven the 27th of the 8 Mo 1798— The Committee appointed on the request of Thirdhaven in respect to a large number of the people Called nicolites applying to be joined in membership with us now. Report that ſoon after our appointment we met generally Together with friends belonging to the monthly Meeting of Thirdhaven and Concluded on the manner of attending to the appointment and some of our number joined the Committee of the Monthly Meeting in Visiting those that had applyed there Being amongst them a Considerable number of Sober orderly perſons that On the report of the Committee to the Monthly meeting, there were early received & considerable number of the applicants, and the greater part of those liveing very remote from any of our meetings It became the concern of this Committee united with the monthly meeting, to attend to their ſituation in this respect, when it was thought right to indulge them in Holding meetings for worship at three meeting houſes that had belonged to that ſociety first obtaining full Liberty from such of them that had not applyed which has been continued to be Held at two of the meeting houſes ever ſince twice in the week and we the afforsd Committee being continued at our last Quarterly Meeting to advise and afsist as in the wisdom of Truth, way might open, — — —

"The monthly meeting of Thirdhaven in the request made to that meeting by the aforesd friends to have two aſtablished meetings for worship and two preparative meetings, report thereon, that of our number both of Men and Women Friends the greater part have attended to this ſubject & had an opportunity with those Friends at the places where the meetings requested were proposed to be held and in confering together we generly unite in believing that it would not only be a relief to many of those people but of advantage to the cause of truth, to grant the afforesaid request, that is, That. A meeting for Worſhip, be held at a place Called Center, on the first and fourth day in every week and that a meeting for worship be held at the Northwest fork, on the first & fifth day of every week, and that a preparative meeting be held at each place on their Week days meetings the Week before their Monthly Meeting as we believe there are at each of those places a ſolod body of Friends we hope suitable to hold those meetings to reputation and yet we think their peculiar ſittuation at present requires the particular care and attention of Superior Meetings, all which we submit to the Quarterly Meeting. Signed on behalf of the Committee now met by Warner Mifflin Caſsandra Corse, — — — The foregoing report being duly Considered is united with and releasing the former Committee we appoint Anne Mifflin Jane Regester, Rebecka Bartlett Rachel Lamb Marth Maslin Mary Dawson Sarah Cowgill Sarah Mifflin Caſsandra Corse and Elizabeth Jinkinson to attend at the opening of Said meetings, or at any other meeting with as way may open, and desired to report of their attention to next Quarter "

Northwest Fork first reported, as a Monthly Meeting, to Southern Quarter at a meeting held at Little Creek 23rd of 11th month, 1801.

In 1892 it was reported to the Yearly Meeting held at Fifteenth and Race Streets, Philadelphia, that the Meeting at Pine Grove was discontinued or laid down. In the Friends' Intelligencer, Third Mo. 17, 1900, E.L. (Elizabeth Lloyd) in an article entitled "Friends in Meeting and at Home", tells of her visit to Pine Grove attending there in company with Henry M. Poole. She wrote:-

"North West Fork Monthly Meeting formerly comprised the meetings of Preston and Pine Grove. Several years ago the attendance at the latter meeting became very small, until finally only one member was regularly in his place. After laboring in the matter for some time and sending a committee to visit and confer with the Pine Grove Friends, the quarterly meeting directed that the meeting there should be laid down and the new meeting should be held at Preston only. The few Friends left at Pine Grove had nearly all married out of meeting and most of them have since joined other denominations. Very few of them ever went to the monthly meeting at Preston, and those who did go attended only at long intervals. Within the last year it was decided in the monthly meeting to sell the property at Pine Grove and use the money thus obtained to repair the house at Preston. It was accordingly advertised for sale. As soon as this was done several of the Pine Grove Friends came to the monthly meeting, bringing the deed for the property. This showed that the house was not the property of the monthly meeting, but that it had been deeded to three Friends, and to their heirs and assignees forever. These heirs said that they had kept the house in repair, and should continue so doing, so that whenever concerned Friends wished to hold a meeting there it would be at their disposal. This, of course, put a stop to the sale, and the agitation of the subject doubtless caused the Pine Grove members to place a higher value upon their birthright than before.....

"When we reached the meeting-house, at three in the afternoon, we found the beautiful pine grove in which it is situated filled with carriages. The house is rather larger than the one at Preston, and in much better condition, but is also a white-washed, frame building. Within is a partition that formerly separated the men from the women, and seats for about one hundred and fifty people."

The visit of the compiler of these notes about Friends' Meetings and their localities, was made on May 19, 1935, when he was taken there by Ralph W. Hershey of Gap, Pa., accompanied by his wife and daughter. That time was subsequent to the sale of the Pine Grove property twenty years before to William Caulk who converted the old Meeting House into a dwelling, making suitable alterations and additions necessary to render the building proper for a residence. It is still standing in good order, close to the side of the road leading from Federalsburg, just two miles from the town, and is still owned by William Caulk, but he no longer lives in it, having changed his residence to a larger and more modernized dwelling closely adjoining to it. The writer of this note was privileged to a brief interview with William Caulk, who gave him a very cordial welcome. He stated that the removal of the Meeting House from the east side of Federalsburg to its present site was made in 1847, the year of his birth. By this assertion William is about eighty-eight years of age, and the weight of years is now telling upon his physical condition, for he, during the last six weeks, has been confin-

ed to his room or bed. His Meeting House home, outwardly as well as inwardly, appears vastly different from its former appearance when Elizabeth Lloyd saw it in 1900, then described as a "white-washed frame building," for it is now painted, and not in old-fashioned Quaker drab, either, but rather inclined to brighter hues with darker colored trimmings. There is a small woodland on the opposite side of the road, but the "beautiful grove of pine trees" seen by Elizabeth Lloyd, to which the Meeting House owed its name in all probability, is gone, and the house stands in the open sunlight on all sides. William Caulk could not positively identify the exact location of Pine Grove Meeting House when it occupied a location east of Federalsburg, at the time it was known as Northwest Fork, but thought there was a graveyard with it, which reasonably seems to have been the case. The writer of this note did not succeed, during his brief visit, in identifying the original location of this Northwest Fork Meeting.

PRESTON.

Meeting officially called.....Northwest Fork.
Meeting at first known as .....Snow Hill.
Monthly Meeting established.....1848.
Meeting House built.....1848.
Name of Snow Hill changed to Preston....1877.
Second Meeting House built.....1903.
Location.....Preston, Md.

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Preston Friends' Meeting was organized in 1848, the year when its first Meeting House was erected to take the place of Marshy Creek and to continue the Monthly Meeting of Northwest Fork, which was at that time transferred to it from the Meeting at Federalsburg, which from the same year adopted the name of Pine Grove.

In 1930 Northwest Fork forms one of the three Monthly Meetings of Southern Half-Yearly Meeting, while formerly it was one of five Monthly Meetings of Southern Quarter of Philadelphia Yearly Meeting of the Society of Friends. The names of Cecil and Murderkill or Motherkill Monthly Meetings of former times have no longer an existence. Consulting a "Book of Meetings" for the year 1812, it is found that at that date Northwest Fork comprised the Preparative Meetings of Centre, Marshy Creek and Northwest Fork.

In 1859 Dr. Ezra Michener named the subordinate meetings of Northwest Fork Monthly Meeting as Snow Hill (formerly Marshy Creek), Pine Grove (formerly Northwest Fork), Centre, and Tuckahoe Neck. Of the establishment of this Monthly Meeting, Michener quotes from the minutes the following:-

"1800.- At a Monthly Meeting held at Northwest Fork Meeting-house, the 16th day of the seventh month, 1800, by appointment of the Southern Quarterly Meeting, as appears by the following minutes;

"The committee on the proposition of establishing a Monthly Meeting at Northwest Fork, &c., were united in believing it would tend to the promotion of the cause of truth for a meeting to be held there, called Northwest Fork Monthly Meeting, and composed of Center, Northwest Fork and Marshy Creek Preparative Meetings; which is concurred with, and William Dolby, Nathaniel Luff, John Bowers, Tristram Needles, and Joseph Turner, appointed to attend the opening of said meeting. Extracted from the minutes, Samuel Troth, Clerk." -(Northwest Fork Monthly Meeting)

The name of Northwest Fork in 1848 was transferred from the original meeting located at or near Federalsburg, to the new meeting at Preston, then known as Snow Hill. Hence from 1848 the latter named meeting became officially Northwest Fork Monthly Meeting, but as a meeting for worship it was Snow Hill Meeting, keeping the latter name until 1877 when it was reported to the Yearly Meeting in Philadelphia as having been changed to Preston.

Elizabeth Lloyd, in "Friends in Meeting and at Home," published in the Friends' Intelligencer, Third Mo. 17, 1900, speaks of her visit to Preston, saying:- "I went from Easton to Preston, a distance of ten miles, by rail, arriving in the evening. I was taken half a mile to the home of William T. Kelley, whose family furnishes six of the fourteen members belonging to this meeting, where I received a warm welcome. We talked over the affairs of the meeting and of the need for a new house here. The present building is not only open and uncomfortable, but is really unsafe. It is a little frame building, whitewashed without and within. The floor is bare, the benches without cushions, and a part of the plastering has fallen from the ceiling. There were between twenty and thirty in attendance at the meeting on First-day morning, several of them being children. There are not often more than six here on First-day morning."

Soon after Elizabeth Lloyd's visit, a new Meeting House was built at Preston in 1903, and on "Eleventh Mo. 16, 1904, the new Meeting House at Preston, Md., was opened with a large attendance. John J. Cornell was present."

William Penn Willis of Preston, Md., Correspondent and Treasurer for Northwest Fork Monthly Meeting, wrote on October 9, 1930:- "North West Fork monthly meeting, so called after the Northwest Fork branch of the Nanticoke river, was first held about 1765, now known as Federalsburg, while the meeting is now held at Preston. The monthly meeting still retains the name of North West Fork. This was a Nicholite meeting with two others, Centre and Tuckahoe or the Neck meeting now called Denton; in the year 1800 or there about they joined Friends or so called Quakers and made reports to Thirdhaven Quarterly Meeting together with Marshy Creek meeting."

The new Meeting House at Preston is a brick building. It is not large, neither is the membership of the meeting. It stands a few feet further back from the highway than the former frame structure did. The road passing is the main highway leading from Easton, eleven miles away northwestward, to Federalsburg, about eight miles eastward. The site of the old Meeting House is marked by a few saplings on a weed entangled

grass plot between the brick building and the very small Burial Ground next to the road. This graveyard contains only a few marked graves. These are in two sections, one of which is the Willis family lot, and each is inclosed by an iron fence. Probably more of the Meeting House Yard was formerly inclosed, for there is a pile of the same kind of fencing panels lying unused at one corner of the graveyard. The grounds about the Meeting House were not enclosed on May 19, 1935, when the compiler of these historical notes, taken by Ralph W. Hershey of Gap, Pa., visited Preston, for he found the place entirely open, and noticed that the Graveyard is a few feet above the level of the road. The facing gable of the Meeting House, bearing on a marble date-stone over the door "Friends Meeting 1903", is towards a street branching from the main highway towards the west. A small grove of trees is at the right of the Meeting House and the general aspect of the place is pleasant and attractive, but somewhat neglected. Besides the front door next to the street, there are two others, one on each side of the house opening to the transepting aisle in front of the one short facing bench, where the ministers and heads of the meeting sit. This bench is something like a church pulpit raised a step above the floor level. There are no steps to either of these side doors, both of which are above stepping distance from the surface of the ground. None of the doors are locked, or even secured forcibl by needed catches, so any person at any time may gain access to the interior of the Meeting House. The wind causing the front door to be opened frequently when not desired, the caretaker of the premises has blocked the door from within by one end of an idle bench against it with another short bench between. These two little benches in the main aisle being rather more antique in style of construction than the neat, comfortable modern seats of the assembly-room, rather hint of their being relics of the old Meeting House of Preston. The windows, arched at the top, are protected by shutters and blinds, the adjustment of which regulates the lighting of the audience room. Of course there are no dividing shutters in the brick building at Preston, for its erection in 1903 postdates the custom of business meetings being conducted by men and women separately. The interior is pleasant and Friendly, but the outside is not quite so bright, for brick buildings rarely are, yet a few touches of needed care about the premises would make a marvelous alteration for the better.

SASSAFRAS.

Meeting settled about.....1738.
Meeting House built about.....1738.
Preparative Meeting established.....
Preparative Meeting transferred.....1791.
Meeting discontinued.....1800.
Location at head of.....Swan Creek, Md.

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Sassafras Friends' Meeting was one of early establishment, but it continued only to the end of the Eighteenth Century. Dr. Michener, in his "Retrospect of Early Quakerism", quotes the following minute from Cecil Monthly Meeting records, which rather points to the establishment of Sassafras Meeting, and without doubt, gives the location of the Meeting House:-

"At Cecil Monthly Meeting, the — of tenth month, 1738, John Browning and Joshua Vansant were appointed to take a deed from William Stoops for a piece of land on the head of Swan Creek, near the head of Sassafras, for the purpose of building a meeting-house for the people called Quakers."

The foregoing is not actually quoted by Dr. Michener, but is the substance of the minute put in his own words. Thr actual minute is as here copied from the Cecil records, by the compiler of these historical notes:-

"13th of ye 10th Month 1738 At our Monthly Meeting held at Cecil Meeting Houſe— This meeting appoints John Browning and Joshua Vansant to take a deed from William Stoops for a certain parcel of land lying on the head of Swan Creek near the head of Saſsafras River for ye uſe of a meeting houſe for the people called Quakers."

Here are a few other minutes obtained from the same venerable minute book of Cecil Monthly Meeting, now (1938) preserved in the Friends' Historical Library at Swarthmore, Pa., a volume, at the present date, two hundred and forty years old.

"1739 At our monthly meeting held at Cecil meeting houſe 7d 13th of ye 4 month— A meeting being settled on Swan Creek near the head of Saſsafras — River and taken within ye verg of our monthly meeting hereafter to be known by ye name of Sasafras meeting, therefore this meeting appoints John Browning & Joshua Vanzant as overseers of said meeting and to make a monthly report of their meeting to our Said monthly meeting."

This committee reported regularly and on "9 of the 11 month 1739" the following was entered on the minutes:- "John Browning for Saſsafras reports that their meeting for worſhip have been duly kept according to appointment Since leſt acct and — that frends among them are in love & unity "

8mo. 9, 1750. "Saſsafras meetings have been kept on firſt days but not on fifth days "

"At a Monthly Meeting for Buſineſs held at Cicel Meeting Houſe the 10th Day of the 12th month 1766 The Repreſentatives of our Several Preparative Meetings being Called for Cicel appeared George Lamb for Saſifraſs James Wolſh and George Browning, and for Cheſter none "

This last minute acknowledges Sassafras as a Preparative Meeting, but the compiler of these notes failed to discover any especial mention in the Cecil records of the time of the establishment of the Preparative Meeting held there. Some years later, however, when Sassafras Meeting was in its decline, there is record made of the merging of Sassafras Preparative Meeting into that of Head of Chester, as the following minutes show:-

"At Cecil Monthly held the 12th of 7th Mo 1786— The Representatives report, that their Meetings have been kept, the Hour pretty well observed by most, & Love and unity measurably Subsists amongst their

Members, & that the Queries were read in each of the preparative Meetings,- And from Safsafras they inform, that Joseph Wilkinson requests to be released from the Station of an Overseer, which this Meeting concurs with, & Oliver Caulk is appointed in his Stead—"

"At Ceacil monthly Meeting held 9th of 4th mo 1791 Sasafrafs Produced the following minute (to wit) the Disadvantage of holding our Preparative Meeting at Sasafrafs-- and the General Benefit which might arise from Changeing it to be held at the held at the head of Chester being Several times Spread before our Meeting & Freinds Exprefsing their Concurence therewith— the Same is Proposed to the Monthly Meeting for their advice & approbation therein which being twice read & Some time Spent Deliberating thereon. George Lamb James Maflin John Stewart & Warner Raisn are appointed to take the Same Under their Solid Consideration Sit with Freinds in their Preparative meeting Judge of the Propriety of Said Alteration & report thereof to next Meeting "

"At Cecil Monthly meeting held 14th of 5th mo 1791 The Committee on the request from sasafrafs report they all attended said Preparative meeting to a good Degree of Satisfaction— and think it best to have it held at the head of Chester on the first sixth Day Preceding next mo meeting— which being Considered is Concured with— and the Same Committee appointed to Sit with them & report thereof to next Meeting with Nicholas brown added.--"

"At Ceacil monthly meeting held the 18th of 8 mo 1798 Lydia Caulk a minister of Sasafras particular Meeting deceased 30th Day 3rd mo. 1798 for whom a Memorial is expected--"

The village of Sassafras, in 1930, is but a small hamlet of Kent County, Md., near the head waters of Sassafras River which is the natural boundary line between Kent County on the south and Cecil County on the north. As a natural sequence to old customs, Sassafras Meeting took its name from the township, or, on the Eastern Shore of Maryland, the Hundred in which it was located.

Sassafras Hundred was laid out in 1692, as the following extract from George Johnston's "History of Cecil County, Md.," published in1881, informs the reader:- "This act was passed previous to the 9th of June, 1692, and on the 22d of the November following the commissioners of the county, who were Captain Charles Jones, Colonel Casparus Hermen, Mr. William Ward, Mr. Henry Rigg, Mr. John James and Mr. William Elms, with some of the principal freeholders of the county, in pursuance and compliance with the Act of Assembly, laid out and divided the county into two districts or parishes, that is to say, one parish for Worton and South Sassafrax Hundred and the other for North Sassafrax, Bohemia and Elk Hundreds. These parishes were called North and South Sassafrax."

It is noticed in the foregoing extract how the local "countrified" spelling of the name was used in the records. The name Sassafras was applied also to the river or eastern tributary of the Chesapeake Bay which the Indians called "Toghwogh."

Sassafras Particular Meeting was one of the constituents of Cecil Monthly Meetings in Southern Quarter of Philadelphia Yearly Meeting. The Meeting was located in the vicinity of the earliest Friends' settlement of Cecil County, if not the actual spot; this quotation from Johnston's "History of Cecil County" is an invaluable record of that historical fact:-

"As early as 1698 George Warner and some other Quakers prayed the court that their meeting-house at the head of a branch of Still Pond Creek might be registered according to the act of Parliament, and promissed 'ever to pray for the eternal happiness of the court.' This is the first reference to a meeting-house that has been found in the records of the county."

Several interesting minutes referring to Sassafras Meeting are found in the records of Cecil Monthly Meeting, of which the following treat of the Meeting when in its declining days:-

7th Mo. 12, 1786.- "from Sassafras they inform, that Joseph Wilkinson requests to be released from the Station of Overseer, which this Meeting Concurs with and Oliver Caulk is appointed to his dtead."

9th Mo. 13, 1786.- "The representatives report, that their Meetings have been kept, Except one fifth Day at Sassafras, which was attended by one friend."

11th Mo. 8th, 1786.- "The representatives report that their Meetings have been kept since Last account, except one first Day at Chester & at the head of Chester which was attended by one friend only, & one first Day at head of Sassafras not attended by any "

6th Mo. 11, 1791.- "The Committee Appointed to attend Sassafras Preparative Meeting held at the Head of Chester Inform that they have attended to Said appointment & are of the mind that it had best be held in future at the head of Chester— on the fourth Day Preceding the first seventh day in each month— which being Consider'd is Concurr'd with and the members of Sassafras Particular Meeting are not Enjoined to keep up the week Day Meetings."

2nd Mo. 18, 1792.- "Sassafras Complains of James Meads for the total Neglect of the Attendance of our Religious Meetings, Departing from Plainness of Speech behaviour & aparel, and of keeping Slaves under his Direction, also being join'd In Mariage with a woman not of our Society by the Assistance of an hireling teacher.- James Maslin and George Lamb are Appointed to take a solid opportunity with him & Report of their Case therein."

10th Mo. 17, 1795.- "Representatives reported that all meetings were kept up 'except 3 Days at Sassafras Particular meetings and them attended by one member.'" The same report was given one month later.

The following minute is found in Southern Quarterly Meeting of Women Friends, 8 Mo. 25, 1800, held at Thirdhaven:- "The consideration of laying down Sassafras particular Meeting, being brought up to Cecil's report they having from time to time concidered and visited the same unites In a report that it is most proper and expedient to discontinue that meeting and that the members thereof meet with Frds at the Head of Chester all which this meeting unites with."

On October 8th, 1933, Ralph W. Hershey of Gap, Pa., took the compiler of these records about Friends' Meetings, to the Sassafras locality on the Eastern Shore of Maryland. The lapse of over a century and a quarter readily accumulates a mist of obscurity in the history of any small Meeting of Friends that has passed out of existence. Sassafras Meeting was apparently nearly forgotten some time before it was laid down in 1800, occasionally being attended by only one member, and in 1933 its exact location seems to be undecided with the present generation. It is definitely stated in the early minutes of Cecil Monthly

that Sassafras Meeting House was at the "head of Swan Creek near the head of Sassafras." A recent road map of 1930 shows Swan Creek as a small tributary of the Sassafras River which enters it only a few miles from Sassafras village. The head of the little stream is likewise in the vicinity, but more closely near the little post-village of Golts. Without doubt, if the Meeting minutes can be depended upon, which we are not disposed to question, this is the locality of the ancient Sassafras Friends' Meeting. The visit made to the village of Sassafras on October 8, 1933, decides the question of its not being located at that particular spot. Two of the oldest inhabitants knew nothing of the whereabouts of the Quaker locality and had no knowledge whatever of any old Burial Ground in the neighborhood which might prove a clue to where the Friends' Meeting House once stood. It is reasonable to believe there was a Friends' Burial Ground at Sassafras, though no mention of one has been made. Lack of time and opportunity prevented a visit to the vicinity of Golts. Sassafras village is a small settlement, quite quaint with its old houses, a closed Methodist Church, another the Rehoboth M. E. Church of date 1859, the ruined cellar walls of a couple of buildings that once stood on the main highway, but, excepting in its name, the village of Sassafras has no evidence of connection with the Quaker Meeting of former days.

THIRD HAVEN.

Meeting organized about.....1676.
Monthly Meeting established about...1676.
Meeting House built.....1684.
School established about.....1780.
Meeting House enlarged.....1797.
School property sold .....1844.
Second Meeting House built.....1884.
Preparative Meeting laid down.....1899.
Location.....Easton, Md.

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Third Haven was a Monthly Meeting of Southern Quarter of Philadelphia Yearly Meeting of the Society of Friends, and in 1938 is a Monthly Meeting of the Southern Half-Yearly Meeting of the same Yearly Meeting. Dr. Ezra Michener, in his "Retrospect of Early Quakerism", gives the following information about the establishment of this Meeting which was originally called Tredhaven:-

"1676.- At our Man's Meeting, at Wenlock Christison's, 24th of first month, 1676."

"This is the earliest record extant of this Monthly Meeting, but it had probably existed for some time, and was held at private houses, or perhaps at Choptank, till Thirdhaven house was built, in 1684.

"The meetings round Thirdhaven were numerous, some of them only transient, and not all in existence at the same time. It is probable they all belonged to the one Monthly Meeting up to 1698, except the three last. Among them we may mention Choptank, Tuckahoe, Bayside, and Betty's Cove, Cecil, Chester River, and Sassafras; Marshy Creek, Northwest Fork, Centre, and Tuckahoe Neck. The three last belonged to the Society of Nicholites, till their union with Friends, about the commencement of the present century (Nineteenth Century). A few notes are all that my scanty means will afford in relation to those meetings."

In the minutes of Third Haven Monthly Meeting, 1681 to 1684, is the following in respect to the erection of the Meeting House belonging to that Meeting:-

"At our Quarterly Meeting, at John Edmondson's, the 24th of fourth month, 1681, it is assented to and concluded, that a Half-Year's meeting-house be built upon the most convenient point for a good landing; and respecting Richard Mitchell, for convenience of passage over the creek. The house is to be built forty feet long and twenty-two feet wide against the broadside of the forty feet house, in the form of a T, and to be good substantial work, and be partitioned most suitable for the accommodation of Friends, both at the Half-Year's and Quarterly Meeting, according to the descretion of the following Friends; William Southbee, Richard Mitchell, Lovelace Garsuch, Ralph Fishburn, Bryan Omelia, John Edmondson." -(Third Haven Monthly Meeting.)

"At our Yearly Meeting, at our meeting-house at Thirdhaven Creek, the 7th day of the eighth month, 1684, it is agreed by Friends of the Eastern Shore, with the consent of this meeting, that, for the future, all Monthly and Quarterly Meetings usually kept on the Eastern Shore, above Somerset County, at other places, be hence-forth kept at the meeting-house at Thirdhaven Creek." -(Thirdhaven Yearly Meeting.)

In the Friends' Intelligencer, 3rd Mo. 17, 1900, an article entitled "Friends in Meeting and at Home" was published. It was written by E. L. (Elizabeth Lloyd) who at that time made a visit to various meetings in the Southern Quarter. Of Third Haven she wrote:- "The only meeting of any size within the limits of Southern Quarter is the one held at Third Haven meeting-house near the town of Easton, which is the metropolis of the Eastern Shore and has about four thousand inhabitants. (1900) When the new meeting-house was built, shortly before the bi-centennial of the old house was celebrated, some of the members wanted it put in the heart of the town, but others felt that they could not give up old associations, and so it was erected beside the old building. There are very few members who do not have their own conveyances, and in good weather those living in the town can walk the short mile to the meeting, but very few that are not members ever find their way there except at quarterly meeting time, and even then the public meeting would be much larger if the house had been built nearer the people. The attendance at this meeting ranges from thirty to sixty, according to the weather and the time of the year. Some of the members spend the winter in Baltimore. There is a live Firstday school six months in the year, composed of a large adult class and two small classes of children. It meets at 10 o'clock and the meeting convenes at 11. The adult class continues during the winter, gathering about a half hour before meeting time. All the members of the First-day school

attend meeting, and those that attend meeting generally come in time for the school."

Elizabeth Lloyd's article appeared in serial form in several fifferent issues of the Friends' Intelligencer. On 7th Mo. 21, 1900, another reference to Third Haven's history was made:- "The ild records of Third Haven Monthly Meeting (Easton) are very quaint and some extracts from them will be of interest to Friends generally. These records begin in 1676 and continue with one slight break down to the present time (1900). The first entry is as follows: 'Att our Men's Meeting at Wenlock Christison's the 24th day of the first month 1676: 'It was thus concluded by the meeting that the meeting-house at Bettyscove should be finished as followeth, viz., to Seale the Gable End and the Loft with Clapboards and make a partition betwixt the new Rooms and the old three foot high, Seiled and with windows to Lift up and down, and to be hung with hinges, according to the descretion of Bryan Omealy and John Pitt, who are appointed by the meeting to have an Oversight of the Same and to be done with what conveniency may be.'

"No other entries are made for four months, and then we find that several things occupied the attention of the meeting. '14th day of the fifth month, 1676; Bryan Omealy and Mary Lewis signified unto the meeting their Intention of coming together as Husband and wife, Leaving to the consideration and advice of Friends, upon which the meeting requested John Pitt and Ralph Stitchbourn to make Enquiry whether they were Cleere from all other persons or any miscarages, and to give their answer to the next mens meeting.'.....The following entry is of special interest as being probably one of the beginnings of what afterwards became by additions, alterations, and revisions the Book of Discipline of the Yearly Meeting.

'The 3rd day of the 9th moneth, 1676:

'This Order to be Registered in all the Monethly Meeting Books as a President for all times— viz.:

'The day of the moneth Entred and the acct. of all things Friends were Concerned in at the Moneth meeting.

'Also the Friends names that did go to exhort such as walked disorderly.

'The answers of Such as were Spoken to and the times also sett down as first, second, third, etc.

'Also such as declare their intention of marriage—

'Also two Friends to receive collections.

'Also two Friends to Register Births, Burialls, and Marriages, and to keep Friends Bookes in all things.

'These Friends are to be chosen out of the Monethly meetings for ye particulars appointed.

'The heads of the Particulars for to Examine:

'first if any walk not in the Truth that have beene convinced, and goe from the truth and is not faithfull in their Testimony in every particular.

'2ndly, If any follow Drunkenness pleasures or gameing, or is not faithfull in their callings and Dealings, nor honest and Just.

'3rdly, If any goe Disorderly in marriage.

'4thly, If any widows have children and do Intend to marry to Enquire what she hath Done for her children.

'5thly, If widowes have children to put forth prentices or servants to take Care to Ease them if they be Burthened.

'6thly, If any goe to the Priest or Magistrate to be married.

'7thly, If any wear hatts on when Friends prays in ye power of God in opposition to the Power of God.

'8thly, All Friends to take Notice of the Poore to Ease one another.

'9thly, If any men or women Hunt after another and then Leave one another and goe to Others.

'10thly, If any be Evill Speakers Backbiters Slanderers foolish Jesters or Talkers.

'11thly, If there be any Tale Carriers and Railers that Sowes Dissention.

'12thly, If any Differences be between Friends to be Speedily Ended.

'13thly, All Friends to Traine up their Children in the feare of the Lord and the good Order of Truth.

'14thly, Friends to Buy Convenent Burying Places.

'15thly, Friends to Buy Convenient Books for registering Births, Burialls Marriages and all other things appertaining to the Order of Truth.

'16thly, Friends to take Spetial Care not to be Slack in Comeing together to meeting betwixt the 10th or 11th Hour which is the time appointed."

"Passing over many items of interest, we find the following passages three years later;

'The 18th day of the 9th Moneth, 1679:

'The meeting both ordered and advised Wm. Jones and Sarah Hall not to proceed in marriage till Wm. Jones's wife has been dead a full twelve month, and if the meeting Receive Some lines from Tho. Olive that Sarah Hall is cleere so farr as he knowes, betwixt this and the Expiration of the said time, that then they may proceed."

In 1899 it was reported to Philadelphia Yearly Meeting by the Southern Quarter that Third Haven Preparative Meeting was discontinued and its members joined to Third Haven Monthly Meeting.

Third Haven Meeting House is much older than the town of Easton wherein it is located. The name has been variously written, Tred-Avon, Trad-Avon, Tred-Aven, Trad-Haven, Tread-Haven, Trade-Haven, and Third Haven, all being correct, but the last and simplest form being most general in use.

There was a Friends' School at Third Haven established about 1780, the house built in 1781, but not completed till 1782 or later. The school property was sold in 1844 for $325. and this money used for improving the Meeting House.

From its earliest days to the present time, Third Haven Meeting House has been one of the houses in which the Quarterly Meeting has been held. Until 1790 it alternated with Cecil and Chester, while Choptank in its best days had its share in the honor. In 1790 the Yearly Meeting set up the Southern Quarter, at the same time putting several meetings from Western Quarter in Baltimore Yearly Meeting. After this change was made, Southern Quarterly Meeting alternated between Third Haven and Little Creek until Camden took the place of Lit-

tle Creek. The minute recording the establishment of Southern Quarterly Meeting is as follows:-

"At a Quarterly Meeting held at Thirdhaven the 27th of 1st mo. 1790 Some minutes & conclutions of the Yearly Meeting of Maryland & that for Pennsylvenia &C. were read, whereby it appears to be mutually resulted and concluded by sd Yearly Meetings that henceforth the Quarterly Meetings of Warrington & Fairfax with the monthly meeting of Deer Creek be joined to the Yearly Meeting of Maryland and the Monthly Meetings of Duck Creek & Motherkill be joined to this Quarterly Meeting and to become a branch of the Yearly Meeting for Pennsylvania &C. "

A small printed bulletin with a picture of the old Third Haven Meeting House, briefly detailing the story of the ancient building is distributed among the many persons who from all parts of the country, visit the old historic building. It is thus worded:-

"OLD THIRD HAVEN MEETING HOUSE
Easton, Maryland

In the year 1682 three acres of land were purchased from John Edmondson, and the erection of a house for worship was begun. Two years were consumed in its construction, as the timbers had to be hewn with a broad-axe and finished with such tools as were in that day.

George Fox, the founder of the Religious Society of Friends, visited in this vicinity in 1672, and upon his return to England sent a parcel of books to this Meeting. Some of the books are still in existence, and constitute a part of the old library still here, which is said to be the first public library in Talbot County, and probably in the province, being established long before the Bishop of London, through Commissary Bray, introduced parochial libraries in this province.

William Penn preached here in 1700 to a large assemblage, among whom were 'Lord and Lady Baltimore with their retinue.' Wanlock Christison sought an asylum here from the New England persecution, and John Woolman and other notables have visited this spot.

Continuous records of the business transactions of this Meeting have been kept since 1676 to the present time, and are of such value that the county has provided a special safe within the fire proof vault at the county Court House.

In 1797 the building was made wider by extending the rafters only on one side of the ridgepole. The gable or porch entrance is of later date. The approach was from the opposite end or side of house towards the river.

When this building was erected the author of Pilgrim's Progress was still preaching the Gospel in England, Dryden, the father of modern English prose, was in his glory, and the name of Alexander Pope had not been heard. Here the parents of George Washington could have worshipped in childhood, and Peter the Great could have heard with profit the teachings of Jesus."

May 27, 1934, is the date of the first visit paid by the compiler of these records, to the historic old Third Haven Meeting House on the outskirts of the flourishing town of Easton, on the Eastern Shore of

Maryland, being taken to the place by his nephew, Asa M. Smith, of Moorestown, New Jersey. There is a charm not to be described about this Quaker shrine and its locality, which, beyond the noise and commotion of the town life of the community, sits back from the road in the midst of extensive well-kept grounds, entered by a long lane approaching the two Meeting Houses by two avenues resulting from the parting of the lane near the base of a fine venerable oak, whose branches overreach and shade the roadway. Third Haven Meeting House, probably the oldest of all Friends' Meeting Houses in the United States, as well as the "oldest frame building in America dedicated to worship" of any denomination, is venerated by the citizens of Easton and receives due attention from the Society of Friends for its careful preservation. Built facing the south by old Quaker custom, its back is turned to the public road, and it is entered by a porched door in the eastern end. The roof of the house presents a striking appearance by reason of the slant on the southern side being much longer than that of the northern, being due to the enlargement made in 1797 to the building by extending "the rafter only on one side of the ridgepole." The porch entrance in the eastern gable end was added at a later time. Within the building the old-time dividing partition with shutters, is still in place, and the unpainted benches, walls and cross-beams of the ceiling, all savor of the olden time, the days when Quaker ministers of note sat there and gave to large audiences their conception of the principles of the Society's doctrines. The benches were built and the floor-boards laid without the aid of metal nails and the wooden pins used in the construction were handled with the dexterity of artists, revealing at this late date the most expert workmanship. Brackets are noticed on supporting posts throughout the assembly-rooms, on which candles or lamps, in the olden times, were placed to give artificial light when needed. In 1934 a book is kept in which visitors are requested to register their names. It is already well filled with closely written autographs of persons living far and near from and to Easton.

On the west side of the Meeting House is the Burial Ground wherein the interments have been made strictly in the straight rows usually seen in Friends' cemeteries. In it are many graves marked by modest headstones such as are permitted by Quaker discipline. Among the family names observed are Atkinson, Barber, Bartlett, Bowers, Calley, Dixon, Duncan, Dunning, Kemp, Miller, Neall, Powell, Speakman, Tylor, Willson and Woodall. There are many beautiful trees, both evergreen and deciduous, about the graveyard and in the grove.

Close to the old Third Haven Meeting House is the later erected Brick Meeting House of Easton Friends, in which the meetings for worship are usually kept when the temperature is not too cold to accommodate the meeting in the Old House. The new House is a good substantial structure, modern and cheery, facing the north. It is not as large as the Old House, for the congregation at Easton is more reduced in numbers than the meetings of a century ago. The building is not held in the same degree of esteem as the ancient house of worship.

TUCKAHOE.

Meeting settled as early as.....1676.
Burial Ground fenced.....1676.
Quarterly Meeting held.....1679.
Meeting House built before.....1696.
Preparative Meeting established....1752.
Preparative Meeting discontinued...1828.
Meeting laid down.....1839.
Location.....Matthews, Md.

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On the Eastern Shore of Maryland in the early history of the colonial settlement, there were a number of pioneer Friends scattered about the various inlets of the Chesapeake Bay. Different meetings of Friends were established early along the different streams, the Sassafras, Choptank, Tred-Haven, Chester River, Tuckahoe Creek, Transquaking Creek and other inlets. These took the names of the neighborhoods in which they were settled; some existed but a short time, others lasted many years, but, in 1930, few are left of the whole group. Some of the localities are now marked by old graveyards, and, in occasional instances, the Meeting Houses yet stand as grand landmarks of the past. In the earliest days these meetings were connected with the Quarterly Meeting on the Western Shore of the Chesapeake, but were later attached to the Philadelphia Yearly Meeting.

Dr. Ezra Michener wrote:- "So early as 1675, a General Meeting of Friends in Maryland was called by John Burnyeat, which was also attended by George Fox and his companions, soon after their arrival from Barbadoes. This meeting continued to be held half-yearly, alternate at West River and on the Eastern Shore, and was composed of Herring Creek Quarterly Meeting, on the west, and Choptank, on the east side of the Chesapeake. The meetings on the Eastern Shore were eventually turned over to Philadelphia Yearly Meeting."

In the minutes of the Half-Year's Meeting of Maryland, 1679, occurs the following interesting information:- "At a Man's Meeting, at Howell Powell's, the 4th of fifth month, 1679, the Half-Year's Meeting at West River advised, that Friends on this side should appoint, a Quarterly Meeting, for the easing of the Monthly and Half-Year's Meetings, that so they may not be so much concerned in outward matters. It is agreed, that a Quarterly Man's and Women's Meeting be kept every second sixth day after the Monthly Meeting, at Tuckahoe, at the house of William Stephens, Jr., at the Island Creek."

Several branch or minor Meetings were established in the neighborhood of Third Haven, most of them, perhaps all, constituent or subordinate to it as a Monthly Meeting. Among them were the Preparative Meeting of Tuckahoe and the interesting old Meeting of Tuckahoe Neck, the latter reputed to have been originally a Nicholite Meeting. Of the former, Dr. Michener states:- "A burial-ground was fenced at Tuckahoe in the year 1676. In 1752, a Preparative Meeting was settled. In 1828, it was discontinued; and in 1839, the meeting for worship also was dropped."

From these meager facts set down by Ezra Michener it is seen that Tuckahoe Meeting, which was clearly distinct from Tuckahoe Neck, was one of very early settlement, and kept on the list of active Friends' Meetings for at least one hundred and sixty-three years. There was a Meeting House at Tuckahoe early in its story, at least as early as 1680, for in the marriage records of Third Haven Monthly Meeting, it is stated that John West and Jane Beckett (late of Salem) were married 3rd Mo. 2, 1680, at the Meeting House at Tuckahoe in Talbott County. Again, on the 13th day of 3rd Mo., called May, 1681, Richard Ratcliffe and Mary Catterne mere married at Tuckahoe Creek. Another record mention the Meeting House in 1695 as being "near Tuckahoe Creek" and in 1700 as near the head of Tuckahoe Creek. A map showing the locations of the meetings of Philadelphia Yearly Meeting in 1897, places the Tuckahoe Graveyard in the western part of Talbot County in the vicinity of Tunis Mills, near a fork of Miles River. However, a communication from Wilson M. Tylor of Easton, Md., 7mo. 29, 1931, states:- "Tuckahoe Meeting was in upper Talbot, and nowhere near nor in the direction of Tunis Mills. Its location is known, but the site has long since, perhaps 50 years, been under cultivation."

Another vague reference to the location of the Tuckahoe Meeting House places it at King's Creek. It is so indicated in the following marriage record as copied from the Third Haven Monthly Meeting books:-

"Whereas JAMES RIDLEY of Talbott County in the province of Maryland planter, and REBEKAH BERRY Spinster, of ye same county and province, having declared their Intentions of marriage two several times at several meetings of ye peopell of god called quakers, in ye county aforesayd, which was aproved on by those Meetings— Now these are to certifie all people whom it may concerne, that for ye full accomplishing of their said intentions, this 28th Day of ye 9th mo. called november 1686 in an assembly of ye peopell of God aforesaid, at their meting house at Kings Creek in ye county aforesaid, ye said JAMES RIDLEY did sollemly In ye feare of God according to ye example of ye holy men of God, recorded in ye scripture of truth, take ye said REBECCA BERRY to be his wife, and in like manner she ye said REBECCA did then and there take ye said JAMES RIDLY to be her husband, each of them promising to be faithfull one to another as husband and wife so long as ye shall live, and we who were present at their taking each other have hereunto sett our hands witneses unto ye same, ye day and yeare above written—

JAMES RIDLEY
REBECCA RIDLEY

William Berry
Margaret Berry and 43 others."

In these later days of 1931, it is rather difficult to exactly locate the former Tuckahoe Meeting House, at least from written statements or printed histories. However, some approach to locating it is met with in Tilgham's "History of Talbot County, Md.," 1915, wherein an interesting note is made concerning the early Quaker schools in Maryland.

"In the year 1683 the minutes of the meeting in Talbot indicate that the Quakers had a school at or near their meeting-house in Tuckahoe, on King's Creek. This school was taught by Isaac Smith, of Virginia, that commonwealth then, as now, sending us teachers. Isaac Smith, it is stated, fell into 'sidtraction of mind,' and during his paroxysms of madness would tear his clothes, commit other destructive acts, and would also

wander away from his home, near the school. The meeting ordered that this unfortunate man should be properly cared for by the Tuckahoe Friends until he could be restored to his family in Virginia. Of this school in Tuckahoe nothing more is known."

Another reference to Tuckahoe Meeting House, under date, May 18, 1696 was made in a report from the Maryland Clergy to the Lord Bishop of London thus:- "As to the Quakers' places of worship, they have a small meeting-ho at Ralph Fishbourne's, and another at Howell Powsby, another between King' Creek and Tuckahoe; these are Clapboard houses about 20 feet long. Another framed house at the head of Tread Haven Creek, about 50 feet long."

It was on October 4, 1936, that, owing to the courtesy of Ralph W. Hershey of Gap, Lancaster County, Pa., the compiler of these items of history about Friends' Meetings, past and present, was enabled to visit the locality in Talbot County, Md., where, for more than a century and a quarter, th Tuckahoe Meeting was held, and where a Meeting House and Burial Ground were established close to the road by which the early Quaker settlers made their way to and from the place of worship. Tuckahoe Meeting has been discontinued since 1839, and the steady onward trend of years has ultimately erased nearly every trace of its situation, and, consequently, in 1936 ver few, even of the older citizens of the Eastern Shore know the exact spot. Guided to the place by John Willson and Wilson M. Tylor of Easton, the location of the Burial Ground was found in one corner of an open field on the Talbot Hunt Farm near and north of the village of Matthews, some seven miles from Easton, midway "between King's Creek and Tuckahoe," as the Maryland Clergy reported to the Bishop of London in 1696. John Willson, who formerly was intimately associated with the farm, which has passed through the possession of various owners, was accurately acquainted with the location of the Tuckahoe Graveyard, but had no actual knowledge of just where the Meeting House stood. All that is now left to identify the spot is a tall fine oak and a couple of inferior maples by the fence separating one field from another. The passing road of former days is entirely obliterated and the few memorial stones that once marked some of the graves were removed from their places, and, it is said, for a time, were piled together at the base of the oak tree, to be out of the way of the farmer's plow. Afterwards they were taken to Easton and re-set in the Third Haven Friends Burial Ground, a long distance from the graves to which they properly belong.

TUCKAHOE NECK.

Generally called.....Neck Meeting.
Organized perhaps by the Nicholites about...1759.
Meeting established by Friends.....1802.
Meeting House built.....1802.
Proposal to name the Meeting Denton.....1803.
Preparative Meeting established.....1807.

Meeting laid down.....1897.
Meeting House restored.....1929.
Location.....Denton, Md.

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Tuckahoe Neck was a Preparative Meeting of Third Haven Monthly Meeting in the Southern Quarter of Philadelphia Yearly Meeting of the Society of Friends, being so recorded in the "Book of Meetings" for 1812, where the constituent Preparative Meetings for that Monthly Meeting were named as Bayside, Choptank, Third Haven, Tuckahoe and Tuckahoe Neck. Several branch or minor meetings were established in the vicinity of Third Haven, most of them, perhaps all, being constituent to it as a Monthly Meeting. Among them was the interesting old meeting of Tuckahoe Neck, originally a Nicholite meeting. Of it Ezra Michener wrote, saying: "This meeting was originally of the Nicholites, and probably was instituted about a hundred years ago. (1759 ?) In 1798, the members joined Thirdhaven Monthly Meeting of Friends, and transferred their property thereto."

In "Maryland's Colonial Eastern Shore," edited by Swepson Earle in 1916, is this entertaining account of the so-called "Neck Meeting House."

"Standing in a grove on the north side of the road leading westward from the Choptank River at Denton, and a short distance from the river, this homely and weather beaten structure, has for generations been a landmark of the 'Logan's Horns' tract. For years, however, no religious service has been held in it, and the 'Neck Meeting' of Friends, which sect reports in the first and middle quarters of the nineteenth century from this house of worship to the next higher meeting, the Third Haven Monthly Meeting at Easton, which kept the records, has passed entirely out of existence. No members of the'Neck Meeting' are left in the community, and far and wide are scattered the descendants of those who once gathered here for prayer and praise.

"Early in the last century or in the latter part of the eighteenth this property passed to the Friends from the Nicolites, a small sect very similar in thought and practice, but of independent origin. The 'Neck Meeting House', called from its location on the upper verge of Tuckahoe Neck, is the last of three places of worship that belonged to the Nicolites on the Maryland and Delaware Peninsula. Their founder, Joseph Nicol, born in Delaware near the Caroline border about 1700, was wild and thoughtless in his youth, and foremost in the rude merrymakings and worse of a band that then infested the State but of the same character as that described in George Alfred Townsend's 'Entailed Hat.' The sudden death of a comrade at a dance impressed Nicol, and he became quiet and meditative. When he spoke of the serious problems of life and the importance of becoming prepared for certain death, it was with such power and fervor that many people assembled to hear him discourse. Meeting places were provided, but he never promised to 'preach'. He said he intended to be 'obedient' only. He was the sole leader of the sect, and with his death, while yet in the prime of manhood, his followers seem to have been absorbed by the Friends, 'who were then at the zenith of their zeal for reforms in the world which

have since largely been made, if we except the great question of war', wrote Wilson M. Tylor, of Easton. 'The Nicolites were quietists in form and endeavored to lead the simple life,' according to Mr. Tylor: 'I well remember the last Nicolite. With his death the departing ray of flickering light from that sect forever set. His name was Elisha Meloney, (remembered still, perhaps, by some of the older citizens of Caroline), who died about the beginning of the Civil War. He lived between the farms of Col. Richard C. Carter and Capt. Robert W. Emerson, on the road leading from Denton to Hillsboro. He was a real Samaritan. Elisha Meloney never identified himself with Friends, though he attended the "Neck Meeting" regularly until his death.'

"In the graveyard of the 'Neck Meeting House' lie a few of the former members of this Friends' organization, among them the parents of Mr. Tylor, whose brother, J. Edward Tylor, now owns the property, title having been given him by the Third Haven Monthly Meeting, with the sanction of the General Assembly of 1904."

The following minute here transcribed, deals with the establishment of the Neck Meeting. By its wording, it appears to have been the desire of the early members to call the meeting by the name of the nearby village of Denton, but that designation seems to have been only rarely used, the name Tuckahoe Neck, most frequently shortened to Neck Meeting, clinging to it tenaciously all through the century of its history.

"At the Southern Quarterly Meeting held at Third Haven the 28th of the 2d m 1803 The Reports from Third Haven informs that Friends of the Neck Meeting having requested the establishment thereof & to hold a preparative meeting & Propos'd to alter the name to that of Denton— that they appointed a Committee to visit that meeting, the one held at Greensborough & Tuckahoe Preparative meeting— who reported they visited said Meetings & were united in believing it right to grant the request of the Neck Friends and that the members of Greensborough should be joined to them & compose a preparative Meeting & that the new preparative meeting be held on the day preceding the monthly meeting— all which is concurr'd with, in submission to the Quarterly Meeting, the following friends are appointed to take the same into mature deliberation & report thereon to next meeting, as way should open. To witt Saml Howell, Dan. Cowgill, Joseph Turner, Levi Wright, Isaiah Rowland, Anthony Whatley."

In the minutes of Southern Quarterly Meeting of Women Friends, a year later, occurs the following notice relating to the same subject relating to Neck Meeting:-

"At a Quarterly Meeting of Women Friends held at Thirdhaven 27th of 2nd Mo. 1804— The committee on the establishment of the Neck meeting and settling a preparative meeting there— now inform that they have several times confered together and agree to report, that they are of the mind it may be proper to settle a meeting for worship to be held on the same Day, and by the same name as heretofore, which this meeting after deliberating on unites with, and releases the Committee "

This seems to indicate the the Quarterly Meeting did not approve of the name of Denton being applied to the Neck Meeting.

At a Southern Quarterly Meeting, 2nd mo 25th 1807 "The friends appointed on the request from Third Haven report as follow videlicit We the committe appointed on the application from Third Haven for the establishing of a Preparative Meeting at the Neck, agree to report

that most of us have attended that meeting and on confering together are free, their request should be granted in the manner proposed, which we submit to the Quarterly Meeting Signed 1st mo. 8th by

Clayton Cowgill
Thomas Berry
Mary Corbit
Tabitha Jenkins

which being read and considered is united with—— "

In 1897 it was reported to Philadelphia Yearly Meeting of Race Street Friends, that Tuckahoe Neck Preparative Meeting was laid down. The Meeting House fell rapidly into decay, but about 1929 the building was restored by persons interested in the place. In the Friends' Intelligencer, 1st Mo. 11, 1930, some account of the restoration was given, accompanied by two pictures of the House, one as it looked before the restoration, the other after the change. The following is an extract from the published writing:-

"It is due the readers of the Intelligencer to know that one long-closed Meeting House is again ready for occupancy and for Friendly pilgrimages. This restoration has been made possible by one who attended the meeting as a child fifty years ago, through direct purchase, assisted by the oversight of another of the same period who directed the labor. Neck Meeting House is situated in a stately grove, one-half mile west of Denton, the county seat of Caroline, on the Eastern Shore of Maryland. No meetings have been held there for a period of about forty years. Before being closed it was kept up by two sisters, Emma and Rachel Satterthwaite, whose long and useful record in the community, together with that of the mother who had passed away, marked a distinct era for Neck Meeting, in which the community sympathetically shared. This was a preparative meeting, under Third Haven, at Easton, in the adjoining county, from which the data is obtainable.

"On the sixth of Tenth month last, the public turned out to attend an afternoon 'memorial meeting' at Neck. The day was delightful. The two hundred or more that congregated had a 'home-coming' of Friendly association which words could not easily exaggerate. After the meeting hot coffee was served out doors by the order of Mrs. Isaac H. Dixon, to all present,— a real English treat after the program of a full memorial feast in the Meeting House.

"Wilson M. Tylor, master of ceremonies, read an historical paper covering many notes of interest long lost sight of. This data will be preserved in a scrap book for future reference. Neck Meeting was established as an indulged meeting under Third Haven, in 1802, and as a Preparative Meeting in 1806. Its history dealt with the problems of the day, as only Friends could deal with their own. The War of 1812 met with much concern.....Probably the most forceful paragraph in Wilson M. Tylor's paper, and one which aroused the interest of those present to a degree they were unprepared for, was his statement to the effect that, besides its being the oldest standing building in the county dedicated entirely to worship, from it, as a radiating point, could be traced an influence upon the world of affairs second to none anywhere. It held the premier position in the world (unless disproved), if such rating were taken per capita.....

"But one small family of Friends reside within the radius of Neck Meeting at Denton, yet the Friendly atmosphere there is pronounced. Students have gone from that neighborhood to George School and to Swarthmore, and some are working with the Chautauqua, all interested in Friends but belong to other sects. A meeting should be called and held at Neck at least twice during the year, where a Friendly message could be made strong. A stone road all the way from Philadelphia leads there with a four-hour automobile run.

"At the memorial meeting were present representatives from Kansas, Atlantic City, Philadelphia, Baltimore, and elsewhere."

On May 27, 1934, a transient visit was paid by the compiler of these "Historical Sketches" to the little Tuckahoe Neck Meeting House. The privilege of the pilgrimage was due to the courtesy of Asa M. Smith of Moorestown, New Jersey. The House is in the midst of a grove of cedar, oak, sassafras and other trees, most of which are not large, and the surface of the ground is covered with a wild profusion of low growing vines and woodland plants which naturally spring up by reason of a lack of care or neglect to keep the premises in good order. A thick mass of periwinkle a half-foot deep, completely obtains the ascendency in the eastern part of the grounds where a few tombstones show up amid the rank vines, revealing the family names of Bowers, Satterthwaite, Tylor, White and Willis. Here lie buried Jonathan Tylor, born 12mo. 29, 1806, died 9mo 3, 1868, and Rebecca M. Tylor, born 7mo. 31, 1823 died 7mo. 13, 1884. Another nearby stone was erected "In Memory of John G. Willis Departed this life Aug. 11th 1862 Aged 70 years." The footstone with initials, placed at the unusual distance of eight feet from the headstone, gives the grave an extraordinary length; and another close-by grave is treated in the same way.

The Meeting House, facing almost south toward the Denton road, has a door and two windows at the front, two more windows at the back, another at the western end, and a second door protected by a hood above it, at the eastern end. Within, the building is quaint and primitive. There are two rows of facing benches for ministers and elders, the second of which, raised one step above the other, extends the full length of the room from the west end to a door opening to a stairway to the loft above the meeting-room. There is no dividing partition in this little Meeting House, and the woodwork within, unpainted, has the brown tint of age. Some of the benches in Neck Meeting House have been constructed upon a different design from those usually found in Friends' houses of worship, and the sharp triangular shaped arm-ends immediately draw the eyes of the visitor to their exceptional appearance.

A few steps from the southwest corner of the Meeting House is an open shed covering an iron pump. But for the general indications of the want of special care about the premises, the property at Tuckahoe Neck, or Neck Meeting, in 1934 is in good condition.

According to minutes of Third Haven Monthly Meeting it is not conclusive that this Meeting was of Nicholite origin, although generally so believed to be. The Meeting House was erected in 1802, but, having fallen into decay, it was restored in 1929, chiefly by Mrs. Isaac H. Dixon and Wilson M. Tylor. Wilson M. Tylor, 6mo. 5, 1934, stated:-

"As to the 'benches', I had a carpenter to make them after the pattern of a bench in Third Haven, as that was my best recollection of

what the benches were like. During the 30 years of non-use, vandals took the benches, or dragged them out, and I remember about 20 years ago, seeing the last remnant of a bench rotting in the thick copse that had grown up on the grounds. This growth was so thick that the house was not discernable from the road."

—See page 731 for further note of Tuckahoe Neck.

ADDENDA.

Southern Quarter.

SOUTHERN QUARTER.

**In an article written for and published in The Friend in 1891 by J. W. (Joseph Walton) of Moorestown, N.J., the writer, while telling of his experience in a visit to the Friendly localities on the Eastern Shore of Maryland, related much of general interest in its connection with the Southern Quarter of the Philadelphia Yearly Meeting. In one section of his paper he stated:-

"So general was the defection in the Peninsula, that no reports were received from the Southern Quarter in 1828. And the Yearly Meeting decided to lay down that Quarter and attach its members to Concord Quarterly Meeting. In 1829, the few remaining members who did not go with the current, were gathered into a single Monthly Meeting, to be held alternately at Thirdhaven and Motherkill. And in 1831 it was stated that Motherkill Preparative Meeting, and the meetings for worship of Duck Creek, Little Creek, Camden, Milford, Marshy Creek, Choptank, Bayside, Tuckahoe, Tuckahoe Neck, Chester Neck, Cecil, and Head of Chester, had all been laid down— so far as their official connection with our organization was concerned. Meetings were no doubt continued for a time at several of these places, and indeed are to this day, but in subordination to the Yearly Meeting which separated from ours in 1827. In 1832 report was made that Motherkill Monthly Meeting had been laid down and its members joined to Wilmington Monthly Meeting, and that the meetings for worship at Motherkill, Centre and North-West Fork had also been laid down. Other meetings were dropped in succeeding years— until now we have no meetings sustained south of Wilmington."

GREENSBOROUGH.

**This clipping from an article written by J. W. (Joseph Walton of Moorestown, N. J.), giving an account of his visit to the Eastern Shore of Maryland in 1891 is of interest:-

"The next morning (Sixth Month 27th) two of our number took the early train to Greensborough (formerly Choptank Bridge) to arrange for a meeting there. The Methodist minister, Robert W. Todd, kindly offered us the use of his place of worship for a meeting on Second-day evening (Sixth Month 29th). He received us with much openness. Having at one time been located in Wilmington he knew something about Friends. The meeting-house belonging to Friends at this place had disappeared many years ago, but the graveyard was still remaining. It seemed to be a neglected spot, with no one to care for it. We completed arrangements in time to take the morning train southward to Easton, where my companions stopped and I went on some miles further, and thence by a mail hack, to Trappe."

Duck Creek.

This extract is from a letter written Nov. 23, 1943, by Frank R. Zebley of Wilmington, Delaware:— "On a visit to Smyrna recently I picked up the following data on the second Duck Creek Meeting House.— When the first Meeting House became dilapidated they decided to build in Smyrna, then Duck Creek Cross-roads. In 1769, the Friends built a brick building on the N.E. corner of Commerce and East Streets. It was one and one-half stories high, had two doors in the front and one in the end. There were four windows in the front. It was abandoned as a place of worship in 1853. It was then used as a schoolhouse. During the Civil War it was used as a barracks by the Union Army. When Smyrna Seminary was established in 1868, they took over the building. It was destroyed by fire in the spring of 1876."

Tuckahoe Neck.

The following lines were written by Rachel B. Satterthwaite about the time the Neck Meeting was abandoned, perhaps in 1891:-

So the benches may soon become empty we know,
The walls and the roof to ruin may go,
The planks of the floor to dust may soon pass,
And through them may spring the fresh waving grass.
From the sharp cold of winter and summer's fierce heat,
The beasts of the field may find a retreat,
And a sheltering place for the birds of the air,
May this house become where once echoed prayer.
But the spirit of God's above heat — above frost,
And the echoes of prayer can never be lost.

W E S T E R N

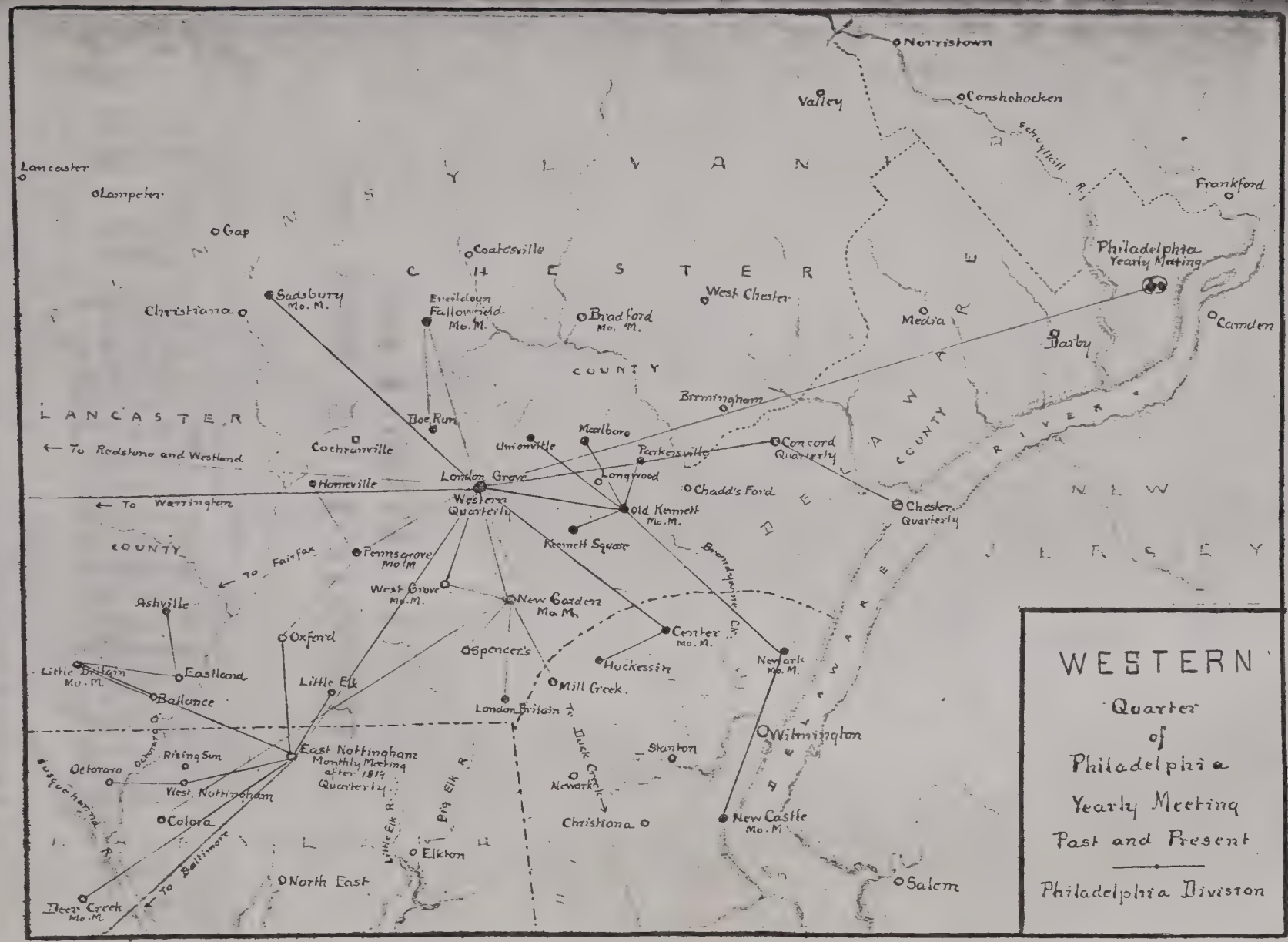
Q U A R T E R

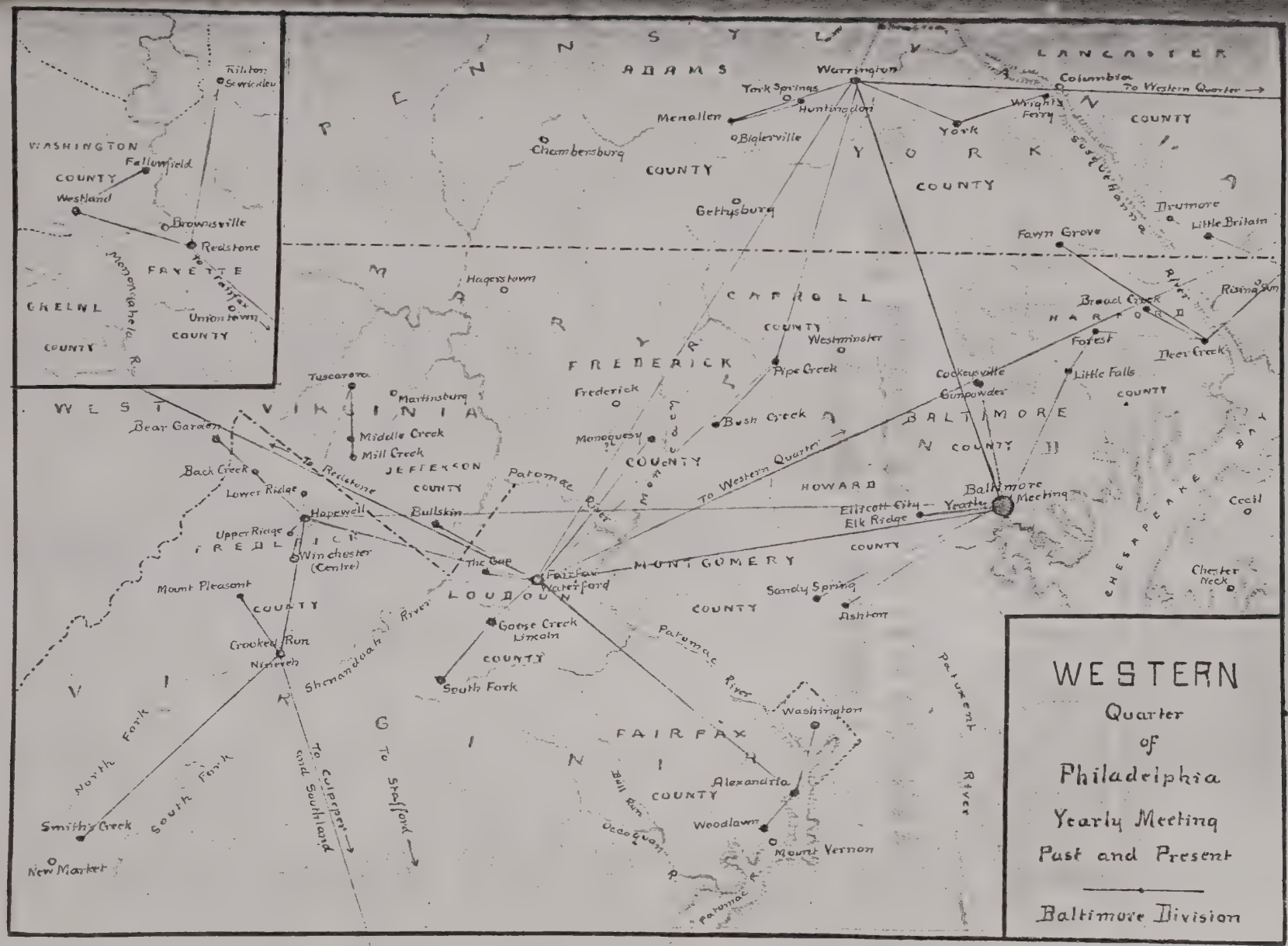
of

PHILADELPHIA YEARLY MEETING

of the

Society of Friends


WESTERN
Quarter
of
Philadelphia
Yearly Meeting
Past and Present
Philadelphia Division
Norristown
Conshohocken
Valley
Schuylkill R.
Frankford
Philadelphia Yearly Meeting
Camden
Darby
Media
West Chester
Coatesville
Lancaster
Lampeter
Gap
Christiana
Sadsbury Mo. M.
Eversdown Fallowfield Mo. M.
Bradford Mo. M.
CHESTER COUNTY
LANCASTER COUNTY
DELAWARE COUNTY
NEW JERSEY
DELAWARE RIVER
Birmingham
Concord Quarterly
Chester Quarterly
Doe Run
Cochranville
Unionville
Marlboro
Parkesville
Longwood
Chadd's Ford
London Grove
Homeville
Western Quarterly
Old Kennett Mo. M.
Kennett Square
Pennsgrove Mo. M.
West Grove Mo. M.
New Garden Mo. M.
Center Mo. M.
Newark Mo. M.
Wilmington
Huckessin
Mill Creek
Spencer's
London Britain
Stanton
Newark
Christiana
New Castle Mo. M.
Salem
Ashville
Oxford
Little Britain Mo. M.
Eastland
Little Elk
Ballance
East Nottingham Monthly Meeting after 1819 Quarterly
Octoraro
Rising Sun
West Nottingham
Colora
Elkton
North East
Deer Creek Mo. M.
Susquehanna R.
Octoraro
Little Elk R.
Big Elk R.
Duck Creek
Brandywine Cr.
To Baltimore
To Fairfax
To Warrington
To Rockstone and Westland


WESTERN
Quarter
of
Philadelphia
Yearly Meeting
Past and Present
Baltimore Division
PENNSYLVANIA
ADAMS
LANCASTER
YORK
COUNTY
MARYLAND
CARROLL
FREDERICK
BALTIMORE
HARFORD
HOWARD
MONTGOMERY
LOUDOUN
FAIRFAX
WEST VIRGINIA
JEFFERSON
FREDERICK
VIRGINIA
WASHINGTON
FAYETTE
GREENE
Warrington
York Springs
Huntingdon
Menallen
Biglerville
Chambersburg
Gettysburg
York
Wrights Ferry
Columbia
To Western Quarter
Drumore
Little Britain
Fawn Grove
Rising Sun
Broad Creek
Forest
Deer Creek
Little Falls
Cockeysville
Gunpowder
Westminster
Pipe Creek
Bush Creek
Monoquesy
Frederick
Hagerstown
Tuscarora
Martinsburg
Middle Creek
Mill Creek
Bear Garden
Back Creek
Lower Ridge
Hopewell
Bullskin
Upper Ridge
Winchester (Centre)
The Gap
Fairfax
Waterford
Mount Pleasant
Crooked Run
Nineveh
Goose Creek
Lincoln
South Fork
Sandy Spring
Ashton
Washington
Alexandria
Woodlawn
Mount Vernon
Smith's Creek
New Market
Baltimore
Meeting
Yearly
Ellicott City
Elk Ridge
Cecil
Chester Neck
Patomac River
Shenandoah River
Susquehanna River
Patuxent River
Bull Run
Occoquan R.
Patomac R.
To Redstone
To Culpeper and Southland
To Stafford
To Western Quarter
Monongahela R.
Rilton
Sewickley
Fallowfield
Westland
Brownsville
Redstone
Uniontown
To Fairfax

WESTERN QUARTER.

****

Western Quarter was organized in 1758 when Chester Quarter, becoming so overcrowded with meetings near and distant, was divided. "our Quarterly Meeting, consisting of fourteen Monthly Meetings, whose business to it abounding beyond the work of one day, the same has been for some years a particular concern of this meeting; and divers expedients have been proposed, if practicable, to keep together longer, and also gain more time for the work of the discipline. Yet the inconvenience arising from want of time to transact business in, seems not remediable any other way than dividing into two Quarterly Meetings; which having been repeatedly discussed and considered by committees, and also in our meetings, it now appears to be the unanimous sense of Friends to divide as follows, viz.:- That Newark, New Garden, Nottingham, Bradford, Sadsbury, Duck Creek, Hopewell, Fairfax, and Warrington Monthly Meetings, should compose a Quarterly Meeting, to be held at London Grove meeting-house, &c., to be known by the name of the Western Division of Chester County." -(Chester Quarterly Meeting.)

The Yearly Meeting of 1758, held at Burlington, N.J., agreed to the establishment of Western Quarter. The following Monthly Meetings have belonged to this Quarter:-

1. Duck Creek Monthly Meeting established.....1705
2. New Garden Monthly Meeting established.....1718.
3. Newark (Kennett) Monthly Meeting established.....1721.
4. Nottingham Monthly Meeting established.....1730.
5. Hopewell Monthly Meeting established.....1735.
6. Sadsbury Monthly Meeting established.....1737.
7. Bradford Monthly Meeting established.....1737.
8. Fairfax Monthly Meeting established.....1744.
9. Warrington Monthly Meeting established.....1747.
10. Deer Creek Monthly Meeting established .....1759.
11. Pipe Creek Monthly Meeting established.....1772.
12. Bush Creek Monthly Meeting established.....1772.
13. Menallen Monthly Meeting established.....1780.
14. Crooked Run Monthly Meeting established.....1782.
15. Westland Monthly Meeting established.....1785.
16. Goose Creek Monthly Meeting established.....1786.
17. York Monthly Meeting established.....1786.
18. London Grove Monthly Meeting established.....1792.
19. Center Monthly Meeting established.....1808.
20. Fallowfield Monthly Meeting established.....1811.
21. Pennsgrove Monthly Meeting established.....1842.
22. West Grove Monthly Meeting established.....1919.

In course of time all but seven of these Monthly Meetings were transferred to other Quarters, or to Baltimore Yearly Meeting, Western Quarter having become oversrowded, and many of the Meetings being far removed and inconvenient to this branch of Philadelphia Yearly Meeting.

The FRIENDS' MEETINGS in
WESTERN QUARTER
in the Past and Present.

PHILADELPHIA DIVISION

1. Center, H. . . . . .Active.
2. Colore, O. . . . . .Active.
3. Doe Run, H.. . . . . .Occasional.
4. Fallowfield, H. . . . . .Active.
5. Fallowfield, O.. . . . . .Discontinued.
6. Hockessin, H.. . . . . .Active.
7. Hockessin, O.. . . . . .Discontinued.
8. Homeville, H.. . . . . .Discontinued.
9. Kennett Square, H. & O. . . . . .Active.
10. London Britain, O. . . . . .Occasional.
11. London Grove, H. & O. . . . . .Active.
12. Marlborough H. . . . . .Active.
13. Mill Creek, H. . . . . .Occasional.
14. Newark,. . . . . .Discontinued.
15. New Garden, H. & O. . . . . .Active.
16. Old Kennett, H.. . . . . .Active.
17. Parkersville, O. . . . . .Occasional.
18. Pennsgrove,.H. . . . . .Active.
19. Spencer's, ...Discontinued.
20. Unionville, H. . . . . .Active.
21. West Grove, H. & O. . . . . .Active.

H. -Hicksite. O. -Orthodox.

WESTERN

QUARTER

of

PHILADELPHIA YEARLY MEETING

****

PHILADELPHIA DIVISION.

WESTERN QUARTER uses three Meeting Houses for holding the Quarterly Meetings. The Orthodox meet at West Grove on Sixth-day after the third Second-day in Second (February), Fifth (May), Eighth (August) and Eleventh (November) Months. On the Third-day before the last First-day in First Month (January), the Hicksite Branch of Friends uses the Meeting House at Kennett Square, while in Fourth Month (April), Seventh Month (July) and Tenth Month (October) the London Grove Meeting House is the place of gathering.

West Grove Meeting House

State Street, Kennett Square Meeting House

London Grove Meeting House

CENTER.

Meeting organized.....1687.
Meeting established.....1690.
Preparative Meeting established.....
First Meeting House built.....1711.
Preparative Meeting divided.....1786.
Second Meeting House built... .....1795.
Monthly Meeting established.....1808.
Location.....Centerville, Del.

****

Center is a Monthly Meeting of Western Quarter of Philadelphia Yearly Meeting of the Hicksite branch of the Society of Friends. As a Monthly Meeting it dates from 1808, but as a meeting for worship it is of older standing, being organized as early as 1687 and established in 1690. The following unique extracts from the meeting minutes detail the early history:-

10, 7, 1687.- "At ye request of friends beyond Brandywine to have a meeting there this winter season, to which friends is willing and thereto consents."

10, 7, 1689.- "George Harlan Desireing ye Concurrance of ffriends on behalf of ye familys on ye other side of Brandywine for ye holding a meeting this winter amongst themselves by reason of the dangerousness of ye ford to which ye meeting agrees and Consents."

1690.- "George Harlan laid before this meeting, to have a meeting kept constantly over Brandywine. The meeting condescends thereto." -(Kennet Monthly Meeting.)

George Harlan's later residence was in what is now Pennsbury, but in 1689 it was farther south.

9, 7, 1702.- "ffriends on ye south side of Brandywine haveing requested yt they may have Every other first day a meeting on this side ye Creek this meeting haveing taken into Consideration allows thereof and for ye more certain knowledge and settlement of our meeting it is thought Expedient and necessary yt our meetings be kept only at two places vizt at Newark, at Valentine Hollingsworth's, one first day, and on ye other side of Brandywine ye other first day."

"In 1708 a meeting-house forty feet by twenty feet was directed to be built, but it does not appear to have been accomplished for some time after."

5, 1, 1710.- "Its agreed upon yt Allphonsus Kirk is to be allowed 7s. 6d. P acre for what land ye meeting house have occation for not exceeding six Acres."

9, 3, 1711.- "This meeting appoints George Harlan, Thos. Hollingsworth Allphonsus Kirk and Sam^ll Graves to take ye oversight of ye Center meeting house requesting ym wth all Convenient speed to let out ye work to some workmen in order yt it may be more speedily done and return an acctt to ye next meeting how they proceed."

The following from Michener's "Retrospect of Early Quakerism" tells of the establishment of the Center Monthly Meeting:-

"1808.- Kennet Monthly Meeting having proposed for the consideration of the Quarterly Meeting, to divide the Monthly Meeting; Kennet and Marlborough Meetings to compose one, and Centre and Hockesson another, to be called Centre Monthly Meeting, and the committee of the Quarterly Meeting having reported favorably, the proposal was concurred with.

"The committee have visited all the Preparative Meetings belonging to that meeting, and also the Monthly Meeting, and have endeavored to attend to the state and situation of each; and after solidly considering the same, do agree to report, that we are united in believing that it may be of advantage to that meeting to be divided into two separate Monthly Meetings, agreeable to their request, &c.

"Signed, &c., by "Hannah Jackson,
"Elizabeth Pennock,
"George Churchman,
"John Kinsey."

-(Kennet Monthly Meeting.)

"The Monthly Meeting was held alternate at the two houses, Centre and Hockesson."

In "Immigration of the Irish Quakers in Pennsylvania" by Albert Cook Myers, 1902, is an interesting account of the Center Meeting, as here quoted:-

"About 1687, the brothers George and Michael Harlan, from Parish of Donnahlong, County Down; Thomas Hollingsworth, son of Valentine Hollingsworth, Alphonsus Kirk from Lurgan, County Armagh; William Gregg, probably from the north of Ireland; William Dixon or Dexson, from Parish of Segoe, County Armagh; and other Friends settled on the west side of Brandywine Creek, in Christiana Hundred, New Castle County, near the present village of Centerville, and became the founders of what later was known as Centre Meeting. For several years during the summer months they attended Newark Meeting at Valentine Hollingsworth's, but in the winter season were allowed to have a meeting of their own at the homes of some of their number, doubtless most of the time at the house of George Harlan."

Here followed the quoted extracts from the minutes of Newark (Kennet) Monthly Meeting, as given above, after which the narrative continues:- "About 1795, the wooden structure erected at this time was replaced by the present brick building. Among the most prominent of the early ministers of this meeting was Christopher Wilson, who came over from Ireland in 1712, and settled in New Castle County."

In 1930 the Year Book of Meetings for Hicksite Friends announced that "Meeting for worship is held at 10.30 A.M. the last First-day from Fifth month to Eleventh month, inclusive, at Center Meeting House, which is located near Centerville, Del. It may be reached from Wilmington by way of Delaware Avenue, turn into Pennsylvania Avenue, then a straight road to Centerville, turn at first right-hand road as you enter village. The Meeting House is about a half mile down this road."

Center Meeting House, facing the south, is a substantial brick structure without date-stone on its walls, situated about a mile out of the village of Centerville, in the northern part of the State of Delaware. Several trees are close to it, and directly in front is a small horse-block, still cherished and preserved from a veneration for

old-time customs. It is different from many others by reason of its diminutive size and its double approach of steps, yet shows prominently, both from the Meeting House and from the public road passing in front of the building. Both to the east and the west of the Meeting House, a short row of sheds recalls the days when horses and carriages were used by meeting attenders. There is a distinctive charm about the Center Meeting House, which, though somewhat isolated, and in 1931 used only once a month from Fifth to Eleventh Months inclusive, is kept in the best order, chiefly through the interest, we are informed, of the Dillworth family living near Centerville.

In the Center Burial Ground, at the rear of the House and sheds, rest the mortal remains of many members of the families of Anderson, Cox, Chandler, Dalton, Evans, Grave, Graves, Harvey, Husbands, Lamborn, Pyle, Shull, Thompson and Windle. The cemetery is spacious with a few evergreens or small trees scattered about, and with the memorial marbles kept consistent with the regulations of the Discipline of the Society of Friends, excepting, perhaps, one large flat stone covering the grave of Jesse Chandler, who was born August 11, 1842 and died Dec. 27, 1917. A graveled, or rather a cinder-covered walk leads from the entrance gate in the south wall in an "L" direction to another gate in the eastern wall. The cemetery is ot long in shape and is enclosed by a well-preserved wall together with the stone walls of the wagon-sheds and the Meeting House between.

A few rods beyond the House at the forks of the road, is a dwelling that belongs to the Center Monthly Meeting. The compiler of these records visited Center Meeting House on January 10, 1931.

COLORA.

Meeting developed from.....West Nottingham.
Meeting organized.....
Meeting House built.....1841.
Meeting established.....1885.
Location.....Colora, Md.

****

Colora is a Particular, or a meeting for worship, belonging to New Garden Monthly Meeting in the Western Quarter of Philadelphia Yearly Meeting of the Arch Street branch of the Society of Friends. In a "Book of Meetings" issued about 1905 or 1906, the following is recorded for

"Colora, Maryland. Held on First and Fifth days at 10. o'clock. Colora is on the Central Division of the Pennsylvania R.R., sixty miles from Philadelphia. There are no trains on First day, but an afternoon train is convenient for Friends who wish to spend the night. On Fifth days an early train arrives in good time for the Meeting. The house is about one-eighth

mile from the station. The usual attendance on First days is about 24. The whole membership of the Meeting numbers 30. Half of this number are young people. There is no resident minister, and vocal service is infrequent. Friends may write to Lloyd Balderston, who, with his sons and families, extend a welcome to any interested Friends."

In 1938 the schedule of Meetings announce the First-day meetings as held at 11 o'clock in the morning, with no mention of a mid-week meeting. When the compiler of these records visited Colora in 1931, a mid-week meeting was regularly held during the summer time of the year.

Colora and Colora Meeting House is in the northeastern part of Maryland in Cecil County, midway between Rising Sun and Octoraro. It is not named among the meetings of Western Quarter in the list of meetings in 1858, a fact which seems to indicate that it was a meeting established at a later date, but that is not the case, at least so far as its organization is concerned. The following concise story of Colora, written by Anne Balderston of Colora, Md., accounts for the non-appearance of the name in the list of Western Quarter in 1858:-

"At the time of the great upheaval in the Society of Friends, in the first quarter of last century, West Nottingham monthly meeting in Cecil County, Maryland, was so unequally divided as to make it a matter of years before the Orthodox remnant built themselves a house. The coming of some additional Friends of similar faith led up to this, and the present stone meeting house was erected as early as the year 1841, some finishing touches being added by a later generation. The ground on which it stands, as well as that for a school house, and also a burial ground, was given by the Waring family, residing then on the land of which this is a part.

"Circumstances led, in the course of years, to the uniting of this meeting to that part of Western Quarter of Philadelphia Yearly Meeting. In order to have a name by which the new Preparative Meeting could be easily located, the name of the recently established R.R. station, Colora, was adopted."

By consulting the Western Quarterly Meeting Minutes of Orthodox Friends in the safety vault at Arch Street Meeting House, No. 302, Arch Street, the following information respecting the establishment of Colora Meeting in 1885, many years after it had been organized as a meeting, was obtained:-

"At The Western Quarterly Meeting held the 20th of 2nd mo.th 1885 The following minute was received upon the Report from New Garden Mo. Mtg. & being spread before this meeting it was concluded to appoint the following Committee, to join with a like Committee of Women friends, to visit our members in that neighborhood, to confer with them, feel after the mind of Truth in the matter and report their judgment in the case to our next Quarterly Meeting George Sharplefs, Nathan Cook, Watson W. Dewees, James, R. Cooper, Zebedee Haines & Abrm Gibbons.- The Minute is as follows— viz.

"To the Quarterly Meeting The condition of Friends at Nottingham, with regard to a meeting having been brought before this meeting and been referred to a large committee which have had the subject carefully before them for some ~~time~~ months, they now report that in their Judg-

sent the time has fully come to set up an indulged meeting for Divine Worship in that neighborhood. With this judgment Men's & Womens meetings united, and the case was directed to be forwarded to the Quarterly Meeting for its consideration & judgment. Signed on behalf of New Garden Mo. Meeting held the 7th of 1st mo 1885

Jno. L Balderston (Clerk) "

On 2nd Mo. 8, 1885, the Meeting was established "in the neighborhood of Colora Md " and again, 11m 20, 1885, was completed.

The compiler of these Historical Sketches of Friends' Meetings was taken to the Colora locality by Ella W. Thomas of Oxford, Pa., on April 13, 1931. This little visit revealed to him, as a stranger, that Colora presenta a charm to the mind that may not always appeal to those who see this Meeting House frequently. The little stone building is picturesquely located on the slope of a well-shaded hillside, facing the south, as the old-time Friends' houses for worship were most frequently built. Though small it is divided by shutters into two assembly-rooms, in former times being for the men on one side and for women on the other, especially for business meetings, and called, respectively, the "Men's end" and the "Women's end" of the House. Hence two doors open at the front from an open elevated platform protected by a low stone wall on the outer edge, pierced in the middle by an open passage-way reached on the outside by stone steps much in form of the old-fashioned "horse-block."

At the foot of the hillside on the south bounds of the little Burial Ground, are the wagon-sheds with stone ends, of which, viewed from the Meeting House, nothing but the roof can be seen, they being much below even the level of the turf platform in front of the House.

Further up the hillside, at the north end of the graveyard, is a frame house now used as the caretaker's dwelling. This building in earlier years was the Friends' School-house at Colora.

Between this building and the wagon-sheds is the small wall-inclosed Burial Ground of Colora Friends. It contains several marked graves of members of the Atwater, Balderston, Canby, Cheyney, Hopkins, Michener and Waring families. A few evergreens ornament this small cemetery in which many of the Balderstons lie buried. Lloyd Balderston, a prominent member of the meeting in former years, is interred near the eastern wall, and in the northwestern corner of the yard are the graves of the Warings, among the oldest dates in the cemetery.

The Colora Meeting House is heated by stoves, a large one in the western assembly-room and a conspicuously small one in the eastern end. Colora is a gem among Meeting Houses, for the scenic beauty of its situation, the rustic atmosphere of its Quaker architecture, and the quiet peacefulness that environs it. It is an active meeting, holding its First-day meetings throughout the year, and its mid-week sessions during the summer months on Fifth-days.

-See Addenda P. 805, for additional information.

DOE RUN.

Sometimes called.....Derry Meeting.
Meeting organized.....1805.
Meeting established.....1808.
Meeting House erected.....1808.
Preparative Meeting established.....1811.
Mid-week Meetings discontinued.....1898.
Meetings irregularly held.....1928.
Location.....Londonderry, Pa.

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The Friends' Meeting called Doe Run, held at Londerry, and occasionally briefly designated as "Derry Meeting," is in Londonderry Township of Chester County, Pa. It was organized near the beginning of the nineteenth century in 1805. Quoting from Dr. Michener's "Retrospect of Early Quakerism," 1859:-

"1805.- A request of a number of Friends for holding a meeting for worship in Friends' school-house in Londonderry Township, being laid before this meeting, &c., 'We, the committee, &c., had a conference with them: and after solidly considering the matter among ourselves, are generally free that they may be left at liberty to hold it for a time, under the care of the Monthly Meeting, or a committee thereof.

Signed, on behalf of the committee,
Elizabeth Pennock, Joseph Smith,
Hannah Walton, Edward Brookes.'"

-(London Grove Monthly Meeting.)

"This meeting was composed of members of London Grove and New Garden Monthly Meetings requiring their joint action, which does not appear as above.

"In 1808, it was established as a branch of Fallowfield Preparative Meeting, and a meeting-house built the same year. The right of membership for twenty-five members of New Garden, was transferred to London Grove by a general certificate.

"A Preparative Meeting was established in 1811, at the same time with Fallowfield Monthly Meeting, and was united thereto."

The following minutes from the London Grove Monthly Meeting records now in the Friends' Historical Library at Swarthmore, Pa., treat of the organization of the Doe Run Meeting, although the name of the meeting is not used:-

"At Londongrove Monthly meeting the 5th of 6th mo 1805
8th.- the request of fr'ds for holding an indulged meeting being revived, John Letchworth, Benjn Walton Jur, Edward Brooks, Ephraim Wilson, Joseph Smith, Saml. Swayne Jur, & Joseph Pennock (son of Lewis) are appointed to Set with those frd's Who made the request & report their sence of the Matter to next meeting- "

"At Londongrove Monthly meeting the 3rd of 7th Mo 1805
5th.- The Committee appointed respecting the request of friends for holding an indulg'd Meeting report they met with friends that made the request And felt most easy to have Another opportunity With them, they are continued-- "

"At Londongrove Monthly Meeting the 7th of 8th Mo 1805
5th.- The Committee appointed respecting the request of friends for Holding an indulg'd Meeting report in writting as follows....Which is United with, to begin the next first day after the Quarterly Meeting, the Committee is continued Wm Moode & Jeremiah Bernard are added to Sit with them, & report when they think necessary and Report.

"We the Committee appointed in case of the Request of Some of our Members for holding a Meeting for Worship on first & fourth days of the week (except the fourth days in the week of the preparative Monthly & Quarterly Meeting) all Met except one Woman had another Conference with them & after Solidly considering the Matter among ourselves: are generally free that they May be left at Liberty to hold it for a time under the care of the the Monthly Meeting or a committee thereof....

Signed on behalf of the Committee by
Joseph Smith
Edwd Brookes
5th of 8th Moth 1805. Elizabeth Pennock
Hannah Walton "

Doe Run is a Preparative Meeting belonging to Fallowfield Monthly Meeting in the Western Quarter of Philadelphia Yearly Meeting of the Hicksite branch of the Society of Friends. However, in 1930, no regular meetings are held in the Meeting House and the Preparative Meeting convenes once a year in the homes of the members at the call of the clerk. Again, in 1938, the schedule of meetings announces that the Preparative Meeting convenes "once a year at the call of Clerk," Mary A. Maule of Coatsville, Pa. R.D. No. 5.

In 1898 it was reported to the Yearly Meeting by Western Quarter that the mid-week meetings of Doe Run were discontinued, and in 1919 the report was "Doe Run Meetings have been discontinued except Preparative Meetings on the first First-day of each month at 10.00 o'clock."

Again in Fifth Month, 1919, the First-day meetings were informally resumed and so reported to the Yearly Meeting in 1920. Eight years later, 1928, it was scheduled that Doe Run held its meetings irregularly and not at all in the Meeting House.

The Separation of 1827 affected Doe Run Meeting, where the larger per cent of the members kept with the Hicksite Branch. In 1834 the Orthodox Meeting of Doe Run was marked as a constituent of Fallowfield, but by 1858 the name was no longer catalogued in the list of Arch Street Yearly Meeting of Friends.

The compiler of these notes visited Doe Run Meeting locality on April 14, 1931, being taken to the Meeting House by Ella W. Thomas of Oxford, Pa. The impressions he gained by that visit are as follows:- Doe Run Meeting House is a bright little brick building on the hillside some distance out of the village of Londonderry in the township of that name. Evidently its name is derived from the stream of water called Doe Run, a tributary of Brandywine Creek, rather than from the township in which it is located. It was built in 1808, as the date-stone in the western gable testifies, and rebuilt in 1883. Close beside the road leading to Gum Tree, it overlooks the picturesque valley to the southward and has numerous trees about the grounds, although there is strong evidence of there having been many more in former days, for upwards of a dozen or more stumps are scattered about and on the edge of the Meeting House Yard.

The brick Meeting House is in good order, showing evidence of attention and care, but the long line of wagon-sheds at the rear of the House and grounds is decidedly old and dilapidated with a falling roof and a number of missing weatherboards. They give promise of soon being removed by their rapid state of decay.

On the opposite side of the Gum Tree Road at Doe Run Meeting House is the large Burial Ground of the Meeting, kept in good condition and in subjection to the regulations of Friends' discipline in respect to the memorial stones used to mark the graves. Others than Friends use the cemetery, but the rules of the Society are observed by all. In the grounds are a few scattered evergreens and some fine large trees, these being near the roadside. In Doe Run Graveyard are interred members of the Baker, Barnard, Berredge, Clark, Coates, Compton, Cumens, Darlington, Forman, Hinkson, Jackson, Lees, Linton, Lynch, Maule, Mercer, McCarter, Parke, Peirce, Pettit, Pusey, Scott, Stott, Taylor, Thomas, Vance, Vandever, Widdoes and many other families.

FALLOWFIELD.

Meeting organized.....1792.
First Meeting House built.....1794.
Meeting established.....1795.
Preparative Meeting established.....1796.
Monthly Meeting established.....1811.
Second Meeting House built.....1811.
Orthodox Meeting House built.....
Orthodox Meeting discontinued.....1897.
Centennial Celebration.....1911.
Location.....Ercildoun, Pa.

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Fallowfield is a Monthly Meeting belonging to Western Quarter of Philadelphia Yearly Meeting of the Society of Friends. With the Separation in 1827, its small minority in the Orthodox branch became constituent to London Grove Monthly Meeting in the same Quarter of the Yearly Meeting. In the "Book of Meetings" issued about 1905 by Arch Street Friends the following is recorded concerning this Meeting:-

"The Meeting known as Fallowfield was held, until a comparatively recent date, 1898, in a house, on the edge of the village of Ercildoun, which is about three miles south of Coatesville, Chester county, Pa., and about six miles northwest from London Grove. When the house, which is still standing, was abandoned as a regular place of meeting, Friends were encouraged to appoint meetings there as Truth seemed to open the way for such service; and subsequently a number of meetings have been held."

At the time of the Separation of 1827 the Orthodox percentage at Fallowfield and Doe Run was very small. Fallowfield Monthly Meeting continued for ten years and then merged into London Grove. Doe Run was discontinued. The following extracts from the Monthly Meeting Book, now in 1938 in the keeping of the Arch Street Meeting at No. 302 Arch Street, tell the story of the Fallowfield Monthly Meeting of Orthodox Friends:-

"Fallowfield Monthly Meeting held the 5th of 10th Month 1827 Whereas a large number of the members of this Monthly Meeting having so far deviated from the Discipline and good order of our Religious Society as to unite and agree with others to hold what they style a Yearly Meeting separate from that of which this Meeting is a branch, without the consent thereof:- thereby (as we conceive) forming themselves into a separate society:- A number of Friends under a sense of the importance of the case and feeling solicitous that our ancient Testimonies and Discipline should be supported and the Monthly Meeting held as heretofore, the meeting was continued and Robert Letchworth appointed clerk for the day. Solomon Lukens and Benjamin Linton are appointed to confer together and propose to our next meeting a friend to serve as clerk and one to assist him.- Upon consideration it was agreed to hold our next Monthly meeting at Doerun."

"Fallowfield Monthly meeting held at Doe Run the 7th of 12th Month 1827. This meeting taking into consideration the present state of our preparative meetings,- and after a free interchange of sentiment it was concluded that an advantage would arise from connecting those two Meetings together under the name of Fallowfield Preparative Meeting.- and it was agreed that said Meeting be held at Fallowfield on the fourth day of the week that it has been held heretofore."

On 3rd Month 7th, 1828, it was recorded that Doe Run Preparative Meeting was laid down and its members attached to Fallowfield.

"Fallowfield Monthly meeting held at Doe Run 6th Month 6th 1828— Also reported from the preparative Meeting that it is proposed to hold their next Meeting in the schoolhouse on Fallowfield meeting house premises which they submit to this Meeting they are left at liberty to hold their Meetings in said school house in future."

"At Fallowfield Monthly Meeting held at Doerun the 13th of 2d Month 1829 The Committee after several times having met and deliberately considered the subject, it is our United judgment that it would be best to lay down Doe Run meeting for worship for the present and attach the members thereof to fallowfield

Signed on behalf of the Committee George Passmore
Samuel Swaine
Esther Linton
Sarah Hayes "

In 1832 there was a movement in the Meeting to have the Monthly Meeting held at Fallowfield but it was not carried, and so long as it continued it was always at Doe Run.

"At Fallowfield Monthly Meeting held at Doe Run the 5th of 2d Mo 1836 There are about ten or twelve children who are of a suitable age to go to school And not more than four residing near enough together to attend one school, it has therefore been impracticable to establish a school under the direction of a committee of the Monthly Meeting.-

There was a school taught by a member last summer, and one in operation this winter; each of which some children who are members attend—"

"At Fallowfield Monthly Meeting of Friends held at Doe Run the 6th of 4th Month A.D. 1838.- The Subject of Uniting this Meeting with Londongrove Monthly Meeting having been several times discufsed, and now being brought before this Meeting and considered the following friends are appointed to Unite with women committee, take the case under consideration and Report to next Meeting namely Isaac Hayes, Joseph Hunt & Solomon Lukens."

"At Fallowfield Monthly Meeting of Friends held at Doe Run the 11th of 5th Month A.D. 1838.- The committee appointed to join a committee of Women's meeting, to consider the Subject of Uniting this meeting with Londongrove Monthly meeting; reported that they have confered as directed and have taken the subject into solid deliberated consideration, and are united in the Opinion that it would be right for this monthly meeting to be discontinued, and its members be attached to Londongrove monthly meeting (that meeting uniting in the measure) Our meetings for worship and preparative meetings continuing to be held as heretofore and also propose that the said junction take place immediately after our monthly meeting in the 7th Mo. next if approbated by the quarterly meeting— Which being now considered is United with; Women's meeting also uniting therein. The clerk is directed to forward the report to the quarterly meeting.-"

"At Fallowfield Monthly Meeting held at Doe Run the 6th of 7th Mo. 1838 As this is our last Meeting that will be held under the name of Fallowfield Monthly Meeting the Clerk is directed to forward the Book and papers to the Clerk of Londongrove Monthly Meeting.- Joshua B. Linton is appointed to inform the caretaker of this house that it will not be necefsary to open it for us in future, and also to pay the charge for opening said house this far the present year.-"

Fallowfield's story as an Indulged, Preparative and Monthly Meeting, is told by Dr. Ezra Michener in "A Retrospect of Early Quakerism":-

"1792.- Many Friends, the Bakers, Harlans, Trumans, Mades, &c., who had settled in Fallowfield, belonged to London Grove Monthly Meeting, and before its establishment, to New Garden, which latter meeting had already indulged them with the privilege of holding a meeting for worship, at the house of George Welsh. The indulgence was renewed by London Grove Monthly Meeting.

"1792.- 'George Welsh, on behalf of the Friends of the Indulged Meeting in Fallowfield, informs, that they have lately conferred together, and were generally desirous of being allowed the liberty of holding their meetings longer. Which coming under consideration, is granted.' -(London Grove Monthly Meeting.)

"Having erected a meeting-house in 1794, the Friends of Fallowfield then requested the establishment of a meeting therein; which being approved by the Monthly Meeting, was sent to the Quarter, whose committee of women friends reported:-

"1795.- 'That some of their number attended most of the meetings there since last quarter, in company with men Friends; and after solidly conferring together, were united in judgment, that their request might be granted. The case coming weightily before us, some solid remarks were made, and concurring sentiments expressed. This meeting unites with men

Friends in granting their request.' -(Western Quarterly Meeting, Women Friends.)

"1811.- "At the Western Quarterly Meeting, held the 20th of second month, 1811, "We, of the committee appointed in the eighth month last, respecting the division of London Grove Monthly Meeting, most of our number having visited the meetings proposed to be separated, after a communication of sentiments thereon, are united in believing that it might tend to the promotion of Truth for the division to take place in the manner proposed by the said meetings, &c. Signed on behalf of the committee,

Alice Lewis, James Jackson,
Alice Jackson, David Wilson.

"Which, being deliberately considered, is concurred with, and John Parker, Jacob Lindley, James Wilson, Jonathan Grave, Joseph Bernard, Robert Clendenin, Lydia Phillips, Mercy Brown, Elizabeth Way, Rebecca Chambers, Anna Balance, and Miriam Lamborn, are appointed to attend the opening of said meeting.

Extracted from the minutes.

Enoch Lewis,
Elizabeth Way, Clerks."

-(Western Quarterly Meeting.)

"The Monthly Meeting was to consist of Fallowfield and Doe Run Preparative Meetings."

A very brief note in Futhey and Cope's "History of Chester County," 1881, makes this concise statement which is simply a repetition of the substance of the foregoinh extract from Michener's work, but in shorter language:-

"The Bakers, Wades, Harlans, Trumans, and others having settled here, had held meetings in the house of George Welsh prior to 1792, by indulgence of New Garden Monthly Meeting, and afterwards by London Grove. A meeting-house was built in 1794, and the meeting established in 1795."

By consulting the London Grove Monthly Meeting records at Friends' Historical Library at Swarthmore, and the London Grove Monthly Meeting records at No. 302 Arch Street, Philadelphia, the following information concerning the early history of Fallowfield Meeting and the discontinuance of the Orthodox at Fallowfield have been obtained:-

"At London Grove Monthly Meeting the 1st of 5th mo 1793 The Committee in Case of the Indulged Meeting in east Fallowfield report they believe that Meeting has been of use & are free they should be allow'd liberty to build a House to meet in if the Monthly & Quarterly Meeting can be free to aprobate it which after Sollid deliberation & no objection appearing this Meeting agrees to lay it before the Quarterly Meeting "

"At London Grove Monthly Meeting the 3rd of 7th mo 1793 Friends in Case of the Indulg'd Meeting report most of them attended that Meeting in company with most of the Quarterly Meeting's Committee & that they Viewed several places that were propos'd agreed on that at the Crofs Roads Southwestwardly of George Welches land in East Fallowfield if they can get a good Title for the same, and Build as soon as is convenient. Friends of that Meeting inform they have made some trial to get the ground & have it in prospect it may be obtained with a good Title George Welch, Abrm Roman,- Nathan Walton, Benjamin Walton Junr, & Joshua Pusey

son of Ellis are appointed as trustees to procure Suffitient Title in the usual manner in such Cases."

"At London Grove Meeting the 4th of 6th mo 1794 The Committee in case of fallowfield Meeting report they attended according to direction gave their advise which they unitting with requests the Settlement of that Meeting after sollid deliberation this Meeting concurring therewith agrees to lay it before the Quarterly Meeting, And they having procured a piece of Land with a good title & Built a House thereon, they are directed to get the Deed recorded in the Office for Recording of Deeds & George Welch is appointed to have the care of said deed & other writings respecting it."

"At London Grove Monthly Meeting the 3rd of 2nd Mo 1796 Fallowfield Meeting requests consideration of the propriety of their holding a Preparative Meeting which being weightily attended to Caleb Swayne Joshua Pusey Joshua Baily Levis Pennock Joel Baily Samuel Pennock & Joseph Smith are appointed to take the matter under sollid consideration go & sit with them feel after their request & report their sence thereof to next Meeting "

"At London Grove Monthly Meeting the 4th of 5th mo 1796 Friends appointed in Fallowfield Meeting's request report they all with most of the Women's Committee had an oppertunity with ~~them~~ friends there and were easy their request should be granted which being sollidly attended to this Meeting concurs therewith and directs the Clerk to Insert it in our report to the Quarterly meeting "

"At London Grove Monthly Meeting the 30th of 11th Month 1796 Representatives to the Quarterly Meeting report the request of Fallowfield Meeting was considered and they allowed the liberty of holding a Preparative Meeting on the 5th day of the week preceding our Monthly Meeting which is left for further attention next Meeting "

From the records of Orthodox Friends, these:-

"At London Grove Monthly Meeting held the 4th of 12 mo 1890 A Minute of Fallowfield Preparative Meeting dated 27th 11 mo 1890 proposing in view of its diminished membership and small attendance that it be discontinued as a Preparative Meeting & its members joined to that of London Grove was read in this meeting & after deliberate consideration was united with, Womens Meeting concurring therewith, & is refered to the Quarterly Meeting for its approval "

"At the Western Quarterly Meeting held on the 20th day of the Eighth Month 1897 The following minute was received from London Grove Monthly Meeting, This meeting unites with them in the judgment that Fallowfield meeting be discontinued The clerk is directed to furnish London Grove Monthly Meeting with a copy of this minute, and further care is left with that body—

Minute

"To the Quarterly Meeting This meeting having been brought under a concern on account of the weak condition of Fallowfield meeting, a joint committee was appointed to look into its condition; they report it does not appear that the meeting can be maintained to the honor of Truth, and recommend that said meeting be discontinued. After deliberate consideration this meeting unites with the Report of the committee and the subject is referred to the Quarterly Meeting for its concurrence or judgment

Signed by direction of London Grove Mo. Mtg. held 8th mo 5th 1897

Joseph Sharpless } Clks."
Edith Sharpless

Occasional reports of changes made in the Fallowfield Meeting of the Hicksite branch of Friends have from time to time been given to the Philadelphia Yearly Meeting. Thus, in 1909, Western Quarter reported,- "The mid-week meeting at Fallowfield has been discontinued, except as held in connection with the monthly meeting and with the preparative meeting of ministers and elders. The preparative meeting is held on the first First-day of the month."

In 1911 the following report was made:- "Fallowfield Monthly Meeting from Tenth month to Fourth month, inclusive, is now held at Ercildoun, alternating the remainder of the year between that place and Doe Run as heretofore."

Again, two years later, 1913, it was reported to the Yearly Meeting:- "The time of holding Pennsgrove and Fallowfield Monthly Meetings has been changed as follows; Pennsgrove, which has been alternating with Homeville, now holds all its sessions at Ercildoun, and Doe Run now holds all meetings at Ercildoun."

NOTE.- Probably there is an error in the foregoing announcement, and "Pennsgrove" not "Ercildoun", was the place where Pennsgrove Monthly Meeting was held.

Fallowfield Meeting , occasionally called Ercildoun, but not officially, from the name of the village in which the Meeting House is located, celebrated its Centennial Anniversary on Ninth Month 16, 1911. The incidents of that event were reported to the Friends' Intelligencer, from which article the following extracts are derived:-

"Though the clouds looked threatening on the morning of the 16th (Ninth month, 1911), Friends gathered from all sections to celebrate the one hundredth anniversary of the establishment of Fallowfield Friends' Meeting at Ercildoun, Chester County, Pa. Plans had been made for an outdoor meeting with lunch under the trees, but the recent rain made it advisable to go inside the Meeting House and the lunch was taken into the historic old hall, beside the Meeting House grounds.

"George C. Maule, presiding, requested a few moments silence, after whic Hayes C. Taylor gave the address of welcome, spoke of the tender reverence and love felt for the pioneer ancestors, who had, amid hardships and danger, established the Meeting House that for one hundred years has been the gathering place of those led by the Spirit..... A welcome was also extended by J. Whittier Fulton, who said that to him this is sacred ground for the many dear memories it holds.....Dr. Palmer, in response, said in part, he felt a pleasure to respond to the heartfelt greetings of this management, as it welcomes us to the memorial gathering in the spirit of Christian love.....

"Gertrude W. Neilds followed with 'Reminiscences'. James Fulton was the first to establish a home in this place and bought 52 acres of poor land called the briar patch, built a little barn, in which he lived while building the stone end of the house still standing. He taught school in a log-house in the grove adjoining, cultivated the briar patch at night— later opened a store in one room of his dwelling. From little farm and little store, he supported a large family. His

neighbors knew him as a quiet man, whose daily living was a helpful example.....Gideon Peirce built a house here in 1818, in which he conducted a store.....In 1819 the Fallowfield Library Company was organized, with Gideon Peirce as librarian. In 1838 a post office was secured, therefore a name was necessary and James Fulton, Jr., proposed the name Ercildoun, which was given to it.

"In 1835, the East Fallowfield Anti-slavery Society was formed with James Fulton, Jr., as recording secretary. The meetings were held in school houses and sometimes in this building (the Meeting House), until after a mob disturbed a meeting when Charles Burleigh and Abby Kelly were the speakers. A majority of the members decided that anti-slavery meetings should not be held here, and sufficient money was collected to build the hall nearby, Mary Coates donating the land.....

"Joseph S. Walton, in his historical address, gave much interesting information about the pioneers of this section and the formation of this Meeting as an independent Monthly Meeting. He compared the lives of the early Quakers to the noble trees surrounding the old Meeting House, both having survived the storms of years. The first land for Meeting House was bought for £4 in 1792, first Meetings were held in a little log cabin in the grove nearby, a little later another acre was added for a burying ground."

The two Meeting Houses of Fallowfield were almost in sight of each other at Ercildoun. Each had its burial ground beside it, the Orthodox premises being quite open to the sunlight, whereas the older Hicksite grounds have a shady grove on the western bounds. After the meetings of the Orthodox were discontinued, a part of the property was sold and the Meeting House demolished, but the marks of its foundation west of the graveyard still show in 1931, when the compiler of these notes visited the place on the 3rd of February. In the clean, neat Burial Ground, not a large one, are memorial stones bearing the family names of Brinton, Cheyney, Cooper, Gibbons, Harry, Hayes, Heston, Huston, Lukens, Maule, McGord, Perry, Shields, Stern, Tatnall and Walton. There are a few evergreens in the walled enclosure and one grave is marked with an unlettered fieldstone. Susan Lukens, author of the well-known poem "The Painter of Seville," is interred in this little cemetery in an unmarked grave, unless the unlettered fieldstone designates the spot where she was buried. She was born First Mo. 14, 1797 and died First Mo. 1, 1873.

The Burial Ground of the Hicksites is large, also wall-inclosed, but half of it is as yet unbroken sod. The simplicity of Friends is manifested both in the style of the stones and the brief inscriptions on them. It is a long list of family names to be read on those memorial marbles:- Bailey, Baker, Baldwin, Bonsall, Brinton, Chandler, Clayton, Clark, Cloud, Coates, Darlington, Doughten, Fulton, Hambleton, Hanshaw, Harlan, Harry, Haws, Jackson, Johnson, Kendig, Lippincott, Martin, McCorkle, Miller, Moore, Morris, Newlin, Palmer, Passmore, Pennock, Phillips, Pratt, Reid, Reynolds, Roberts, Seyman, Smith, Smith, Speakman, Taylor, Thorne, Walton, Webster, Wilson and Wood.

The old Meeting House, of which the date of erection neither appears on the walls nor seems to be positively known by living people of the vicinity, faces the southwest with its back to the street. It is well cared for, as is the case with all the surrounding premises, and appears in a buff coloring trimmed with dull green. A line of sheds is to

the eastward, and a fine grove to the westward across the road contains the recently discovered foundation material of the former log Meeting House, the corners now marked by four small pine saplings. Next to the sheds is Peoples' Hall, a frame building erected sometime during the "Forties", during the anti-slavery days.

The interior of the Meeting House has undergone alterations; the dividing shutters have been taken out and new furniture has replaced the old. A few specimens of the old benches are yet preserved as relics of the olden time, and have been placed on the outside of the House on the porch at the front of the Meeting House facing the graveyard.

NOTE. A few years after the visit of the compiler to the Meeting House at Ercildoun, the building was subjected to another radical alteration and an annex was built across the front of the house where the open porch had formerly been. This changer took place about 1934 or 1935. When the compiler made another visit to Ercildoun on August 1, 1938, he found that none of the pine saplings which had been planted as corner markers for the old log Meeting House foundation, had lived, and nothing else had been substituted to take their place, so now there is nothing to show, for the turf, during the lapse of over a century, has completely covered the entire location.

HOCKESSIN.

Meeting organized.....1730.
Meeting established.....1737.
Meeting House built.....1738.
Meeting House enlarged.....1745.
Preparative Meeting set off from Center...1786.
Preparative Meeting laid down.....1914.
Location.....Hockessin, Del.

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Hockessin is a Particular, and formerly a Preparative Meeting, belonging to Center Monthly Meeting in the Western Quarter of Philadelphia Yearly Meeting of the Hicksite branch of the Society of Friends. Samuel Smith has informed us that "Henry Dixon, John Baldwin, John Dixon, and divers other Friends, being settled in Mill Creek Hundred, New Castle County, in 1737, a meeting for worship was established among them. It is known by the name of 'Hockesson Meeting;' so called from an Indian town that was formerly near that place."

Still Dr. Ezra Michener certifies there is an earlier date recorded for the beginning of Hockessin Meeting, and in the "History of Chester County, Pa.," 1881, by Futhey and Cope, the minutes of Newark Monthly Meeting referring to it, are more fully set forth than in Dr. Michener's "Retrospect of Early Quakerism." Thus it is recorded:-

"At Newark Monthly Meeting; 3,2,1730.- 'Newark preparative meeting signified that the ffriends of Mill Creek Hundred in Newcastle County requests to have a week days meeting settled amongst them which is left to the next Moth meeting for consideration and this meeting appoints Abraham Marshall Thomas Wickersham, Peter Collings, and Ellis Lewis to goe and give them a vissit and make report of their sence concerning the above sd request to our next monthly meeting.'

"4, 6, 1730.- 'The ffriends appointed to give the ffriends of Mill Creek Hundred a visit in relation to settle a week day meeting amongst them gives their sence in favor of their request with which this meeting is fully satisfied that we grant them the Liberty to keep a meeting at the house of William Cox upon the sixth day of the week Every week untill further order.'

"2, 30, 1737.- 'Newark preparative meeting offers to the consideration of this meeting that Hocesion ffrds Desiers to have a meeting of worship settled amongst them on the first day and week day which this meeting aquaceseth with and offers it to the quarterly Meeting for approbation of said meeting with Desires that theire said request may be granted.'

"The name Hockessin was given to this meeting, that being the name of an Indian town formerly near the place. Among the early members were Henry Dixon, John Baldwin, John Dixon, and William Cox. In 1738 a meeting-house was built, and enlarged in 1745. It is in Mill Creek Hundred, south of Kennet Square.'"

In 1888 J. Thomas Scharf, in his "History of Delaware" , rehearses much the same story with a little additional information:- "The earliest record of a meeting at Hockessin is in 1730, when a week-day meeting was held at the residence of Wm. Cox, by permission of the Newark Preparative Meeting. In 1737 Henry Dixon and some other Friends settled in Mill Creek Hundred, and a first and week-day meeting were established among them. On the 17th of Tenth Month of that year two tracts of land were deeded to John Baldwin, Jacob Hollingsworth, Henry Dixon, trustees. The one tract of two roods and twenty-eight perches was granted by Wm. Cox and Catharine, his wife, the other of one acre and forty-six perches, by Thomas Dixon and Hannah, his wife. In the following year a meeting-house, which is part of the present meeting-house, was erected. This was enlarged to its present size, thirty by forty-five feet, in 1745. Meetings for worship were held under the supervision of Kennett and, perhaps, Newark Monthly Meetings, until 1808, when business meetings were established. The Monthly Meetings were known as 'Centre Monthly Meetings', and were held alternately at Centre and Hockessin until 1787, when they were divided and each made a separate meeting-place. The wood-work on the building has been repaired at various times and out-houses built more recently. The building is now in a good state of preservation. There are at present (in 1888) about twenty-five families and parts of twenty more families connected with this Monthly Meeting."

Thus it is seen that the Meeting of Hockessin (by Dr. Michener spelt Hockesson, as the earlier historian, Samuel Smith, had written the word) is in the Hundred of Mill Creek, New Castle County, Delaware. It is not far from the boundary line between Delaware and Pennsylvania, six miles south of Kennett Square.

NOTE. In the foregoing account given in Scharf's "History of Delaware" the dates conflict when the statement is made that Hockessin continued with the meeting until 1787. The Monthly Meeting was not created until 1808. The statement really means the Preparative Meeting that for many years was comprised of Center and Hockessin conjointly. "In 1786," quoting Michener, "the Preparative Meeting of Centre and Hockesson was divided into two, one being held at each meeting place."

By report to the Yearly Meeting in 1914, it was announced that the Hockessin Preparative Meeting had been laid down.

Hockessin Meeting House sits close to the roadside on elevated ground that slopes downward on all sides, and overlooks the village of Hockessin some distance away. Being modernized, and due attention keeping it in excellent repair, there are very few indications noticeable of its old age. It is furnished with comfortable benches of the later type of character, and both within and without the place is redolent with homelike cheer. There is no date on its walls and the outward dressing of the building makes it impossible to detect any difference in the appearance of the end built in 1738 from the enlarged addition of 1745. Only the row of stately trees at the front, between the Meeting House and the public road show signs of old age, and the ancient "Upping-block" to the westward of the building, adds a tell-tale story to the antiquity of the Meeting House.

The public highway passes between the Meeting House and the Burial Ground wherein many memorial stones mark the graves of numerous members of the families of Baldwin, Benge, Burgess, Chamberlin, Chambers, Chandler, Cox, Dixon, Fisher, Fleming, Flinn, Ferris, Hewitt, Hoopes, Jackson, Jewell, Lobb, McVaugh, Malin, Maxwell, Mendenhall, Mitchell, Orr, Palmer, Pierson, Pyle, Sharpless, Springer, Stadon, Taylor, Thompson, Veal, Woodward, Wilson, and Yeatman. A strong wall borders the graveyard on the roadside, and the grounds are generally open to the sunlight, being entered by two gateways, one at each extremity of the cemetery.

Hockessin Meeting House was erected on the old-time custom of "facing the south."

At the time of the Separation in 1827, only a few of the congregation at Hockessin separated to the Orthodox branch of the Society. They built a Meeting House which is still standing as a dwelling, not very distant from the old Meeting House. So the compiler of these notes has been informed. In 1834 the Hockessin Meeting was scheduled in the Western Quarter of the Orthodox Yearly Meeting, but by 1858 the name was no longer on the list.

Note:- For further information concerning Hockessin Orthodox Meeting see page 10.

HOMEVILLE.

The Meeting organized under the name Oxford.
Meeting established.....1838.
Meeting House built.....1838.

Preparative Meeting established....1838..
Name changed to Homeville about....1842.
Meeting discontinued.....1918.
Location.....Homeville, Pa.

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Homeville is in West Fallowfield Township of Chester County, east of the Octoraro Creek which separates the township from Coleraine in Lancaster County, Pa. The Friends' Meeting of Homeville was organized or established at the time of the Separation as the following brief note in the "History of Chester County, Pa.," 1881, by Futhey and Cope, seems to indicate:-

"Samuel Gatchell, Asa Walton, Isaac Clendenin, Mahlon Brosius, with their families, and other Friends, obtained leave to hold an Indulged Meeting in a school-house of Asa Walton's, in Coleraine, Lancaster County, in 1828. In 1839 the meeting-house at Homeville, Chester County, was built, and the meeting established therein."

Some further remarks of interest about this Meeting have been written, October 1, 1910, by Ella K. Barnard of Baltimore, Md., and her short paper was printed in the Friends' Intelligencer, First Month 7, 1911. The following extract is taken from the printed paper:-

"Fallowfield Monthly Meeting, in 1828, allowed an indulged meeting to be held in a log house of Asa Walton's, afterwards Frank Pennock's, in Coleraine township, Lancaster County. This was continued until the year 1838, when the present meeting-house was built in Upper Oxford township and the name Oxford adopted for the preparative meeting which continued a branch of Fallowfield. The land given by Ellis Coates was situated in the village of Homeville. The brick for the building was burned or given by Warrick Coates, Sr., and Ellis Coates boarded the men while building, the understanding being that he was to be paid a certain amount when the building was completed. At its completion, however, it seems that the money promised was not forthcoming, so Ellis closed the house and refused to allow it to be used (although an opening meeting had been appointed) until the money was paid, which was probably not until the following year. There is no early history of this meeting and the early minutes of the Preparative Meeting, if kept, had been lost.

"Its early ministers were Rachel Simmons Sharpless, then living at Andrew's Bridge with her son-in-law, Benjamin F. Kent, and William Brosius.....When Abby K. Foster came here (in 1847 I think) she again found closed doors, but the key was found and the door opened by a member of another meeting, but for so doing he was refused a night's lodging at his son's nearby. Of Abby, Lowell wrote:

A Judith there turned Quakeress
Sits Abby in her modest dress,
No nobler gift of heart or brain
No life more white from spot or stain,
Was e'er on Freedom's altar laid
Than hers— the simple Quaker maid.

James and Lucretia Mott were several times here and also other anti-slavery lecturers, probably Jacob Storms and Charles Burleigh with his long curls over his shoulders. I think Anna Dickinson was here, but cannot

verify this impression.....There were probably fewer conservative members at Homeville than at Pennsgrove, and Homeville suffered from internal dissentions on anti-slavery questions. The Free Produce Society was meeting at Homeville in 1846, not being allowed the use of the meeting-house at Pennsgrove. Its members included a number of Sadsbury Friends. From Pennsgrove many withdrew and helped to establish Longwood Meeting of Progressive Friends. These resignations began as early as 1846 and 'poor Pennsgrove has become a by-word, our once united Pennsgrove,' writes one of her daughters. Unfortunately, Pennsgrove meeting was too nearly a wreck to make the amende honorable after the war, and invite these members back as did Kennett Monthly Meeting.....

"The Homeville meeting-house is surrounded by lofty pines and well-grown maples, and the grounds are pleasant and attractive. The graveyard is slightly rolling and the stones not so uniform as at Pennsgrove, and the effect is more pleasing. Ten flags, with iron supports, mark soldiers' graves.....

"In 1842 Oxford and Pennsgrove preparative meetings were united to form Pennsgrove Monthly Meeting, meeting alternately at Oxford and Pennsgrove. After a time the growth of the borough of Oxford and the later establishment of a meeting there seemed to make the name of Oxford inappropriate and it was changed to Homeville.

"These meetings were never very large ones. But families were larger then and it was perhaps when the children of those early Friends were grown that it was largest. The subscription lists for the better accommodation of the Yearly Meeting in 1855 'show that 40 members, heads of families, belonging to Pennsgrove Monthly Meeting, contributed $423.50 for that purpose, which is forwarded by Joseph Kent, treasurer, to John Saunders, of Philadelphia'.....

"The present Homeville Meeting (1910) is very small, sometimes but one person present and the last Monthly Meeting was held by two persons. Pennsgrove has nine members and a number of children in its First-day school and for it the outlook is promising."

In 1918 it was reported to Philadelphia Yearly Meeting held at Fifteenth and Race Streets, that "Homeville Meeting is laid down and its members attached to Pennsgrove Preparative Meeting."

It was on First-day, First Month (January) 11th, 1931, that Mary Roberts Walton, then of Toughkennamon, now (1938) of Kennett Square, Pa., took the compiler of these historical note to the Homeville Meeting locality, after attending meeting at Pennsgrove.

Although closed in 1931, Homeville Meeting House, with its surrounding yard and adjacent Burial Ground, shows the care of interested persons. The brick house, without date upon its walls, is beautifully located at the intersection of two roads in the little village of Homeville where it overlooks a pretty valley to the northward. Several fine trees are close by, and the row of wagon-sheds at the back of the yard reveal the only object that gives visible indication of dilapidation. Deserted, it does no appear so, for its neatness and its close proximity to the village prevent its looking lonely, while the scenic beauty of its neighborhood, both near and far, make the spot very charming. The Meeting House faces nearly to the south, and the Burial Ground to the west of it, open to the sunlight, is bordered on the roadside by a hedge fence. The two intersecting aisles

extending parallel to the public highway, otherwise from east to west, are entirely grass-grown, and the numerous memorial stones all face westward. Quaker simplicity is manifested in the appearance of the headstones whereon are recorded many family names, among which are Alexander, Baker, Barnard, Brinton, Broomall, Brosius, Bunting, Burke, Bushong, Clinger, Coates, Davis, Evans, Gilbert, Gray, Haslam, Jones, Kent, King, Moore, Newcomer, Pennington, Preston, Rakestraw, Summerell, Swayne, Walton and Wickersham.

KENNETT SQUARE.

Meeting organized.....1812.
First Meeting House built.....1813.
Preparative Meeting established.....1814.
Second Meeting House built.....1873.
Orthodox Meeting organized.....1888.
Orthodox Meeting House built.....1892.
Centennial Anniversary held.....1914.
Location.....Kennett Square, Pa.

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In the town of Kennett Square, Chester County, Pa., are two Meeting Houses of the Society of Friends within sight of each other, but on different streets, that of the Hicksite branch being on the main street of the town and called State Street Meeting House; the other, of the Orthodox branch, being known by the name of the street on which it was erected, the Marshall Street Meeting House.

The State Street Meeting House is a brick building directly facing the north, although, until the new annex was added in more recent years, the front of the House was towards the south, so shown in photographs taken of it before the change. According to the date-stone over the front porch, it was originally built in 1813, but, after being torn down, was rebuilt in 1873. Now it appears quite modern in style of architecture, and has at the back or south side, formerly the front of the House, an annex added in later times for committee rooms and other needed purposes. The State Street Meeting House is on the south side of the main thoroughfare of Kennett Square, and its spacious grounds slope gently southward towards the head of Marshall Street, where the Orthodox House for worship is located a square further away. Adjoining the Meeting House Yard, at the rear of the State Street House, is a small Burial Ground with a few memorial stones all kept within the bounds or requirements of Friends' discipline. Some of the family names seen on the headstones are Barnard, Chambers, Dilworth, Hickman, Jackson, Martin, Plankinton, Pyle, Scarlett, Taylor, Tagart, Thompson and Way. In the far extremity of the

graveyard is a twin-stone of marble marking the graves of Samuel Martin and his wife Rachel:-

"Samuel Martin died 6th Mo. 17th, 1880 aged 77 years & 9 Mos."

"Rachel Wife of Samuel Martin Died 7th Mo 3rd 1875 aged 64 years & 3 Mos."

Kennett Square is a Preparative Meeting under Kennett Monthly Meeting in the Western Quarter of Philadelphia Yearly Meeting of the Hicksite branch of the Society of Friends. Dr. Ezra Michener, in his "Retrospect of Early Quakerism", relates the following respecting the Kennett Square Meeting:-

"1812.- This meeting was at first an indulgence to some members of Centre, Kennet, New Garden, and London Grove Monthly Meetings: and held at the house of John Phillips, near Kennet Square. In 1814, it was proposed by the said Monthly Meetings to the Quarter, to establish the said meeting, with the privilege of a Preparative Meeting, and to be united to Kennet Monthly Meeting.

"1814.- 'At the Western Quarterly Meeting held the seventeenth of the eighth month, 1814,

'The committee on the request of Friends in the vicinity of Kennet Square report, that it is their prevailing judgment that it will be best their request, as noted in the minute of seventh month last, should be granted: which is concurred with by the Quarterly Meeting.' &c,- (Kennet Monthly Meeting.)

In 1914, on Ninth Month 12th, Kennett Square celebrated its Centennial Anniversary.

In the Friends' Intelligencer, Seventh Month 14, 1900, E.L. (Elizabeth Lloyd) wrote concerning this Meeting and its House:- "The present Friends' meeting-house in Kennett Square is a modern building which stands on the site of the old house. It is in the heart of the town, and as this is an old-established Friends' community, the membership is comparatively large, and the general attendance good, although the meetings are usually silent, there being now no ministers belonging to the meeting.

"The First-day school is held at the close of the meeting, and is composed of several classes. Most of the older members remain and join in the adult class. As in most of the other schools, there are general exercises which add to the interest.

"The Martin Academy is a flourishing day school under the care of the meeting. While there is no boarding department, pupils often come from a distance and board at private houses. The pupils attend meeting in the middle of the week; Mary Heald Way of Oxford, frequently attends these mid-week meetings and speaks very acceptably."

Since Elizabeth Lloyd's visit to Kennett Square, the Martin Academy has long since been discontinued, and in 1930 the building in which the school was kept, is an apartment house. It is located on State Street two doors from and east of the Meeting House.

Near the western limits of State Street in Kennett Square, is the large Friends' Boarding Home, belonging to Western Quarterly Meeting. It is a prominent building, both by reason of its size and its location. Many years ago it was famous as a boarding school for boys, which was conducted by Swithen Shortledge who was its Principal.

In 1918 it was reported to the Yearly Meeting at Fifteenth and Race Streets, that the mid-week meeting at Kennett Square was discontinued.

The pretty brick Meeting House on Marshall Street, likewise frequently called by the name of the street on which it is located, faces nearly to the west. There is no date-stone visible on its walls to show the year of its erection, but the general cleanliness and freshness of the material of which it is constructed give it the appearance of a new house although it may have many years to its history. In the "Friends' Religious and Moral Almanac" of Arch Street Yearly Meeting, in 1938, the Marshall Street Meeting House is designated as the place for Kennett Monthly Meeting from "Fifth to Ninth Months inclusive." During the remaining months the Monthly Meeting is held at No. 312 S. Broad Street, as the Meeting House is closed from Tenth to Fourth Months inclusive.

The information her subjoined concerning the erection of the Marshall Street Meeting House at Kennett Square, was obtained from the minutes of Western Quarterly Meeting kept in the fireproof at No. 302 Arch Street, Philadelphia:-

"At the Western Quarterly Meeting of Friends held the 24th of 8th mo 1888— The following minute was received in our report from London Grove Mo. Meeting, viz. A request to have an indulged meeting allowed at Kennett Square on First day of each week, to be held in one of their private houses. After weightily considering the subject the meeting concluded to grant the request and the following Friends are appointed, in connection with a like committee of Women Friends, to attend the opening of the meeting on the Second First Day in the 9th mo. at 10 A.M. have the oversight thereof, and report to this meeting from time to time, John Thomas, John Thompson, George Sharplefs, Thomas H. Whitson, Clarkson Moore, The Clerk is directed to furnish London Grove Mo. Meeting with a copy of this minute."

"At the Western Quarterly Meeting of Friends held the 22nd of 5th mo 1891 The committee to whom was refered the oversight of the indulged meeting at Kennett Square made the following report, which after careful & deliberate consideration it was concluded to refer the subject of erecting a meeting house to our next Quarterly Meeting

"Viz. The committee to whom was refered the oversight of the indulged meeting at Kennett Square with the members added to them for the purpose of considering the propriety of procuring a suitable place for holding a meeting at that place have had several meetings & endeavored to feel for the aid of best Wisdom in arriving at a correct conclusion in regard to the subject, we are now united in recommending to the Quarterly Meeting the propriety of erecting a meeting house there for which purpose they have secured the option of a suitable piece of ground at a nominal cost. The committee having the oversight of the meeting recommend an addition to their number Signed on behalf of the committee

A. Gibbons
Margaretta Moore

5 mo 2nd 1891

Zebedee Haines James R Cooper & Wm B Harvey are appointed as an addition to committee having the oversight of the indulged meeting at Kennett Square in accordance with the recommendation of the committee "

On 9th of 7th Month 1891, the Western Quarterly Meeting approved of the request.

"At the Western Quarterly meeting of Friends held the 19th Day of Eighth mo. 1892 The Committee appointed one year ago to attend to the building of a meeting house at Kennet Square, presented the following report, which is satisfactory to the meeting

Report

"The Committee appointed one year ago by the Western Quarterly Meeting to build a meeting house at Kennet Square if sufficient funds should be subscribed for the purpose, report, That they have rec'd from interested Friends as a building fund the sum of $3027.50, a special sum for carpeting of $100 amd a small library of books, The commodious lot, situated on the South east corner of Marshall and Cypress sts, which the Quarterly Meeting was informed some months since, had been purchased by an individual Friend in case it should be needed, was offered free to the committee, by the purchaser, our valued friend Abraham Gibbons, and a deed has been made by him to William F Wickersham, William P. Mercer John B Sharpless, Isaac Fusey and Abiah Cope, trustees appointed by London Grove Monthly Meeting to receive and hold it for the use of the Society of Friends. Upon the lot a substantial building 32/50 feet, having a cellar beneath and covered with a slate roof, has been erected, and it is thought that it will prove both comfortable and durable. Shedding for ten (10) teams has also been provided. The cost of the House, with seats and shedding was $2723.77

We have expences for	cushions & curtains	65.45
"	Heating appliances	114.15
"	Fencing, grading and seeding the lot & paving	69.57
	Insurance	2.45
		$2975.39

The house was first opened for Divine Worship on the 29th of Fifth month last and meetings have been regularly held since that time on First day mornings. Some members of the visiting committee have generally been in attendance, and we feel that the undertaking has not been without an evidence that it was a right one

Signed on behalf of the Com. John L. Balderston
Debby T Cope "

From the records of Kennett Monthly Meeting at No. 302 Arch Street comes also the following minute:-

"At Kennett Monthly Meeting of Friends held the 7th of Third Month 1905. The following minute of the late Quarterly Meeting was received, read, and after careful consideration approved, womens meeting uniting. This meeting in the fourth month will therefore be held in the meeting house at Kennett Square where we now hold meetings for Divine Worship and continuously hereafter until the way opens for some permanent arrangement."

LONDON BRITAIN.

Meeting organized.....1834.
Meeting House built.....1834.
Preparative Meeting established.....1842.
Preparative Meeting discontinued.....
Meeting discontinued.....
Location.....Strickersville, Pa.

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London Britain is a constituent of New Garden Monthly Meeting in the Western Quarter of Philadelphia Yearly Meeting of the Arch Street branch of the Society of Friends. In the "History of Chester County, Pa.," by J. Smith Futhey and Gilbert Cope, 1881, is this brief mention of this Meeting:-

"In 1834 a number of Friends who had held meetings in a house of Richard Chambers, in White Clay Creek Hundred, purchased a piece of ground near Strickerville, whereon they erected a meeting-house. The Thompsons, Chambers, Sharpless, and Passmore families were among the principal members."

In the "Book of Meetings" issued about 1905 by the Arch Street division of the Society of Friends, the following is inserted in regard to London Britain:-

"Held on First-days at 10 o'clock. The mid-week and business Meetings have been discontinued. The Meeting House is near the border of the State of Delaware, situated in the picturesque region of White Clay Creek, and remote from any railway station, near the very small village of Strickersville. It is five miles from Newark, Delaware, on the Philadelphia & Washington R.R., also on the Baltimore & Ohio, the latter being preferable on account of having more trains. Carriages can be hired at Newark, and Friends may also drive over from West Grove. The usual attendance numbers from 4 to 8; occasionally there are only 2 present, and several times the Meeting has not been held at all. There is no resident minister, and the Meetings are usually held in silence. The membership of this Meeting numbers about 27, but of this number many of the young people are scattered. Friends, however, are interested to respond to an appointed meeting. Hannah T. Piling, Newark, Del., and John J. Chambers, West Grove, Pa., (about eight miles from London Britain), will be glad to help visiting Friends."

From this account it is without doubt that London Britain was a very small meeting in 1905. In 1928 the meeting was retained, at least by name, on the list of meetings in the Year Book, but neither time nor day for its gatherings being given, rather indicated that it was discontinued or open only for special occasions. In 1938 the name is not placed on the list of Meetings in the Friends' Religious and Moral Almanac.

The following minutes treat of the establishment of the London Britain Friends' Meeting:-

"At Newgarden Monthly meeting of women friends held 8th of 1st month 1834. To Newgarden Monthly meeting We the subscribers having taken into consideration our situation, have unitedly believed that an advantage would arise to ourselves and we hope a benefit to society, to hold a meet-

ing for divine worship on first and ~~fifth~~ fifth days of the week in the neighborhood where we reside. We therefore propose to the monthly meeting for the consideration and approbation, to grant us the privilege of holding such meetings for a time in the School house near Strickers Ville, London Brittain Township

Eli Thompson	Edward Sharpless	Rebecca Thompson
Joshua Sharpless	Sarah Thompson	Sarah Chambers
Richard Chambers	Phila Sharpless	Margaret A. Chambers
George P. Passmore	Susanna Chambers	Hannah Sharpless
Daniel Thompson	Sidney Sharpless	Mary J. Sharpless
George Sharpless	Beulah Thompson	

And after a time of solid Deliberation thereon Lydia Philips, Mary Thompson Phebe Hoopes, Mary Passmore and Phebe Lamborn are appointed to unite with a committee of men friends in taking the subject into consideration and report of their sense to next meeting."

From the Minutes of Men Friends of New Garden Monthly Meeting this which follows has been obtained:-

"6th Month 3d 1835. Friends Composing the indulged Meeting held near richard Chambers haveing recently erected a new meeting house in London brittain township Chester County Pa propose holding Meetings for divine worship therein to commence on ~~the~~ first Day the 14th of the present Month at the 10th hour which is united in by this Meeting--"

"New Garden Monthly Meeting held the 5th of 7th mo. 1837 The committee of men and Women friends appointed on the request of friends of London Britain in addition to a former committee agree to report that they have paid attention to their appointment and upon confering together are united in the sentiment that the meeting which has been for some time held there by indulgence may with propriety be established to be held as heretofore on first and fifth days except that in the weeks of our quarterly monthly and preparative meetings the week day meetings should be omitted, but the way did not open to encourage the establishment at present of a preparative meeting which is submitted to the monthly meeting. Signed on behalf of the committee

Thos. Lamborn
6th mo 1837 Phebe Hoopes

The meeting if established is proposed to be called London Britain Meeting and the members. constituting it to be attached to New Garden preparative meeting Which claiming the weighty attention of this meeting it united with the report of the committee the subject is refer'd to the quarterly meeting for its consent and approbation " (Approved by Western Quarter, 8th Mo. 25, 1837.)

"New Garden monthly meeting held 8th of 6th mo 1842 Friends of London Britain meeting having requested of this meeting, the privilege of holding a preparative meeting,-- Samuel Harvey, Thomas Lamborn, Abia Passmore,-- Wm Baily,-- Wm Hicks, Thomas Passmore and Ellis L Pusey are appointed a committee to unite with women friends, to take the subject under their consideration-- to sit with friends of that meeting, and report to our next their judgment, in the case."

"New Garden monthly meeting held 3rd of 8th mo 1842 the committee appointed to take into consideration the request of Friends of London Britain, for permission to hold a preparative meeting, now report favorably thereto. (and women friends, also) with which this meeting unites:

and womens meeting also concurring, the clerk is directed to furnish the Quarterly meeting with a copy of this minute, for its judgment and decition."

By comparing the dates of the two preceding minutes it is noticed they are two months apart. At a Monthly Meeting held in 7th Month, 1842, the committee stated they were then unprepared to report.

"New Garden monthly meeting held 8th of 2nd month 1843" in answer to the second annual query, it was recorded:-

"One Preparative meeting established at London Britain, first opened in the 10th mo. last and held on the 5th days preceeding New Garden Monthly meeting."

The compiler of these historical sketches of Friends' Meetings visited London Britain Meeting House twice. The first time was on August 7, 1930, when he was taken to the place by Thomas H. Strain of Merchantville, N.J., and the second visit was due to the courtesy and kindness of Mary Roberts Walton of Toughkennamon, Pa., on March 14, 1931.

London Britain Meeting House stands on high ground near the side of the road, close to the hamlet of Strickersville, Pa., not far from the State boundary line. It is a brick building, not large, with the date of erection, 1834, in the eastern gable, showing through the boards which cover that end of the house. It is quaint and plain in the interior, and its entrances are modest and old-fashioned. It has a slate roof which, in August, 1930, was being repaired with fresh material of the same kind, the slate being placed over the original shingle covering now so worn away by age as to require a renewed timber foundation. The shady grounds in front are well overgrown with trees and the open yard at the west of the House has a line of tall, slender locust-trees whose trunks are bountifully covered with wild vines.

The small oblong-shaped graveyard near the House is enclosed by a slat fence, and though a little neglected in appearance in a part of it, is the attractive resting place of members of the Hopkins, Black, Chambers, Paxson, Passmore, Powley, Sharp, Sharpless, Sherer, Thompson and Watson families. In the northwest corner two small pointed stones, one unmarked, the other bearing the initials "E. T." are probably among the oldest memorials there. Another noticeable stone in the form of a truncated pyramid, marks the graves of four children of John C. and Esther Powley, that statement appearing on the flat top of the stone, while on the slanting sides are inscribed the four names:- George Clinton 1837-1855; Lucy Matilda 1839-1857; Ann Eliza 1841-1843; and Ella Creswell 1850-1852.

LONDON GROVE.

Meeting organized.....1714.
Meeting established..... .....1724.
First Meeting House built.....1724.
Meeting House enlarged.....1743.

Monthly Meeting established.....1792.
New Meeting House built.....1818.
Orthodox Meeting House built.....1834.
Bi-Centennial Anniversary held.....1914.
Location near.....Willowdale, Pa.

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In both branches of the Philadelphia Yearly Meeting of the Society of Friends, London Grove is a Monthly Meeting belonging to the Western Quarterly Meeting. It was established as a meeting for worship early in the eighteenth century as is shown by the following extracts from Dr. Ezra Michener's "Retrospect of Early Quakerism":-

"1714.- 'In the year 1714, Francis Swayne, John Smith, Joseph Pennock, William Pusey, and several other Friends, being settled at Marlborough, &c., kept a meeting for some time at John Smith's house, until about the year 1724, when a meeting was settled there, and a meeting-house built in London Grove Township.' -(S. Smith.)

"1714.- 'Friends of Marlborough request of this meeting to have a meeting at the house of John Smith, one first-day in the month, and every other sixth-day, for half a year. And this meeting, having taken the same into consideration, have consented that it go to the Quarterly Meeting for approbation.' -(Kennet Monthly Meeting.) It was granted.

"1724.- 'Friends of Marlborough Meeting (with the consent of New Garden Monthly Meeting) request of this meeting, that they may have liberty to build a meeting-house on the corner of London Grove Township, joining to Marlborough, in order to keep a meeting there, &c.' -(Chester Quarterly Meeting.) A larger one was built in 1743, and replaced by the present commodious one in 1818, for the accommodation of the Quarterly Meeting also.

"1792.- 'We, the committee appointed to consider the proposal which came from New Garden Monthly Meeting, in the eighth month, last year, respecting a division thereof into two Monthly Meetings, having a considerable number of us, at different times, visited the Preparative Meetings and Monthly Meetings, and paid close attention to the subject, and being now met in a solid conference thereon, are generally united in the prospect of a division, and have not, in the present circumstances, seen any other method for it than the way proposed, viz., that New Garden and West Grove Meetings make up one Monthly Meeting; and the members of London Grove Preparative Meeting another,- which we submit to the Quarterly Meeting. Signed on behalf of all who were present (Thirteen men and seven women Friends) by

Abraham Gibbons,
Mary Jackson.

"Which being several times read, and many uniting sentiments expressed, is concurred with, &c. -(Western Quarterly Meeting.)"

Gilbert Cope of West Chester made a careful research of Friends' Meeting records and has jotted down the following minutes referring to London Grove Meeting, the first of which is identical with the first given above by Dr. Michener:-

"Newark monthly meeting laid before this meeting a request of some ffriends belonging to their meeting that a meeting be settled at the house of John Smith in Marlborough one first Day in Every month and Every sixt Day for half a year which Request this meeting orders to be put in practice until further order." -(Chester Quarterly Meeting. 12-7-1714.)

"Marlborough friends request to this meeting was taken to the Quarterly meeting the which they granted and is to be held the second first day of every month untill further order." -(Newark Monthly Meeting. 1-5-1714/5.)

"Newgarden preparative meeting have aquainted this meeting that Marlborough ffriends desires to have the priviledg of having a meeting Every sixth day Except the preparative week which this meeting agrees to that it may be taken to the Quarterly meeting for approbation." -(Newark Monthly Meeting, 12-8-1717/8.)

"Marlborough friends Request that they may have a meeting Every sixth Day of the week Except the week on which their preparative meeting is on at Newgarden, which This meeting allows of till further order." -(Chester Quarterly Meeting 12-10-1717.)

"The friends of Marlborough meeting (with the consent of newgarden Monthly Meeting) requests of this meeting that they may have liberty to build a meeting house on the Corner of Londongrove township Joining to Marlborough in order to keep a meeting there every first day of the week except that week on which the preparative meeting is at Newgarden this meeting after taking it into their solid consideration do approve thereof and grant the said friends their request." -(Chester Quarterly Meeting 3-11-1724.)

"The date of the deed shows the land for this purpose was purchased over a year before the application was made to the Quarterly Meeting for liberty to build. Deed dated March 14, 1722. The deed was sealed in presence of Sarah Dimsdale, John Estaugh, Elizabeth Estaugh.

"Michener's statement that London Grove House being enlarged in 1743 is very probable, but the fact has not been elsewhere found stated."

On 10th Mo. 4, 1914, London Grove celebrated its 200th anniversary, both branches of the Society taking part in the celebration at which there was a gathering of fully 2000 persons. Shortly before, the Friends' Intelligencer made this announcement:- "7th-day, 10th month 3rd, will be home-coming day for the old Quaker community of London Grove. That is the date selected for the celebration of the Bi-Centennial of London Grove Meeting, which, the records show, had its origin in a private meeting held in the house of one James Smith, in 1714. The history of this meeting is the history of the community and it is a community celebration that is planned by the committee in charge, representing both the Orthodox and Hicksite Friends. An all-day meeting with a basket lunch has been decided upon and an effort will be made to reach every family that is or has been a resident of the community. The Chester County Historical Society has appointed a special committee to assist in the preparation."

On 10th Mo. 10th, a brief account of the anniversary was put in the Friends' Intelligencer, from which the following is quoted:- "Before the close of the morning session every seat in this largest of our country meeting-houses was filled and many were standing. In the afternoon, two meetings were held simultaneously, one indoors and one outside. Edward A. Pennock, chairman, called the meeting to order and read a chapter from the Bible. Augustus Brosius, of Avondale, gave the address of welcome, to which Zebedee Haines of West Grove, responded. J. Russell Hayes, of Swarthmore, read a poem commemorating the meeting, the house, and the giant oak which antedates them both. Emma Taylor Lamborn, a sister of Bayard Taylor, gave the 'Record of an Early Settler,' telling interesting stories of 200 years ago. The Historical Sketch of London Grove Meeting was given by Davis H. Forsythe, editor of the Friend (Phila.).....An interesting exhibit of old writings, samplers, clothes, utensils, dishes, quilts, etc., was shown on the upper floor; but more interesting than these were Oliver Eastburn and wife, of Kennett, who were dressed as Friends of the olden time, and rode to meeting in an old-fashioned two-wheeled gig. On their arrival, just after the address of welcome, they were escorted to the upper seat in the ministers' gallery. At noon they drove round the grounds."

Here are a few extracts from the "Historical Sketch" prepared by Davis H. Forsythe:- "The first Friends' meeting in these parts was at the home of one John Smith; it dates from two hundred years ago this year. Ten years later, proceeding in regular fashion, permission was obtained from the superior body, which in this case was Chester Quarterly Meeting, now called Concord, and the house erected. This was the building of logs just referred to, and were we to celebrate the actual opening of a Friends' meeting at this spot we would have to adjourn our celebration to-day for another ten years, but there had been a meeting regularly held, mostly but not always, at the house of John Smith for the ten years just preceding. The new house served the Friends for only nineteen years, for during the interval and before the nineteen years had passed, some Friends made the kindly complaint that the house was too small and suggested that it be made larger, 'the better to accommodate the meeting.' The words come from an ancient minute which with others have been freely used for the facts and dates that are to follow. In 1743, or less than twenty years after the completion of the original log house, there was tacked on to it a brick building; there were now two contiguous buildings, separated by a brick wall, a condition which forced from the clerk's pen more than once in the years immediately following remarks on the 'inconvenience of the house.' The floor was of brick, for most of the builders of this part of Chester County laid brick floors while their neighbors north and east of them had used stone flags. However, the brick floor was changed to one of wood at slight expence..... In 1758 Western Quarterly Meeting was established and from the first was held at London Grove.

"In 1810 report was made that the house was unsafe. The breaking through of windows and doors had weakened the walls, which in turn had cracked and bulged. A few repairs were made, and then the statement appears on record that, safe or not safe, 'the building is too small to accommodate the large number of Friends, who generally attend this meeting' .....The minutes for three years after 1810 refer to the big house

which accommodates us to-day, the outcome of the differences of opinion, was not an easily accomplished fact. Not able to reach a harmonious conclusion by initiating the work in the Quarterly Meeting, London Grove Monthly Meeting sent a full-planned outline to the Quarterly Meeting in Fifth Month, 1817. Their report began, 'This meeting in view of the incommodious and decaying state of what is called the old meeting-house at London Grove, has taken into consideration the expediency of building a new one'.....These are the Monthly Meetings at that time and the assessment of each was as follows: Centre, $487; Kennett, $750; New Garden, $809; Fallowfield, $508; or a total from these four of $2554. London Grove gave $3000 and the disparity in the amounts explains in part the modesty that forced other Friends to delay the work. When this stage of the project had been reached, all went forward with great harmony and on Eleventh Month 18, 1818, the first Quarterly Meeting was held in this house."

In the "History of Chester County, Pa.," 1881, occurs this brief note concerning London Grove:- "In 1743 a larger house was erected, and replaced by the present one in 1818, it being then enlarged for the accommodation of the Quarterly Meeting. The Orthodox Friends have erected a new house a short distance southward, but still use the old building at the times of Quarterly Meetings. The Pusey, Pennock, Sweyne, Lamborn, Baily, Speakman, and Hayes families were prominent among the early members of the meeting."

The following communication from Evan B. Sharpless, Clerk of London Grove Monthly Meeting, April, 1938, states that "The Orthodox Meeting House at London Grove was built 1834 as near as I can find out."

Another note of interest from the Chester County History accounts for the names of John Estaugh and his wife, Elizabeth, of Haddonfield, N.J., appearing on the deed belonging to London Grove:- "John Estaugh, a settler of Haddonfield, N.J., married Elizabeth, the daughter of John Haddon, whose possessions there gave rise to the name, and who appears also to have been one of the London Company; and this Estaugh became the agent or attorney for the company, as well as a shareholder, upon the death of his father-in-law. Under his direction, Isaac Taylor surveyed many tracts for settlers in the company's lands. The subdivisions in London-grove were mostly rectangular, and a large number of them appear to have been laid out in 1718 and 1719. Many of the settlers obtained deeds for their lands, dated March 14, 1722-3, from Collet, Quare, and Goldney. These deeds were prepared in England, and were doubtless brought over that spring by John Estaugh, who was returning from a religious visit to that country, he and Sarah Dimsdale, of New Jersey, being witnesses to them."

In 1900 E.L. (Elizabeth Lloyd) in her frequent journeys to various Friends' Meetings, thus speaks of London Grove:- "London Grove meeting-house is said to be the largest within the limits of the yearly meeting, outside of Philadelphia. One end of it was built in the olden time. This is the property of the monthly meeting, though it is also claimed by Friends of the other branch. This end is divided by a partition, as the monthly meeting formerly met in separate session. As there was no large house in the quarter it was agreed that the quarterly meeting should enlarge this house, and that it

should always meet here. Accordingly an addition was made as large as the original house. When the house is all thrown open there are two raised partitions, and the whole is warmed by six stoves. The upstairs gallery is broad, and extends the full length of the house, but not across the ends.

"The Friends' school-house stands just across the road. It is a two-story brick building, and the school has been for several years in charge of Jane P. Rushmore and an assistant. The pupils attend mid-week meetings, which are generally silent, as there is no minister living within the limits of the meeting. The pupils of this school are prepared to enter either the George School or Swarthmore College, according to their inclination."

In the "Book of Meetings" provided by Arch Street Friends about 1905, is a brief mention of the Orthodox Meeting at London Grove. It is there stated:-

"London Grove, Pennsylvania. Held on First and Fourth days at 10 o'clock. The Meeting House is four miles northeast from West Grove, on the Central Division of the Pennsylvania R.R., or two and a half from Toughkennamon station on the same railroad. Or, it can be reached by the trolley from West Chester for Kennett Square (cars leave on the hour), leaving the car at Willowdale, the nearest point. There are about 16 regular attenders of First-day Meetings. There is no recommended minister. There are 4 younger members. The old stone house on the hill, a grand situation, at which our Quarterly Meeting is held in the Fifth and Eighth months, is used by the Race Street Friends. Our Meetings at other times are held in a small house, on lower ground about one-quarter of a mile nearer the railroad."

The siruation of the two Meeting Houses at London Grove, Pa., the one on the summit of a little hill, the other on the lower ground at the base of the same elevation, is attractive. The older House sits grandly among its handsome shade trees with a profusion of blue and white violets about the spacious surroundings, while the smaller Orthodox House, in open view from the roadside, is bright, cheerful, and quite conspicuous as it sits quietly beside its little wall-inclosed Burial Ground. In this tiny cemetery, neat and in good order, may be read a few family names, Cooper, Cope, Maule, Meredith, Pusey and Sharpless, the last two being in a large majority, but there are also several unmarked stones in one section of the yard. The Meeting House is built of brick facing the south, but it does not have the date on its walls, yet is quaint with its old style hood coverings to its front doors. It is not large, and in 1930 its members have greatly diminished in numbers. In 1930 the members of both branches usually hold their meetings conjointly in the stone house on the hill-top, but once a month all convene in the smaller brick building of the Orthodox Friends.

The old Meeting House has three date-stones, two on the middle front of the house, one over the other, bearing the markings "1743 I.P." and "I. P. / D. P. 1818" the third marked "S. P. / 1818" being at the corner of one of the western windows, likewise at the front. One set of wagon-sheds have been unroofed and the stone walls reserved for future ornamental purposes.

The large Burial Ground is southwest of the Meeting House sloping

gradually to the westward. In it are many marked and many-unmarked graves, among which are found the family names of Altemus, Barnard, Bently, Brosius, Chandler, Dickinson, Harry, Hicks, Hood, Leonard, Logan, Michener, Ottey, Palmer, Pennock, Pusey, Roberts, Robinson, Smith, Speakman, Swayne, Taube, Taylor, Walton, Way, Wilkinson, Woodward and Yeatman.

The Friends' School at London Grove has long before 1930 been discontinued and the school-house converted into a dwelling.

MARLBOROUGH.

Meeting organized.....1799.
Meeting House built.....1801.
Preparative Meeting established.....1802.
Meeting became dormant before.....1930.
Meeting revived.....1931.
Location.....East Marlborough, Pa.

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The Friends' Meeting House at Marlborough, Chester County, Pa., bears no visible date on its walls, but it is reported to have been erected about 1801, and the dark appearance of the bricks of which it was constructed, with the occasional intermingling of bricks of still darker hue, rather seem to testify that the building has been in existence a long while. The old-fashioned hoods, or pent-roof coverings, to the doors, two at the front, opening to the two assembly-rooms within, still in 1930 separated by the unpainted wooden shutters grown shining and satin-like by the passage of years, give the place much attractiveness to the eyes of an antiquary, or one interested in old Quaker history.

The Meeting House is on the summit of a hill at the southern extremity of a small village street, and faces eastward instead of following the early custom of fronting the south. The grounds are quite open to the sunlight and the Burial Ground in front is parted from the ample intervening level area by a stone wall, alongside of which is a fine row of tall evergreens. Another section of wall is on the opposite side of the cemetery, the other two sides of the graveyard being inclosed by an iron fence on the village or north side, and a post and rail fence next to the woodland on the south of both House and cemetery. In the well-cared-for graveyard are a number of marked graves, mostly with modest unassuming marble headstones. Names to be noticed there are Baily, Barnard, Conner, Cox, Cloud, Fell, Gatchell, Harry, Lloyd, Marshall, Martin, Neilds, Parker, Passmore, Pyle, Rodeback, Rodebaugh, Speakman, Tussey, Thorne, Valentine, Wickersham and Windle. The name most frequently seen is Cloud. Among the oldest memorial stones are two square stones lying flat on the graves of "James Pyle 1752-1825" and "Hannah Neal 1757-1813."

On May 3, 1930, when Mary Roberts Walton of Toughkennamon, Pa., took the compiler of these records to the Marlborough Meeting locality, the stone wall of the graveyard was in process of being repaired. At that time meetings were no longer held regularly, but, nevertheless, everything about the premises was kept in good order. Since that visit there has been a revival of interest and Marlborough Meeting is again active. Since 1931 meetings are held there once a month the year through, and a First-day School was also started the same year, being held from 6th Mo. 1st to 9th Mo. 30th. In 1939 Georgetta H. Vandever is the Superintendent.

Marlborough was a Preparative Meeting belonging to Kennett Monthly Meeting in the Western Quarter of Philadelphia Yearly Meeting. Of its organization Dr. Ezra Michener states in his "Retrospect of Early Quakerism" 1860:-

"1799.- The meeting at Marlborough was constituted of members taken from Kennet and London Grove, and was first held in a school-house near Richard Barnard's. In 1801, the joint committee reported in favor of establishing the meetings: which was confirmed by the Quarterly Meeting as a branch of Kennet Monthly Meeting. The following year a Preparative Meeting was admitted there."

The "History of Chester County, Pa.," 1881, by J. Smith Futhey and Gilbert Cope, makes the following short mention of Marlborough Meeting, chiefly important by reason of naming the year of the erection of the Meeting House:-

"Marlborough. This sprang from an Indulged Meeting in Richard Barnard's school-house for some time prior to 1801, when a meeting-house was built, and a meeting established as a branch of Kennet Monthly Meeting. Several of the members had belonged to London Grove, and others to Bradford Meetings."

From the Kennett Monthly Meeting records now deposited in the Friends Historical Library at Swarthmore, Pa., the following minutes regarding the early history of Marlborough Meeting has been obtained:-

"At Kennet Monthly Meeting held the 17th of 1 Mo. 1799 A Request was produced to this Meeting signed by a number of Men and Women friends belonging to Kennet Londongrove, and Bradford Preparative Meetings, desiring to be Indulged with the privilege of holding a Meeting for worship in a schoolhouse near Richard Barnards in Newlin Township on first and fourth Days of the week, Except the fourth day next after the first second day in each month— which being read and considered the meeting appoints James Jackson Amor Hollingsworth John Lamborn & Enoch Wickersham to unite with Committees which may be appointed by Londongrove and Bradford Monthly meetings, Consider of the propriety of Such a privilage being allowed them & Report to next Meeting."

"At Kennet Monthly Meeting held the 14th of 3rd Mo 1799 This Meeting Received a Report in writing from the United Committees of Kennet, Londongrove and Bradford Monthly Meetings, on the Request for holding a Meeting by Indulgence, in substance; that they cannot Unite in allowing it at present— which Report is Concured with by this Meeting— "

"At Kennet Monthly Meeting held the 17th of 10 Mo 99 The Request that was laid before this Meeting in the first Month last Relative to the Indulgence of a Meeting for Worship, to be held in the School House near Richard Barnard being Revived, with this Information that if the Meeting, should hereafter be Established, they propose Building about half a Mile

from said School House Southward and to be come a branch of Such Monthly Meeting as the Western Quarter Shall think best which being weightily attended to, the Meeting appoints Amor Hollingsworth, Stphen Logue, Amos Harvey, Samuel Pennock, James Bennet James Jackson, and Caleb Sharpless to unite with the Committee which may be appointed, by Londongrove and Bradford Monthly Meetings Consider of the propriety of its being allowed and Report their sense to next or a future Meeting."

"At Kennet Monthly Meeting held the 12th of 12th Mo 1799 The Committee appointed to unite with the Committees of Londongrove and Bradford Monthly Meetings produced a report in Writing as follows,

We the Committees of the Monthly Meetings of Kennet Londongrove and Bradford generally met with friends that made a request for holding a Meeting for Worship by Indulgence in Richard Barnards School House agree to report we have had a sollid opportunity with the most of them and in conferring amongst ourselves divers waighty sentiments were Communicated mostly in favour of granting their request for a time upon tryal under the care of the Monthly Meetings or Committees thereof all which we submit to the Monthly Meeting. Signed on behalf of the Committees by Samuel Coope Samuel Swayne James Jackson Mary Jackson Phebe Moode Margaret Coope which being several times read and weightily considered is concurred with. The time proposed for the Meeting to open is next 4th day and the friends heretofore appointed are continued to have the oversight thereof and make report when ready."

"At Kennett monthly Meeting held 13th of 11mo. 1800 The Committee to have the care of the Indulged meeting produced the following Report in writing— We of the Comtee of the monthly Meetings of Kennett and Londongrove to the number of Twenty two having generally attended the meeting held by Indulgence in Richard Barnards school house in Newlin Township at times for six months past— and now met in conference, Agreed to report, That agreeable to our sence the meeting has been held to edification and we are free it should be Established— all which we submit to the monthly Meetings-- signed on behalf of the Committee the 27th of 10m. 1800 by James Jackson Samuel Swayne Mary Jackson Sarah England "

"At Kennet mo: meeting held the 12th of 8mo 1802 The Committee of the Request of frds of Marlborough Meeting for the priviledge of holding a preparative Meeting made the following Report Which claiming the deliberate attention of this meeting is united with, and they left at liberty to adopt it after receiving this information thro' Kennet monthly meeting in the 9nth mo; We the Committee on the request of Marlborough Meeting for the priviledge of holding a Preparative Meeting among themselves, have most of our Number attended at the place in a solid opportunity where we understood those of that Meeting were generally present and according to ability endeavouring to dip ~~with them~~ into their situation and feel wt them on the subject After free Conferences among ourselves relating to the matter with which we were intrusted We have agreed to Report in favour of granting their Request and to be held on the 4th day of the week following the first second day in each month which we submit Signed on behalf of the Committee by four Friends— "

In the First Minute Book of Marlborough Preparative Meeting, which, in 1938 is kept in the Friends' Historical Library at Swarthmore, is a long introduction giving a detail of the establishment of the Meeting and a history of the erection of the Meeting House. The following ex-

tracts from the Minute Book give the account of the Meeting House, the first minute of the business meeting, and the final note in the volume written by Richard Barnard:-

"On the 14th of the 2nd month 1801 four Acres and some perches of Land were given and Conveyed By Richard Barnard and Isaac Baily to Caleb Pennock Caleb Wickerſham and Joseph Barnard in Truſt for the uſe of the meeting and on the 14th of the Next month a subſcription was Entered into for the Purpoſe of Building a Meeting-house Isaac Baily William Windle David Chalfant and Richard Barnard Jr. ware appointed to Receive it and Carry the work into Effect on the 4th of the 12th month 1801 the firſt Publick Meeting was held in the New houſe By Appointment for Richard Mott and on the 20th the Next having moved from the Schoolhouſe on the 24th the following friends were Named to settle the accounts Relative to the Building to wit Caleb Pennock James Pyle William Windle Samuel Sellers David Chalfant and Joſeph Barnard on the 27th of the 1st month 1802 the Committee to whom was Refered the settlement Relative to the Building Reported that the all had attended thereto and found By the Papers Produced with Prices for Material &C which they thought Reasonable that the whole Expenditure to the Preſent time towards the houſe Brick Stove Clothes houſe &C. amounted to £427 15s 7d Brick and Glaſs had Been sold to the amount of £37-16-5 Coſt of the houſe and Stove appears to be £389-19-2½ and that our Preſent subſcription thereto amounts to £328-7-6 61-11-8½ from which it appears that the Meeting is in Debt the Sum of £61-11-8½ the following friends that are Appointed to Prepare a Liſt of the Members with a treatment to Raiſe money for the year 1802 Comprehending the Preſent Debt and Something for taking Care of the houſe and Likewiſe a subscription Paper for the Same Purpoſe and Produce them the 24th of Next Month to wit William Wickerſham William Allen William Windle Joſeph Barnard and David Chalfant Who ware authoriſed to Imploy a perſon to take Care of the Meeting houſe at the Expence of the Meeting Joſeph Barnard was appointed Treaſurer."

"At Marlborough Preparative Meeting held the 4th Day of the 5th Month 1803 overſeers Preſent— The Committee apointed to settle the accounts Report that it appears to them Neceſsary for the Meeting to Raise the further sum of thirty Dollars which with about forty Dollars Subſcribed But Not yet paid in will be Likely to Enable our Treaſurer to Diſcharge all Debts Standing againſt the Meeting for Building our Meeting-houſe &C the Committee is Continued to attend further to the Subject and Report— "

Here is the first Minute of Marlborough Preparative Meeting:- "At Marlborough Preparative Meeting held the 6th Day of the 10th month 1802 agreeable to its Establishment as pointed out in the Minute of our Laſt Monthly Meeting here to Subjoined to wit it appears from the Following Minute of the Quarterly Meeting that the Requeſt of Marlborough friends for holding a Preparative Meeting was granted James Jackſon John Parker Samuel Pennock Enock Wickerſham & William Phillips are apointed to attend at the opening thereof which is Concluded to be in Next Month at the time Propoſed and Report taken from the minutes of Kennett Monthly Meeting held the 16th of the 9th Month 1802 By Joſeph Barnard Clerk Moſt

of whom and our overseers Caleb Pennock and William Wickersham are now Present—

Rich. Barnard Jur is appointed to serve the Meeting as Clerk— "

The following is the last entry made in the First Book of Minutes for Marlborough Preparative Meeting:-

"This Bok containing a full and entire account of the minutes and proceedings of Marlborough Preparative Meeting up to the present time, including an account of its first establishment, has been kept by Richard Barnard and by him offered to said Meeting and was accepted, and lodged by minute in his hands during his life— 5th month 1st 1839 "

In 1919 Western Quarterly Meeting reported to the Philadelphia Yearly Meeting at Fifteenth and Race Streets in the Fifth Month of that year, that "Marlborough Preparative Meeting is to be known as Marlboro-Unionville Preparative Meeting, and held at Marlboro in the Fifth, Seventh and Ninth Months; at Unionville in the others."

This arrangement was in continuation in 1928, but, two years later, 1930, the Year Book stated that the Marlborough Meeting House "is unused." It is a very satisfactory state of affairs to know that the dormant condition was broken during the following year.

MILL CREEK.

Meeting organized.....1838.
Preparative Meeting established.....1841.
Meeting House built.....1841.
Preparative Meeting discontinued.....
Location.....Mill Creek Hundred, Del.

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In the limits of and taking its name from Mill Creek Hundred in New Castle County, Delaware, is the Mill Creek Meeting House, the congregation of which was first established as an Indulged Meeting in 1838. Three years later it was given the privilege of a Preparative Meeting. The story of its establishment is thus given in Dr. Ezra Michener's "Retrospect of Early Quakerism":-

"1838.- James Thompson, and thirty-two other Friends, produced a written request to New Garden Monthly Meeting for the indulgence of a meeting for worship in Mill Creek Hundred, to be composed of members of New Garden, Centre, and Wilmington Monthly Meetings. The following report of the joint committees of men and women, from each of those meetings, 'on deliberation, was adopted:'—

"'To New Garden Monthly Meeting. At a meeting of the joint committees of men and women Friends of New Garden, Centre, and Wilmington Monthly Meetings, held at James Thompson's, 16th of tenth month, 1838, to consider the proposition of a number of Friends belonging to those meetings,

to hold an Indulged Meeting, at such time and place as may be thought best, having nearly all met, and weightily considered the subject, are united in judgment that the request of those Freinds should be granted. Said Indulged Meeting to be under the care of New Garden Monthly Meeting.

"'Signed by direction and on behalf of the committee, by

Sarah Michener,
Sarah Wilson,
Martha Hillis
Jonathan Lamborn,
Ephraim Jackson,
Benjamin Ferris."

-(New Garden Monthly Meeting.)

"1841.- In this year a commodious meeting-house was built, and the meeting being the same year established, with the privilege of a Preparative Meeting, was removed thereto,- having been previously held at the house of James Thompson."

The following minutes relate to the establishment of the indulged meeting of Mill Creek, as given in the Minute Book of New Garden Monthly Meeting:-

"At New Garden Monthly meeting held the 8th of 11th month 1838 The Committee appointed relative to a proposed indulged meeting to be held near James Thompsons produced the following report, which, on deliberation was adopted, by this, and womens meeting, And Amos Preston, George Gawthrop, Amos Barnard, Israel Hoopes and Jonathan Lamborn were appointed to unite with womens committee in extending the necessary care to said meeting and report sceesonably to this. The Friends composing said meeting are requested to propose to our next, a suitable time and place for holding it—

"At a Meeting of the joint Committee of men & women. Friends of New Garden, Center, and Wilmington Monthly Meetings held at James Thompsons 10mo 16th 1838 to consider the proposition of a number of Friends belonging to those meetings to hold an indulged meeting at such time and place as may be thought best, having nearly all met, and weightily considered the subject are united in judgment that the request of those Friends should be granted: Said indulged meeting to be under the care of New Garden Monthly Meeting

Signed by direction and on behalf of the Committee

Jonathan Lamborn
Ephraim Jackson
Benjamin Ferris
Sarah Michener
Sarah Wilson
Martha Hillis "

To, New Garden Monthly Meeting

"At New Garden Monthly Meeting held the 6th of the 12th month 1838 The Friends composing the indulged Meeting produced the following proposition, which was united with by this meeting viz

"To New Garden Monthly Meeting

Dear Friends, At a conference of the applicants for the privilidge of holding an indulged meeting held 12th Mo. 1st 1838, It was agreed to propose to the Monthly Meeting that said indulged meeting be opened on first day the 9th instant in the west end of James Thompson's house and to be held on 1st and 5th days, except the 5th days in the week in which the preparative, Monthly and Quarterly

Meetings are held, to begin at the same hours as the Monthly Meeting, and to be known by the name of Mill Creek Meeting

Signed on behalf of the applicants by James Thompson
John Walker
Mary Thompson
Elizabeth Eastburn "

The "History of Chester County, Pa.," 1881, mentions in a few lines the same facts. So also does the "History of Delaware" by J. Thomas Scharf, 1888, but the last named further adds:- "Services were conducted in the residence of James Thompson until 1841, when a one-story stone meeting-house, thirty by forty feet, was erected at a cost of about eight hundred dollars. In this building the services have since been held, and there are at present fifty members."

In 1901, the same year during which the mid-week meetings at Yardley, Pa., and Quakertown, N.J., were laid down, Mill Creek's mid-week, excepting its Preparative Meeting, was discontinued.

In 1903 another change was made and reported to Philadelphia Yearly Meeting:- "Mill Creek has changed the time of holding its Preparative meeting to the first First-day in each month, at the rise of the meeting for worship."

In 1914 Mill Creek's meetings were suspended during the winter months, and in 1915 it was reported that "all meetings at Mill Creek hage been discontinued except on the first First-day of each month." In 1930 the Year Book of Hicksite Friends announced that occasional meetings are held at Mill Creek, which, with the foregoing notes from the Yearly Meeting Extracts, reveals the gradual decline that attached itself to the Friends' Meeting at Mill Creek during the later years of its existence. Its Preparative Meeting was discontinued before the Yearly Meeting of 1925.

The following communication from the clerk of Center Monthly Meeting, gives the state of the Mill Creek Meeting in 1938:- "Hockesson, Del., 10/30/1937. Dear Friend:- Mill Creek Friends has been discontinued except an annual meeting usually held the first First-day in September in the afternoon. These meetings are arranged by a committee appointed by Western Quarterly Meeting, and are very worth while. Sincerely Paul W. Mitchell."

Mill Creek Meeting House faces the south, is built of dark stone with white mortar, the contrast in the colors showing quite forcibly, and has a date stone, without a date, in the western gable. A well preserved horse-block, partly rough-cast with plaster, is at the southeast corner of the building, and a long row of sheds is at the rear of the House. These show some indications of decay. The surrounding grounds have in the past been well filled with trees, but many of the largest and oldest, being dead, have been cut down, and, in March, 1931, the stumps of ten could be counted scattered about the premises.

The Burial Ground, not large, occupies a square to the east of the Meeting House and is inclosed with a neat iron fence. Eastburn is the family name most frequently seen on the headstones. The other family names to be seen in this graveyard are Askew, Armstrong, Bell, Collins, Craig, Buckingham, Duncan, Fell, Fitzwater, Gladman, Glover, Hoopes, Jones, Lloyd, Logien, McCartney, McCabe, Matlack, Michener, Mitchell,

Mitchener, Moore, Richardson, Stevens, Thompson, Timming, Tyson, Walton and Woodward.

In the eastern end of the ground is a memorial stone inscribed, "William Logien, 1850 - 1927 Known as Dutch Billy."

Mill Creek Meeting House is about three miles from the Hockessin Meeting House in Mill Creek Hundred.

NEWARK.

Meeting organized.....1682.
Meeting established.....1688.
Meeting House built about.....1688.
Monthly Meeting established about.....1689.
Monthly Meeting removed to Kennett.....1760.
Union Meeting House built.....1846.
Location.....Carrcroft, Del.

Newark, in New Castle County, Delaware, was, in the early colonial days, an important locality of the Society of Friends, had its meetings for worship, and by growth and strength, became a Monthly Meeting as early as 1689. But the "Newark" of the early Friends' history must not be confused with the thriving town of Newark of the present twentieth century. It was in the northern part of New Castle County at the place known at the present day as Carrcroft, about four miles north of Wilmington. Dr. Ezra Michener, in "A Retrospect of Early Quakerism", has detailed the rise, struggle and decline of this Meeting as follows:-

"1682.- About the year 1682, several families of Friends arrived and settled on the east side of Brandywine, in New Castle County, viz., Valentine Hollingsworth, William Stockdale, Thomas Connoway, Adam Sharpley, Morgan Drewitt, Valentine Morgan, Cornelius Empson, and others; and held a meeting at said Valentine Morgan's (Hollingsworth ?) and Cornelius Empson's, until 1688, when said Valentine (Hollingsworth, the Monthly Meeting minute is clear) gave that piece of ground for a meeting-house and graveyard, which was known by the name of Newark Meeting; which lasted till 1754, when they being suited with a better conveniency, it was laid down." -(S. Smith.)

"1689.- 'The Monthly Meeting being held at Morgan Dewitt's, debated concerning the deficiency of Edward Blake and others, formarly belonging to the meeting at New Castle, in not answering the desire of the meeting, by coming hither, on this side Brandywine Creek, but have notwithstanding absented themselves. The meeting therefore appoints that the next Quarterly Meeting be held on this side Brandywine, where it will fall in course.' -(Kennet Monthly Meeting.)

"From this time, the Monthly Meeting was most frequently held at 'Valentine Hollingsworth's at Newark,' often at other Friends' houses, and a few times at New Castle, up to 1704, when

"1704.- 'This meeting orders, that our next Monthly Meeting be held at the Centre, which is supposed to be George Harlan's ould house.'" -(Kennet Monthly Meeting.)

"The last Monthly Meeting held at Newark, was in the year 1707. From the building of the meeting-house at Centre, in 1708, it was generally held there, a few times at New Garden, until the separation of that meeting in 1718. It was first kept at Kennet, in 1721, and after 1726, once in three months. These removes were, however, made by the special appointment of the meeting, from month to month."

In the "History of Chester County, Pa.," 1881, by Futhey and Cope, this brief note speaks of Newark:- "In 1684 a survey of 986 acres was made for Valentine Hollingsworth on Shelpot Creek, in New Castle County, and called 'New Eorke' in the surveyor's return. Whether this was a corruption of 'Newark' or vice versa has not been ascertained, but in old documents the meeting was often written 'New-Work.' Valentine Hollingsworth gave half an acre for a burying-place, 11, 7, 1687, 'there being some already buryed in ye spot.' A meeting-house was afterwards built, but the meeting ceased to be held there about 1754."

In Scharf's "History of Delaware," 1888, some additional information is detailed in the following notes:- "About the year 1682 several families of Friends arrived in America, and settled on the east side of the Brandywine, in New Castle County. Among them were Valentine Hollingsworth, William Stockdale, Thomas Connoway, Adam Sharpley, Morgan Druitt, Valentine Morgan, Cornelius Empson. In the year 1684 a survey of 986 acres, was made for Valentine Hollingsworth, on Shellpot Creek, north of Wilmington, near the country seat of the late Edward Bringhurst. The surveyor, in making his return, named the tract 'New Worke'. The owner of this land Eleventh Month 7, 1687, gave one-half an acre for a meeting-house and a graveyard. This was named the Newark Meeting which was continued until 1754.....When the settlement of Friends above the Brandywine increased the Newark Meeting was established, the New Castle Meeting declined and was finally discontinued in 1758. Its members afterwards attended the meeting established at Wilmington and the meeting-house in New Castle was sold."

In another part of the same History some of the same information is repeated with additional data, thus:- "As early as 1682 several families belonging to the Society of Friends, or Quakers, settled within the bounds of Brandywine Hundred, and held their meetings in private houses. But in 1687 Valentine Hollingsworth gave the ground for a meeting-house and burial-place, where was soon after built the Newark Meeting-house, a small structure of poplar logs, which served its purpose about sixty years. In this building the Newark Monthly Meetings were regularly held until 1704, when they alternated with Centre, in Christiana Hundred, but in 1707 they were wholly abandoned at Newark, though the name was long retained (until 1760), when it was changed to Kennett Monthly Meeting, the meetings having been held at the latter place since 1721. Weekly Meetings of Friends continued to be held at Newark until 1754, when they were also raised, most of the members having removed or deceased. The burial-ground was continued, though it fell into neglect

after the Revolution; but it is believed that the old log church was removed to near Centreville, in Christiana Hundred, where it served as an out-building in later years.

"Within the last fifty years (from 1888) a movement was set on foot by the citizens of the central part of the hundred to restore the former condition of Newark. Accordingly, the acre of ground was inclosed with a substantial stone wall, and a Union Meeting-house was built adjoining, in the upper part of the road leading to the highway. Active in this work were Thomas Babb, George W. Weldin, John Beeson, Henry Beeson, Edward Beeson, George Miller, Thomas Cartwell and others. The property, consisting of the cemetery and a plain stone church, is now (1888) controlled by a board of trustees, consisting of Henry L. Guest, William L. Wilson, Amor G. Forwood, Penn Lykens, Isaiah Mousley, John T. Sharpley and Joseph Miller. Services have been held in the church by nearly all the denominations worshipping in this part of the county, but no regular organization claims it as its exclusive home. The cemetery is tenanted by the dead of many of the oldest families of the central and southern parts of the hundred, and is fairly well kept."

The Newark Union Meeting House is a short distance from Carrcroft, Delaware. It is located on high ground west of the Shellpot Creek which is only a few rods away. In 1931 it is the seat of active service of the Methodists and is kept in the best condition, the graveyard and environment indicating the very best of attention from the caretaker who lives in the neighboring farmhouse. The building faces the east. In the east gable, over the entrance, is the date 1846. Old style wagon-sheds are at both east and west ends of the Meeting House and on the north side of the buildings is the large oblong-shaped Burial Ground surrounded by a stone wall. Within the enclosure are many tombstones, some with old dates, several as early as 1757, but none in strictly Friendly fashion. Some rude fieldstones are without markings, others simply with initials and year da These probably may mark resting places of some of the pioneer Quakers. Th following are some of the family names to be seen:- Archer, Armstrong, Beeson, Brooks, Carr, Carter, Cartmall, Carver, Davenport, Davis, Forwood Gibson, Guest, Kellam, Lee, Linderman, McCrea, Miller, Mousley, Parker, Phillips, Preston, Rambo, Rogers, Sharpley, Talley, Valentine, Vance, Webster, Weldin, Wilson and Wright.

NEW GARDEN.

Meeting organized.....1712.
Meeting established about.....1714.
First Meeting House built.....1714.
Preparative Meeting established.....1715.
Monthly Meeting established.....1718.
Second Meeting House built.....1743.
Orthodox Meeting House built.....1830.

Bi-Centennial Anniversary.....1915.
Location.....New Garden, Pa.

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New Garden is a Monthly Meeting of Western Quarter of Philadelphia Yearly Meeting for both branches of the Society of Friends. As such it was set off from Newark (Kennett) Monthly Meeting in 1718. Using the authority of Dr. Ezra Michener by quoting from his "Retrospect of Early Quakerism" we gather the early history of New Garden as told from Friends' Meeting records:-

"1712.- 'In the year 1712, several Friends, viz., John Miller, John Lowdon, Michael Lightfoot, James Starr, Thomas Garnet, and others, being settled in New Garden, they mostly frequented Kennet Meeting, till about the year 1714 or 1715, when a meeting was settled there, and a meeting-house built, which continued till about the year 1743, when a larger house was built.' -(S. Smith.)

"1715.- 'Friends belonging to New Garden First Day Meeting, having requested of this meeting the liberty of holding a Preparative Meeting at the meeting-house of New Garden, this meeting approves their request, and grants them the liberty of holding such a Preparative Meeting.'-(Kennet Monthly Meeting.)

"1718.- 'Our request to the last Quarterly Meeting, concerning the parting of our Monthly Meeting into two Monthly Meetings, was granted. Therefore, it is agreed,' &c. -(Kennet Monthly Meeting.)

"At our Monthly Meeting od New Garden, the 12th of fifth month, 1718, being the first held distinct from Newark. -(New Garden Monthly Meeting.)

"The Monthly Meeting was sometimes held at Nottingham, till the establishment of that Monthly Meeting, in 1729. Thenceforward it alternated to London Grove, till 1792, when a Monthly Meeting was set up at that place. From that time it was held alternate at New Garden and West Grove, till 1845, when it began to circulate to Mill Creek, and so continues.

"In 1743 the south end of the present brick edifice was erected in room of the former log one. The north end was added about the year 1790. Tradition says that the original house was of hewn logs, tenoned into guttered corner-posts; and when taken down, it was re-erected for a barn by William Miller, son of John, who then occupied the Avondale Farm. In ——— it was again taken down, and converted into fuel, by a succeeding occupant, to the regret of the venerable John Lindley, whose religious reminiscences are said to have been so excited that he almost deemed it sacrilege to burn that temple, made with hands which had witnessed his early devotions; but his remonstrance did not avail to place it

'Above the reach of sacrilegious hands.'"

These Meeting records are more closely recorded as follows, in the "History of Chester County, Pa.," 1881, by J. Smith Futhey and Gilbert Cope:-

"At Chester Meeting: 12,2, 1712.- 'Newark monthly meeting request that there may be a first & fifth Days meeting settled at John Miller's. This meeting, considering thereof, thinks fit to Refer the further Consideration thereof to the next Quarterly meeting.'

"3, 4, 1713.- 'This meeting, Considering further of settleing a

meeting at or nere John Miller's, Do allow that a first and fifth Dayes meeting be kept at John Miller's House for this Ensuing Quarter, or untill further order, and the said meeting to Belong to Kennet Preparative meeting for the Present.'

"6, 13, 1713.- 'Also the said meeting Requests that the ffriends of the meeting kept at John Miller's may have Liberty to Build a meeting house near Michael Lightfoot's, which this meeting, taking into Consideration, do allow the same ffriends of that meeting so to do, and not to Exceed half a mile from the said Michel's.'

"At Newark Monthly Meeting, 10, 3, 1715:- 'ffriends belonging to Newgardin first day's meeting, having requested of this meeting the Liberty of houlding a preparative meeting at the meeting house of Newgarden, this meeting approves their Request and grants them the Liberty of houlding such a preparative meeting.'"

In the early minutes of New Garden Monthly Meeting, now preserved at No. 302, Arch Street, Philadelphia, the following, dealing with early moral restrictions among the Friends of two centuries ago, is of interest to members of the Society in the present Twentieth Century:-

"At a Monthly Meeting held at New Garden ye 30th of ye 5th mo 1721 Something beeing proposed from our last Monthly Meeting to ye quarterly meeting relating to proceedings In marriages &c: and our reprefentatives have given us an account yt it was read & they have sent their Sence in writing which is as followeth,

"From our Quarterly Meeting held att providence— ye 12th of ye 12th mo 1721/2 To ye Monthly Meeting of New Garden these, A motion beeing made from New Garden Monthly Meeting to this meeting to have our Sence Concerning young or Unmarried men makeing Application to young or Unmarried women In relation to marriage & endeavors to draw out their affection without ye Consent of parents Guardians or relations Concerned— it is ye Sence of this meeting that Such proceedings merits ye Censure of friends & are for Iudgement, & Likewife where any member Stands up in ye Iustification of any Such Iregular practices as above Such perfons are to be Efteemed as offenders & ye Iudgement of truth Sets upon their head & yt ye Clark or Some other friend Inquire particularly of ye persons yt propofe— their Intentions of Marriage with Each other whether they have obtained Consent of ye parents or guardians of both Sides before they Endeavour to draw out the Affections of ye young women they Appear with,....."

The Orthodox erected a brick Meeting House in 1830, a little ways south of the old New Garden Meeting House, but on the opposite side of the road. In the "Book of Meetings" issued about 1905 by Arch Street Friends, the following is said of their Meeting at New Garden:- "Held on First and Fourth days at 10 o'clock. Take train at Broad Street Station for Toughkennamon, one and three-quarters hours on the Central Division, Pennsylvania R.R. The Meeting House is on the road that crosses the railroad at the station, one mile directly south. The Race Street Friends' Meeting House, of the fine old type, comes first; ours is further on, on the left side of the road. Usual First-day attendance, somewhat under 30. There is no minister, but some of the members not infrequently speak."

The following minute here transcribed was obtained from the Minute Book of the Western Quarterly Meeting of Orthodox Friends, now, in 1938,

in the safety vault at No. 302? Arch Street, Philadelphia, adjacent to the Arch Street Meeting House:-

"New Garden Mo M 8mo 23, 1895 The following information was rec'd from New Garden Monthly Meeting. New Garden Monthly Meeting, has for the better accommodation of its members decided to hold all its meetings at West Grove instead of alternatly at West Grove and New Garden, and at 11 o'clock instead of 10.- The change was made in the Eighth month."

On Seventh-day, Ninth Month 18, 1915, New Garden celebrated the two hundredth anniversary of its existence as a Prparative Meeting, both branches of the Society taking part in the program. The address of welcome was given by J. Frank Chandler of Toughkennamon; the response by Benjamin F. Whitson of Moylan. There were addresses by Francis B. Taylor, J. Barnard Walton and J. Mason Wells, and poems and other papers provided. From the Historical Sketch by Sarah Moore Cooper, the following extractshave been taken:-

"Our earliest records seem to show that the land upon which this meeting house stands, and the neighborhood surrounding it, was patented by William Penn, Jr., about the year 1706. He being about to return to England, left it in charge of his attorneys, Griffith Owen, James Logan and Robert Ashton. The land was immediately taken, but in a few years several families arrived from Ireland, and, settling there, gave the name of New Garden to their new home, in remembrance of that place in Ireland."

"From 1708 to 1712 these farmers attended meeting at Old Kennett, formerly called Newark Monthly Meeting, but as their colony increased, John Miller offered his home for the holding of First and Fifth-day meetings. A request was forwarded through Newark Monthly Meeting to the Quarterly Meeting to that effect. The following is a minute prepared by Chester Quarterly meeting, Third month 4th, 1713:

'This meeting, considering the settling of a meeting at or near John Miller's do allow that a first and fifth-day meeting to be kept at John Miller's dwelling house, for this ensuing quarter or until further orders, the said meeting to belong to Kennett Preparative Meeting for the present.'

"In Sixth-month, 1713, they sent another request to Kennett, then Newark Monthly Meeting, asking permission to build a meeting house, which was forwarded to the Quarterly Meeting. The following minute shows the request was granted:

'Newark Monthly Meeting requests that the families of the meeting kept at John Miller's, may have the liberty to build a meeting house near Michael Lightfoot's, which this meeting taking into consideration, do allow the same Friends of that meeting to do so, and not to exceed a half mile from the said Michael's.'"

"The first meeting house built was of logs which was used until 1743, when the growing population rendered it too small, and it was replaced by a larger brick one, which is now (1915) the south end of the present building. The bricks in this building were said to have been imported from England."

"Until 1758 New Garden was one of the fourteen Monthly Meetings belonging to Chester Quarter. That Quarter being so large it was decided to divide it. So Newark, New Garden, Nottingham, Bradford, Sads-

tury, Duck Creek, Hopewell, Fairfax and Warrington were set apart as Western Quarterly Meeting."

"The row of old Lomberdy poplars, eight in number which grew in front of the old meeting house were cut down in 1863 and replaced by the trees now to be seen."

The proceedings of the New Garden Bi-centennial celebration were put in print in pamphlet form with the various papers, addresses, poems etc., recorded in full, as a fitting souvenir in commemoration of the occasion. An appropriate "Dedication" was placed in the work in the following words,

"To John Miller in whose house New Garden Meeting was held for three years prior to the building of the house at New Garden in 1715, and to all others who helped in the founding and maintainance of this meeting, this volume is most gratefully dedicated."

The older of the two Meeting Houses at New Garden, Pa., facing the east instead of the south as was customary with old meeting houses, is pleasently located at the crossing of the roads in the little village, looking quite modern in its outward appearance, excepting only the ancient "Up-and-on-block" at the southeastern corner of the building. The fine long porch with its Porte-cochere gives much dignity to it, and the large trees about the place lend the Meeting House a genuine summer charm. However, it is very reasonable to believe that the New Garden Meeting House did face the south in its earlier days before it was enlarged and remodeled in 1790. The position of the House in respect to the Burial Ground and the wagon-sheds seems to suggest it. The long line of sheds to the southwestward of the House extends along one side of the large L-shaped graveyard, the oldest part of which is next to the Meeting House. There is a stone wall on the north and east sides of the graveyard, a gate of entrance between the House and the sheds and another near the western end of the sheds, the latter opening to the newer portion of the ground where the greater number of memorial stones are to be seen. Not all are Friends who have been interred in this cemetery, but the gravestones are generally kept within the bounds of Quaker requirements. There are very many family names seen in the New Garden Friends' Burial Ground, a few of which are Agnew, Barnard, Bailey, Brown, Cary, Chandler, Cochran, Cooper, Dunlap, Fisher, Gunning, Hannum, Hobson, Hollingsworth, Hoopes, Kemble, Lindley, Mackey, Meloney, Michener, Milhous, Moore, Newlin, Pratt, Richards, Roberts, Seal. Starr, Thompson, Walton, Webster, Wickersham and Yerkes. Close to the lower entrance gate is the grave of Ezra Michener, a prominent member of the Society of Friends and the author of "A Retrospect of Early Quakerism" and other works; he was born 11th Mo. 24, 1794 and died 6th Mo. 24, 1887, hence was nearly ninety-three years of age at the time of his death.

The graveyard of the Orthodox Friends at New Garden, a quarter of a mile from the Hicksite Meeting House and in front of their neat brick Meeting House, also has a goodly number of family names shown on the headstones:- Balderston, Brown, Chambers, Chandler, Cooper, Dingee, Gawthrop, Good, Harper, Hoopes, Kay, Kinsey, Larkin, Marvel, Orin, Palmer, Pratt, Pusey, Pyle, Seal, Thompson and Walton. There is a wall on the east and south sides of the Burial Ground and an iron fence on the other sides.

There is no date of the erection put upon the Meeting House, but 1830 is given as the time of its building, a note to that effect being recorded in the pamphlet of the proceedings of the Bi-centennial Celebra-

tion in 1915. In 1930 the membership is so small and scattered that the meetings in the Orthodox place of worship are infrequent and report states the place practically closed. In the Friends' Religious and Moral Almanac of 1938 the name of New Garden, as a regular meeting is omitted in list of particular meetings.

OLD KENNETT.

Kennett Monthly Meeting establishen at New Castle.
Kennett Meeting established.....1707.
Preparative Meeting established.....
Meeting House built.....1710.
Meeting House enlarged.....1719 - 1731.
Monthly Meeting removed to Kennett.....1760.
Battle of Brandywine at Meeting House.....1777.
Location.....Hamorton, Pa.

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Old Kennett, a name adopted by way of distinguishment from the later established meeting at Kennett Square as well as by reason of its ancient origin as a Meeting and its own very old Meeting House, is a Preparative Meeting belonging to Kennett Monthly Meeting in the Western Quarter of Philadelphia Yearly Meeting of Hicksite Friends. It is located in Kennett Township of Chester County, Pa., a couple of miles from Mendenhall Station, and close to the hamlet of Hamorton. Also it is not far distant from Longwood where the Progressive Friends built their Meeting House, and not many miles from historic Birmingham with its memories of the Battle of Brandywine. In fact Old Kennett itself has its reminiscences of history and romance. On a tablet by the wayside is announced to all interested passers-by:-

"Kennett Meeting House. Here the Americans under Maxwell, opened fire upon the advancing Hessians, thus beginning the Battle of Brandywine, September 11, 1777. Erected by the Pennsylvania Historical Commission and the Chester and Delaware County Historical Societies 1915."

But Old Kennett is more widely appreciated, perhaps, by reason of its association with Bayard Taylor's "Story of Kennett." The novelist gives this picture of the interior of the Meeting House which in 1928 is much like it was in 1866 when the romance was published:-

"The stiff, unpainted benches were filled with the congregation, young and old, wearing their hats, and with a stolid, drowsy look upon their faces. Over a high wooden partition the old women in the gallery, but not the young women on the floor of the house, could be seen. Two stoves, with intermediate lengths of pipe, suspended by wires from the ceiling, created a stifling temperature. Every slight sound or motion—the moving of a foot, the drawing forth of a pocket-handkerchief, the

lifting or lowering of a head— seemed to disturb the quiet as with a shock, and drew many of the younger eyes upon it; while in front, like the guardian statues of an Egyptian temple, sat the older members, with their hands upon their knees or clasped across their laps. Their faces were grave and severe.

"After nearly an hour of this suspended animation, an old Friend rose, removed his broad-brimmed hat, and placing his hands upon the rail before him, began slowly swaying to and fro while he spoke. As he rose into the chant peculiar to the sect, intoning alike his quotations from the Psalms and his utterances of plain, practical advice, an expression of quiet but almost luxurious satisfaction stole over the faces of his aged brethren. With half-closed eyes and motionless bodies, they drank in the sound like a rich draught, with a sense of exquisite refreshment. A close connection of ideas, a logical derivation of argument from text, would have aroused their suspicions that the speaker depended rather upon his own active, conscious intellect than upon the moving of the Spirit; but this aimless wandering of a half-awake soul through the cadences of a language which was neither song nor speech was, to their minds, the evidence of genuine inspiration.

"When the old man sat down, a woman arose and chanted forth the suggestions which had come to her in the silence, in a voice of wonderful sweetness and strength. Here Music seemed to revenge herself for the slight done to her by the sect. The ears of the hearers were so charmed by the purity of tone and the delicate, rhythmical cadences of the sentences that much of the wise lessons repeated from week to week failed to reach their consciousness."

Taylor's picture of a Friends' meeting may be, and has been, open to adverse criticism, but it should be recollected that it is intended as an illustration of such a religious service during the latter part of the eighteenth century. Many of the oddities described are no longer known in a Friends' meeting of the twentieth century, although some of them occasionally crop up. The closing of the service as told in the seventh chapter of the "Story of Kennett" is a genuinely characteristic picture:-

"After another interval of silence, the two oldest men reached their hands to each other,- a sign which the younger members had anxiously awaited. The spell snapped in an instant; all arose and moved into the open air, where all things at first appeared to wear the same aspect of solemnity. The poplar trees, the stone wall, the bushes in the corners of the fence, looked grave, and respectful for a few minutes. Neighbors said, 'How does thee do?' to each other, in subdued voices, and there was a conscientious shaking of hands all around before they dared to indulge in much conversation. Gradually, however, all returned to the outdoor world and its interests. The fences became so many posts and rails once more, the bushes so many elders and blackberries to be cut away, and the half green fields so much sod for corn ground."

The outside view of Old Kennett is attractive to both antiquary and romanticist. The trees, horse-sheds and graveyard all speak for themselves of age, and to the left of the Meeting House, near the door and roadway, the antique horse-block, which, like the House, has outlived the Revolutionary times, is still an object of interest. Taylor mentions it, too, in his romance:- "One by one the elder men came up to the stone platform with the stable old horses which their wives were to ride home."

Some of the real people who still live under their fictitious names in "The Story of Kennett", now sleep beneath the vines and wild flowers in the neglected burial ground nearby the Meeting House. There lie Sarah Taylor Jacobs ("Sally Fairthorn") and the two William Walters, father and son, (the "Bartons"), but it is difficult to find their graves on account of the high growth of the tangled vines.

NOTE.- Since the above criticism was written considerable attention has been given to the Burial Ground at Old Kennett, and it is kept in much better order.

Old Kennett is a rare old meeting-house, and its grounds during the summer season attract pleasure parties who halt there to enjoy a picnic lunch under the trees. So the compiler of these notes found it on July 1, 1928, when he was taken to the historic spot by Mr. Frank E. Morgan of 1629 Walnut Street, Philadelphia.

As a meeting, too, it is old, for it out-measures two centuries. Samuel Smith, an authority on early Friends' meetings, states that in 1707 "Vincent Caldwell, Thomas Wickersham, Joel Baily, Thomas Hope, Guyon Miller, and others, being settled at Kennet and the east end of Marlborough, had liberty to keep a meeting for worship sometimes in private houses. In the year 1710 a piece of land was purchased and a meeting-house built, which was enlarged in 1719; in 1731 it was further enlarged."

The following extract from a paper prepared for a meeting of Young Friends' Association at Kennett Square, 5th Mo. 4th, 1902, by Sharples W. Lewis, places the original Old Kennett Meeting House as the second oldest in Chester County:- "The next one was Old Kennet built of logs also in 1710, enlarged in 1719, and replaced by the present stone building in 1731. I have heard it said that Penn preached in Old Kennett at one time, but this cannot be correct, as he left America never to return, in 1701, nine years before it was built; he died in 1718."

The same authority informs us "Vincent Caldwell came from England in 1699. Although a young unmarried man, he was a minister of some note. He married Betty Pierce, and settled finally near Longwood, where George Thatcher now (1902) lives. Meetings were first held at his house and he and four others formed the committee that built the original Old Kennett meeting-house in 1710."

Old Kennett, or Mennett Monthly Meeting, distinct from Kennett Square, originated early, but under a different name, beginning at New Castle, Delaware, then in 1687 "This meeting, taking into consideration the matter of the men's meeting, which hitherto hath been kept at New Castle, and finding upon due consideration, that it may be more convenient for the present, that it be kept twice on the other side of Brandywine, and a third, which will be the Quarterly Meeting, to be kept at New Castle."

But the Friends at New Castle did not like this arrangement and grew careless in attendance and after 1689 Newark, Delaware, was the general place for holding the Monthly Meeting.

"The last Monthly Meeting held at Newark," according to Michener, "was in the year 1707. From the building of the meeting-house at Centre, in 1708, it was generally held there, a few times at New Garden, until the separation of that meeting in 1718. It was first kept at Kennet, in 1721, and after 1726, once in three months. These removes were, however, made by the special appointment of the meeting, from month to month."

In 1729 it was settled that the Monthly Meeting was to be held

"every other time at Kennet, until further order." Then finally in 1760 the minutes of Kennet Monthly Meeting state, "Agreeable to our request, the Quarterly Meeting has allowed of the alteration of the name of our Monthly Meeting, from Newark to that of Kennet; which is to be the name till further orders."

"After the separation of Centre Monthly Meeting in the year 1808, Kennet Monthly Meeting alternated to Marlborough, and when Kennet Square Meeting was set up in 1820, the Monthly Meeting circulated there also." This is quoted from Michener's "Retrospect of Early Quakerism."

Old Kennett Meeting House has no date-stone recording the time of its erection, but it was built in 1731, replacing its predecessor constructed in 1710 and enlarged in 1719.

By the coming of 1930, when the compiler made a second visit to the Meeting House, a change for the better has taken place at Old Kennett, and the premises show a neater appearance, and the Burial Ground decidedly indicates the attention of interested ownership. Some of the very old time-worn tombstones have been carefully re-set in cement blocks, not very artistic in looks, but very effectually preserving the almost obliterated inscriptions. Such is the case with those of Daniel Webb and his wife, which read:-

Daniel Webb Sr. 10 mo 11th 1741

Mary Webb wife of Daniel 7th of ye 4 mo 1750

There are many memorial stones in the Old Kennett Graveyard, and among the various family names to be seen there are:- Byers, Carleton, Copeland, Cloud, Chalfant, Davis, Dillworth, Entriken, Ector, Garrett, Goodwin, Harlan, Harlon, Hall, Hopple, Hamor, Jacobs, Jefferis, Jenkinson, Lamborn, Lewis, Mendenhall, Martin, McFadden, Nethery, Passmore, Rigdon, Steele, Stern, Taylor, Vernon, Way, Wilkins, Webb and Zane.

PARKERSVILLE.

Meeting established.....
Meeting House built.....1830.
School-house built.....1860.
Meeting House burnt.....1917.
Meeting House rebuilt.....1918.
Location.....Parkersville, Pa.

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Parkersville, or Parkerville as it is sometimes misspelt, is a very small village in Pennsbury Township, Chester County, Pa. The following extract from Futhey and Cope's "History of Chester County, Pa.," 1881, gives a little information respecting the early history of this township which was set off from Kennett Township in 1770 and was early settled by Friends:- "Pennsbury Township, from the eastern part of Kennet, formed the earliest settled part of the township. The names of Francis

Smith, Henry peirce, Robert Way, Thomas Hope, George Harlan, Isaac Few, and William Huntlet were among the first to take up land, and after these came the Harveys, Temples, Mendenhalls, and Webbs. John Parker, an eminent minister among Friends, was settled there in the time of the Revolution. The village of Parkersville, in the township, was so named in honor of him."

The Friends' Meeting House bearing the name of the village, is about a quarter of a mile distant; it belongs to the Orthodox branch of the Society of Friends, and is a Particular Meeting of the Kennett Monthly Meeting in the Western Quarter of the Yearly Meeting of Philadelphia. In 1930 it is practically discontinued, meetings, according to the Year Book of Arch Street Friends, being held only in the summer season and then by "appointment," It is reported the same in the later issues of the "Friends' Religious and Moral Almanac." In the "Book of Meetings" set forth about 1905, this notice of Parkersville Meeting appears:-

"Held on First and Fifth days at 10 o'clock. Parkerville is one and one-half miles from Pocopson Station, on Wilmington & Northern R.R.; change at Chadd's Ford, on the Central Division. Take road running west, crossing the railroad at Pocopson Station, direct to Parkerville. Parkerville is also accessible from Mendenhall Station, three miles, on the Central Division, one and one-half hours from Philadelphia, Broad Street Station. It is distant from Lenape two miles. Take Lenape trolley at West Chester. This Meeting is near a village where there is no other place of worship. Its situation commands a beautiful view. Usual attendance on First days, 10 to 20. The meetings are usually held in silence. The membership of this Meeting is composed entirely of middle-aged and younger Friends."

Parkersville Meeting House was erected in 1830, soon after the Separation of 1827, its congregation having formerly been in membership at Old Kennett, where the Hicksite branch, having the stronger holding at the time, retained the old Meeting House.

Parkersville Meeting House was accidentally burned, November 29, 1917. At the time the following account of the disaster was published in one of the county newspapers:-

"On Sixth-day, the 6th inst., the Friends' meeting house at Parkerville, Chester County, a few miles south of West Chester, and perhaps two miles from Lenape was destroyed by fire, only the bare stone walls being left standing. The fire was caused by sparks from a bonfire in the graveyard lodging between the roof and cornice. A workman was engaged in burning briars and dead grass in the said graveyard. The fire spread to the shingle roof, and it was impossible to stay the flames, although an alarm was given and neighbors soon were at the scene. Word was telephoned to the Kennet Square company which responded, but too late to be of any assistance in saving the building. Those who arrived early, however, set to work with a will and most of the benches in the meeting house were carried out and all the shutters were removed and taken to a place of safety, but the roof, rafters, floors and all other woodwork were totally destroyed, as was a small woodshed, &c. The flames did not communicate, fortunately, to the row of horse sheds nearby.

"This meeting house, erected in 1830, was of pointed stone, except roof and a few other portions of the building. The stone walls now only remain. The meeting house was improved and put in good condition only a

short time since. It is not believed there is any insurance on it. This meeting is of the Arch Street branch of Friends, and the house was built three years after the separation of 1827. The old Friends' meeting at Kennett, mentioned in Bayard Taylor's Story of Kennett, was retained by the body often called, though erroneously, Hicksite Friends. This meeting years ago had a membership of considerable size, but many old families had moved to West Chester and Kennett and attendance has latterly been small. Although meetings are still regularly held every First-day, the mid-week gatherings have been discontinued. One of the elders of this meeting is Henry Marshall, of Kennett township, a former treasurer of Chester county, who was in West Chester when the fire occurred and was telephoned to.

"Parkerville meeting house was an old landmark and many weddings took place there. In the graveyard back of the building there have been many interments of members of the Webb, Temple, Walter, Parker, Dewees, and other families. The meeting house may not be rebuilt, as there is no insurance and no funds on hand for the work."

However, the Parkersville Meeting House was rebuilt. The stone walls being perfectly good and substantial, the woodwork of the old building was replaced with the object in view of restoring the House to its original appearance, with the two small porches at the front instead of the long open porch which had replaced them in later times. It may be noticed that the date of the burning of the Meeting House as given in the newspaper clipping, differs from that obtained from another source.

The compiler of these historical records was taken to the Parkersville Meeting locality on May 3, 1930, by Mary Roberts Walton, then of Toughkennamon, Pa., later of Kennett Square.

A visit to Parkersville Meeting House in May, 1930, reveals the old House, with its walls just a century old, in a fine state of repair, standing grand and attractive in its apparent loneliness by the roadside. It was built facing the southwest, or, otherwise, cornering to the cardinal points, and has the date of its original erection, 1830, in its northwestern gable facing the road. The recently restored woodwork, though solid and firm, has the aspect of age, aptly corresponding to the date on its walls. Of course the shutters and some other pieces were saved from the burning building. Very close to the porch at the southeastern end is a gateway into the Burial Ground, where, a few feet away are the graves of several members of the Savery family. Midway in the cemetery, directly back of the Meeting House, is the grave of Watson W. Dewees of Haverford, Pa., formerly a teacher in the Westtown Boarding School. During his later years he made a valuable collection of Friends' Meeting Houses. The collection consists of a series of fine photographs taken by himself of nearly a hundred and forty different localities which he visited to procure the pictures. In 1938 his collection is in possession of the Historical Library at Haverford College, Haverford, Pa.

The family names seen on the headstones in Parkersville Friends' Burial Ground include Allen, Baily, Brinton, Dewees, Gamble, House, King, Martin, Marshall, Mendenhall, Moore, Parker, Savery, Temple, Walter, Webb and Wood. Across the road from the Meeting House is the former school-house with the date, 1860, in its gable. It is now used as an ordinary farm building.

While searching for more direct information concerning the burning of the Meeting House at Parkersville, the compiler wrote to Henry Mar-

shall of Kennett Square (named in the clipping) and received this interesting letter in return:-

"West Chester, 10-26-1930.

Dear Friend,

Thee will probably receive a card from me before this reaches thee, telling thee thy letter of 10 mo. 12th was long in reaching me. There is a Henry Marshall in Kennett who opened thy letter first then sent it to my daughter, who lives near there & she neglected sending it to me as she thought she would see me in a few days. Rebecca Parker is our Recorder & she lives at 306 W. Dean St., West Chester. She handed me these dates at meeting this morning and I will inclose them with this.....Rebecca asks me to mention the fact that Parkersville has an S in it.....There are very few Friends now living who are interested in that beautiful spot & we few feel we are growing older very fast so have called a meeting at the Barclay Home, West Chester, Pa., to-morrow evening to see if we can collect $900.00 so, with what we have, we would have interest enough to pay Walker Wickersham, West Grove, Pa. to keep the place in good order, without trying every year to collect enough to pay him.

My husband & I were always members of Parkersville Meeting & of course very much interested. Henry died about a year ago & Norris Temple a few months before that, leaving us to feel the burden of the care of the property & we are anxious to make use of the Fiduciary Corporation & be relieved.....Sincerely thy friend,

Jane H. Marshall
325 W. Union St.,
West Chester, Pa."

The notes from Rebecca Parker, inclosed in this letter, were two in number and are here recorded in full:- "Parkersville Meeting House was burned on 29th of 11th month 1917 and was rebuilt 1918 and 1919. (plastered in 1919)"

"An appointed or special Meeting was held at Parkersville on 6th mo. 14th 1919, First one after the rebuilding."

PENNSGROVE.

Meeting established.....1820.
Preparative Meeting established.....1829.
Meeting House built.....1833.
Monthly Meeting established.....1842.
Mid-week Meeting discontinued.....1881.
Meeting House "repaired".....1912.
Location near.....Jennersville, Pa.

Pennsgrove is a Monthly Meeting which was established as such in 1843, belonging to Western Quarter of Philadelphia Yearly Meeting of Hicksite Friends. Ezra Michener of New Garden, Pa., treats of Pennsgrove in the following words:-

"1820.- On the request of John Hambleton, Joseph Brown, Nathan Sharpless, and divers other Friends, with their families, New Garden Monthly Meeting indulged them the privilege of holding a meeting at the house of Joseph Brown, in the year 1820, which was soon removed to John Hambleton's, as being more convenient. In 1828 the meeting was discontinued at John Hambleton's, and kept at the house of Samuel Hadley, under the care of a joint committee of men and women Friends. In 1829, the meeting was established, with the privilege of holding a Preparative Meeting, and so continued till 1833, when the meeting-house was built and the meeting held therein."

Its story has been interestingly told by Ella K. Barnard in an article printed in the Friends' Intelligencer, 12th Month 31, 1910. The following is quoted from that paper:-

"The privilege of holding an indulged meeting was granted to some members of New Garden Monthly Meeting (in Chester Co., Pa.) and on the 13th of First month, 1820, the first meeting was held at Joseph Brown's, now Henry Bushong's, in Penn township near Jennersville (which had been named for D. Edward Jenner, the discoverer of vaccination). The little meeting flourished under the foster care of the committee appointed, which reported from time to time to the parent meeting. Later it was moved westward, to suit the convenience of its members, to a house belonging to John Hambleton (the father of those mentioned in the later history) the Samuel Hambleton's property at the cross roads, I think.

"On the 6th of Twelfth month, 1827, the indulged meeting held at John Hambleton's 'claimed the attention of the Monthly Meeting and a committee were appointed to visit it and report their sense thereof.' On the 6th of Third month, 1828, they reported that they were united in believing it would be best to discontinue it. This report being united with by that portion of New Garden Monthly Meeting termed Orthodox, the committee were appointed to inform them of their discontinuance.

"New Garden Monthly Meeting (Orthodox) seems to have retained the names of the children who were minors on her list of membership, as nearly sixty years later, one who was born a member here in 1826 was visited by a committee of that meeting in regard to her membership. I think her answer was, 'they need not doubt her choice and preference after all these years.'

"The information of their discontinuance does not seem to have daunted the little meeting, for the greater number of its members met at the usual time at the house of Samuel and Phebe Hadley on the 13th of Third month, 1828. A little later they were taken under the care of that portion of New Garden Monthly Meeting with which 'they had unity' and on the 9th of Seventh month, 1828, requested of the parent meeting the privilege of holding a Preparative Meeting to be called Pennsgrove Preparative Meeting. This request was granted and on the 31st of Twelfth month, 1829, the first preparative meeting was held. Eli Hambleton was its first clerk.

"For some years the meeting was held in a log house on the property of Samuel and Phebe Hadley (later the Fisher property) before it found a

permanent home. In 1828 a new road (No. 44) was laid out, from 'near the intersection of the limestone road with the Penn's Manor line, past Joseph Kent's factory to the land of John Hambleton and the road leading to Faggs Manor Church,' and by the roadside a little grove, composed of stately tulip trees, fine oaks and hickories was chosen as the site for the new meeting-house, and the name already selected fitted the new surroundings.....The Pennsgrove land, a portion of this Manor, had long been settled, and its one and a half acres were 'conveyed by Jonathan Lamborn and Martha, his wife, to Joseph Kent, Thomas Hambleton and Charles Hambleton, of the members of the Society of Friends, comprising Pennsgrove Meeting,' and on the 24th of Sixth month, 1833, a committee of that meeting 'entered into a contract with Joshua Fulton to erect at a cost of $416. the present brick meeting house. It was furnished in the same year and the first meeting held therein was one appointed by Lucretia Mott, on the 24th of Eleventh month 1833.' Very unpretending and modest was the little meeting house— 'In the leafy groves of Penn.'

"So much for the earlier history which is, of course, comparatively modern, but this summer as in the quiet of the meeting hour the clerk read the minute 'At Pennsgrove Preparative Meeting' to the little assemblage gathered there with guests from Christiana, Philadelphia, Baltimore, and Richmond, Va., who were welcomed in their midst, the leaves of memory swiftly turned and on their pages many happenings and events 'at Pennsgrove', together with

'Images and precious thoughts
That shall not die, and cannot be destroyed,'

were with us once again, and in the gallery sat the loved ministers, Elihu Barnard, Phebe Hadley and Maria Jane Kent, facing the full benches.

"And here again came Lucretia Mott, and James Kersey came, and Joseph A. Dugdale, a not fully welcome guest, and in the earlier years of his ministry, John J. Cornell preached from the text, 'Be ye perfect,' and many names and shadowy faces passed in swift review. And shadowy forms of dear ones filled the benches full again.

"These same worn benches with the scratched and cut initials on their straight high backs that tell of restless children during the meeting hours, and perhaps of needed rebuke— at least so thought one dear old friend, who pinned the following lines one day on the 'clothes-house' door!

Some come here just for a walk,
And some come here to laugh and talk,
Some come here to see their friends
And some come here for private ends.
Some come here to sleep and nod
But few come here to worship God.

"And then in anti-slavery days there were differences— honest differences of opinion as to the best means of freeing the country from the curse of slavery. Some thought the meeting no place for questions of this kind, or the meeting-house no place for lectures, and a minute records this decision, but when Abby K. Foster came and found closed doors, some one quickly climbed to the door in the gable-end, lowered himself through the trap door on the top of the great 'Tin-plate stove' below and opened the house. Later, however, when the sons and grandsons

went to their country's call, forgotten was the old mandate, for in the meeting-house socks and mittens with one finger, were knit, and family linen turned into lint bandages for the soldier boys.

"The Pennsgrove (or Upper Oxford) Soldiers' Aid Society was already at work First month 2nd, 1862, buying bundles of cotton, muslin, gingham, calico, yarn, etc., in wholesale quantities. Muslin in 1862 was 13 cents per yard, and in 1863, by the piece, they paid 16½ and 22 cents a yard. They made and sent many garments to the hospitals, and also boxes were filled and sent to their relatives in the army, and to them, as well as to the hospital supplies, the dear mothers usually had pairs of mittems or socks to add.

"Of this society E. F. Coates (I think Emeline, wife of Simmons) was president and Leora Pusey, Eva Hambleton and Mary Ann Smith secretaries at different times, and Mary Anna Barnard treasurer."

The following is Samuel H. Broomell's account of Pennsgrove, in his own words:-

"On the 6th of 1st mo. 1820 a request was made of New Garden Monthly Meeting for the privilege of holding an indulged meeting in the house of Joseph Brown in Penn Township signed by John Hambleton, Dennis Conard, Nathan Sharpless, Joseph Brown, William Michener, Samuel Hambleton, John Townsend, Levi Roberts, Samuel Gray, Thomas Hambleton, Wm. Townsend, William Conard, John Conard, Rachel Hambleton, Sarah Gray, Rachel Sharpless, Phebe Brown, Hannah Hambleton, Asenith Conard, Hannah Michener, Matilda Townsend, Letitia Townsend & Didamia Conard, which was granted at that time and the first meeting held on the 13th of same month under the care of a committee from the Monthly Meeting. On the 10 of 8 mo. of the same year the Monthly Meeting was informed that the indulged meeting was moved to a vacant house of John Hambleton's in Upper Oxford Township, about a half mile over the Township line, where they continued meeting until 3rd mo. 1828 when it was semi-officially laid down by that portion of the meeting generally denominated Orthodox. The larger part of the meeting, however, did not recognize the assumed authority of the others and continued to meet as usual on the 13 of same month but now in the house and home of Samuel and Phebe Hadley in the same Township. After a few months it was moved to a small log building on the premises and near their residence. Later in the same year that part of New Garden Monthly Meeting with which they were in unity was informed of their situation and that meeting approved of their proceedings and took them under their care.

"On the 9th of 7 mo 1829. The Friends comprising the Indulged meeting requested of the Monthly Meeting the privilege of becoming a business meeting under the name of Penns Grove Preparative Meeting, which was granted and approved by the Quarterly Meeting and the meeting for business as a constituent branch of New Garden Monthly Meeting was opened on the 31st 12 mo. 1831.

"On the 24th of 5 mo. 1833, Isaac Stubbs, Jonathan Lamborn, Joseph Kent, Thomas Walton, Thomas Hambleton, & John W. Leek on behalf of the members composing the meeting entered into contract with Joshua Fulton at a cost of $416 to erect the present brick meeting house upon a lot of land in Upper Oxford Township containing 1½ acres conveyed by Jonathan Lamborn and Martha his wife to Joseph Kent, Charles Hambleton,

Thomas Hambleton, in trust for the sum of $1.00 for the use and benefit of the members of the Society of Friends composing Penns Grove meeting. The said house was erected in 1833 and the first meeting held therein was one appointed by Lucretia Mott the 25th of 11th mo. the same year. The meeting continued to be a constituent branch of New Garden Monthly Meeting until the 3 mo. 11th 1842 when in connection with Homeville meeting (then called Oxford) a branch of Fallowfield Monthly Meeting, they were organized as Penns Grove Monthly Meeting and met alternately at the two places.

"The first clerk of the Preparative Meeting was Eli Hambleton who served the first two years. With very brief exceptions S. Hadley served from 1832 until his death in 1859. With other exceptions covering the period until 1868 Samuel H. Broomell has been under the appointment to the present time (1931). In agreement of a like decision of the Monthly Meeting this meeting adopted the plan of meeting in joint session in 1884. In 1845 when the slavery question was agitating the minds of many Friends some of the members requested the use of the Meeting house for antislavery speakers which was considered at three consecutive meetigg when a minute was recorded that there was not sufficient unity to allow the house opened for any other meetings than those held in the regular order of Society, which aroused some feeling of descension and separation.

"In 1908 a porch was erected in front of the house and about two years later it was thoroughly repaired and refurnished at considerable greater cost than was paid for its erection in 1833. In 1912 the house was repaired at a cost of $454.82 and refurnished at a cost of $183.40 — total $638.22 "

In 1930 Pennsgrove Meeting is small and its meeting for worship is held only on the second First-day of each month, while its Preparative Meeting is held but once or twice a year. In 1927 Western Quarter reported to the Yearly Meeting that "Pennsgrove Meetings for worship have been discontinued except at times of Monthly Meetings, for about nine months in the year." In 1939, however, the schedule of meetings states that First-day Meeting at Pennsgrove is held "on second and fourth First-days of each month at 10.00 A.M."

Previous to 1913 it had been reported to the Yearly Meeting "The time of holding Pennsgrove and Fallowfield Monthly Meetings has been changed as follows: Pennsgrove, which has been alternating with Homeville, now holds all its sessions at Ercildoun, and Doe Run now holds all meetings at Ercildoun." (NOTE. The statement that Pennsgrove Monthly Meeting was to be held at Ercildoun is evidently an error, for its sessions, after they ceased being held at Homeville, were all kept at Pennsgrove.)

The mid-week meeting at Pennsgrove was discontinued in 1881, being so reported to the Yearly Meeting.

The compiler of these historical notes visited Pennsgrove Meeting on January 11, 1931, being taken to the place by Mary Roberts Walton of Toughkennamon, Pa. The Meeting House, since its repairs, has lost its antique appearance. The brick walls have been stuccoed, the former double front door has been replaced by a single one, although the quaint lock and thumb-latch are the same as of old, and within an en-

tirely new set of furniture has taken the place of the stiff, uncomfortable benches of early days. Specimens of the former benches are preserved on the porch outside. Altogether Pennsgrove Meeting House is improved, pleasant and cheery, while the social attitude of its members makes visitors and strangers feel easy and "at home." The membership in 1931 numbers 57, but many of them are so distantly located that attendance is greatly interfered with and the meeting is consequently so small that only one gathering is held each month. Its oldest and one of its most interested members is Samuel H. Broomell, who, appointed clerk of the Monthly Meeting in 4th Mo. 1874, served fifty-five consecutive years, being succeeded by his son, J. Howard Broomell in 4th Mo. 1930. On 8th Mo. 3rd, 1866, Samuel H. Broomell was appointed clerk of Pennsgrove Preparative Meeting and still is serving in that capacity in 1931, though a man in his eighty-ninth year.

In the Pennsgrove Burial Ground, neat and as well-cared-for as the house of worship to which it belongs, rest the early members of the meeting, the Hambletons, the Hadleys and others. Eli Hambleton's grave is close to the Meeting House; so also is Samuel Hadley's. The record put upon the headstone of the latter, reads,- "Samuel Hadley Died 17th 1st mo 1859 aged 60 yr. 1m. 21d " Here is a general list of the family names on the memorial stones at Pennsgrove:- Barnard, Bavington, Bolton, Broomell, Bushong, Cloud, Cooper, Everett, Fisher, Garretson, Garrett, Griest, Hadley, Hambleton, Harlan, Hoskins, Jackson, Kent, Kirk, Lightfoot, Mercer, Michener, Morrison, Newcomer, Paxson, Phillips, Pusey, Roberts, Valentine, Walton, Way, Wickersham and Wilson.

Surrounding the Meeting House are many fine trees, among which, at the rear and northward of the House, formerly stood the old-time wagon-sheds, that, falling into disuse, were removed years ago.

NOTE. Samuel H. Broomell, mentioned so intimately in connection with the Pennsgrove Meeting, was born 11mo. 13, 1842, and died 2mo. 7, 1937, in his ninety-fifth year. He was buried in the Pennsgrove Friends' Burial Ground.

SPENCER'S.

Meeting held in Spencer's School-house.
Meeting organized about.....1812.
Meeting established.....1813.
Meeting discontinued.....1836.
Location near.....Chesterville, Pa.

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Spencer's Friends' Meeting was an Indulged Meeting which kept its holding about twenty-three years. It was a constituent of West Grove Meeting, at that time a Preparative Meeting of New Garden Monthly Meeting in Western Quarter of Philadelphia Yearly Meeting of the Society of

Friends. It had no Meeting House but held its sessions in a school-house. and there was no special graveyard belonging to it as a meeting. Hence, after the passing of a few generations succeeding its discontinuance, its history has become obscure, and there is some difficulty in even finding its locality. A little of its history is told in Dr. Ezra Michener's "Retrospect of Early Quakerism" where it is stated:-

"Spencer's (Indulged.) 1813.- Samuel Spencer, John Hallowell, Francis Good, and other Friends, living in the lower part of New London, remote from West Grove Meeting, were indulged to hold meetings for worship in Spencer's school-house. It was opened the 10th of the first month, 1813. In 1833, the week-day meeting was discontinued, and that on first days in 1836,- the members returning to West Grove, where they had formerly belonged."

Although this assertion is doubtless reliable, it is interesting to note that the printed issue of the "Book of Meetings" for Philadelphia Yearly Meeting of Friends for the year 1812 placed Spencer's as one of the four particular meetings of New Garden Monthly Meeting. This was a year before the date given by Michener.

The following minute from the Monthly Meeting of Men Friends of New Garden, has an interest in respect to the Spencer's Meeting. The minute was recorded after the discontinuance of the Indulged Meeting:-

"New Garden monthly meeting held 8th of 9th mo 1841. Two friends having been appointed in the 4th month last, to request the advice of the meeting for Sufferings, in regard to the best manner of appropriating the lot of land in New London Township, which was conveyed by Saml. Spencer and Mary his wife, in the 2nd month 1823 to Enoch Lewis, Francis Good, Jesse Hallowell and Daniel Thompson in trust for the use of friends of this monthly meeting, to build a meeting house or a school house upon; we are now informed, that the subject has been laid before a committee of that meeting, together with the necessary explanations of the conditions of the trust and present unoccupied State of the property,- and the judgment of that committee was, that so long as this monthly meeting shall continue unable to use the lot in the name designed by the grantors, it may with propriety be left in the occupancy of the heirs of Samuel Spencer:- which being duly considered, this meeting agrees to resign the present occupancy of the said lot of land with its appurtenances to the heirs of our deceased friend Samuel Spencer, to be held by them for their own private use and benefit. But it is distinctly understood and declared, that the claim of the trustees on behalf of this meeting, in and to the lot of land, hereditament, and premises granted by our before named friend, is only Suspended, not relinquished, and that the claim of the grantees may be revived at any time hereafter, when this meeting shall find the way clear for occupying the premises in the manner designated in the Deed of Trust. Francis Good and Enoch Lewis are appointed to furnish the heirs of friend Samuel Spencer with a copy of this minute and report when prepared."

Mary Roberts Walton of Toughkennamon, Chester County, Pa., took the compiler of these historical sketches of Friends' Meetings to the locality of the Spencer's Meeting in New London Township, on March 14, 1931. By 1931 a period of ninety-five years has passed since the indulged meeting held in Spencer's Schoolhouse was discontinued. With

the gradual lapse of time, those who constituted the membership of that little Friends' Meeting, with their descendants for a couple of generations or more, have passed away, and simply the circumstance that there was once such a meeting in existence, is now remembered. However, the old school-house, or at least an old school-house, a brick building at the top of a hill up which the passing dirt road rises through a comparatively deep cut, still stands by the wayside. Some grand old maples, showing by the size of their trunks, considerable age to their allotted existence, are prominent objects growing on the brow of the hill close to the little building, but, at the time of the compiler's visit, they had been very recently trimmed closely of their wide spreading branches and appeared only as huge tree-trunks bereft of beauty and of the present chance of affording shade to the antique building wherein it is possible the Friends' Meeting was once held, and where the youth of long ago received scholastic education.

The little house has lost its former office of being an educational institution, having been converted into a dwelling-house some years before the beginning of the twentieth century, the present tenant having lived in since 1899; he, from whom the information was received, also stated that it had been a dwelling used by others before his time of occupancy. It is located in Breou's "Farm Maps of Chester County, Pa.," 1883, as a schoolhouse on the farm of Jesse Spencer in Franklin Township.

Some alterations have been made in the building to suit its new condition, and, although in a passable state of repair, the old brick house reveals several marks and proofs of the wear and tear of the years that have gone by, and visible signs of the many decades attached to its age and history. Spencer's School-house is situated minway between the small hamlets of Kemblesville and Chesterville in the southern part of Chester County, Pa.

UNIONVILLE.

Meeting organized.....1845.
Meeting House built.....1845.
Preparative Meeting established.....1870.
Mid-week Meeting discontinued.....1883.
Meeting discontinued before.....1930.
Meeting partially revived.....1930.
Location..... .....Unionville, Pa.

In 1881 the "History of Chester County, Pa.," published by J. Smith Futhey and Gilbert Cope, the following brief remarks were made of the meeting of Hicksite Friends held at Unionville, Pa.:- "This was made up of members of Kennet and Londongrove Monthly Meetings, and held under their joint care in a house built about 1845."

This meeting was comparatively new at the time that Dr. Ezra Michener of New Garden, in 1859, wrote his "Retrospect of Early Quakerism". In this work he noticed it in the following remarks:-

"1845.- 'The committees of men and women Friends, respectively appointed by the Monthly Meetings of Kennet and London Grove, report, that having generally met, and had a full conference with the principal part of those members of the two Monthly Meetings which are embraced in the application, and after a time of solid consideration (the said committees acting conjointly), were much united in believing it would be right to grant the request; and that an indulged meeting, to be called Unionville Meeting, be accordingly held in the house already provided,' &c.

'Which, on deliberate consideration, was united with, Women's Meeting also concurring; and the following Friends appointed to unite with women Friends, to attend the opening of said meeting, and have the general oversight thereof, conjointly with a committee of Kennet Monthly Meeting,' &c.- -(London Grove Monthly Meeting.) "

Unionville, at first an Indulged Meeting, became a Preparative Meeting under the jurisdiction of Kennett Monthly Meeting in Western Quarter of Philadelphia Yearly Meeting of the Hicksite branch of the Society of Friends. In 1871 it was reported to the Yearly Meeting by Western Quarter that "A meeting for worship on First and Fifth-days, except the Fifth days of the weeks of Preparative, Monthly and Quarterly Meetings, has been established at Unionville under the title of Unionville Meeting, to convene at ten o'clock, to be a branch of Marlboro' Preparative and of Kennett Monthly Meetings."

From Kennett Monthly Meeting records in the Friends' Historical Library at Swarthmore, Pa., the following information concerning Unionville Preparative Meeting was obtained:-

"At Kennett Monthly Meeting the 3d of Fifth month 1870. Communication To Kennett Monthly Meeting 3d of Fifth month 1870 Dear friends We undersigned members of Unionville indulged meeting believing that the time has fully come to make application to our respective Monthly Meetings for the liberty to hold a preparative meeting at Unionville (to be called Unionville preparative meeting of Friends) and to be a branch of Kennett Monthly meeting All of which we respectfully submit with desire that you may be directed by best wisdom,- Signed

Jas. Smith	Thos. Seal
Mary S Smith	Jesse B Harvey
E H Seal	Sallie E Harvey
William Wickersham	Moses Way
John Wickersham	Mary S Way
Lydia T Wickersham	Thos F Seal
Mattie F Chambers	Wm R Chambers
Hannah D Chambers	Mary Chambers
Hannah Chandler	Benjamin Kent
Mary Chandler	Jos D Chambers
Enis T Wickersham	William Chalfant
Jacob H Harvey	Sallie W Chalfant
T. S Chambers	Benjamin Thatcher "

This request was renewed on 6th Mo. 7, 1870, was then united with and submitted to the Quarterly Meeting.

"At Kennett Monthly meeting the 8th of Eleventh month 1870 The fol-

lowing minute was received from the Quarterly Meeting"whic was read and the following named friends were appointed in conjunction with a committee of Womens meeting, should they appoint to attend said meeting as therein mentioned to wit William Chandler Joseph Way James t House

To Kennett Monthly meeting of Friends

Friends,

At the Western Quarterly Meeting of Friends held the 20th of the 10th mo. 1870 The request brought upon the reports from Kennett and London Grove Monthly Meetings was read and deliberately considered. After much expression of unity in the concern and encouragement to the Friends interested therein the request was granted and the meeting at Unionville established as therein proposed womens meeting uniting therewith, Enoch S Hannum, Joseph S. Walton, Solomon Pusey, Daniel Kent, William Brosius and Joseph Chandler were appointed to attend in company with Women Friends (if they should appoint) the opening of said meeting on the first day following our next monthly meeting and report. The Clerk was requested to furnish the two Monthly Meetings with the conclusion of this meeting

Elwood Michener Clerk "

Later in 1883 it was reported that the mid-week meeting at Unionville was discontinued, but as a Preparative and Particular Meeting it was mentioned in the Friends' Year Book as late as 1928. At that time its business meetings were scheduled for the first First-day of each month, to be held nine months of the year at Unionville, the remaining three at Marlborough, while its meetings for worship were set for each week at ten o'clock.

The tenor of these reports, off and on, during the years of the past, rather seem to indicate that Unionville Meeting was not very strong. At all events, by 1930 no meetings are held regularly there , and the Year Book mentions the Meeting House as being "unused."

NOTE. Unionville Meeting in 1938, is kept up practically by one person, Ida P. Sharpless, who has attended, whenever possible, since 10mo. 19, 1930. Sometimes others also attend. The schedule of Meetings in 1939 notes "Unionville Meeting for Worship (Indulged) at 11.00 A.M. first First-day: not held during winter months."

The compiler of these sketches of Friends' Meetings visited Unionville Meeting House and its locality on May 3, 1930, being enabled to accomplish the visit by the courtesy of Mary Roberts Walton of Toughkennamon, Pa., who, on the same date, took him also to the Marlborough an the Parkersville localities. In 1930 the Unionville Meeting House, a light red brick building facing the south, without date of erection on its outward walls, sits quite lonely and seemingly deserted on its attractive and beautiful grounds at the back of the large Unionville Cemetery, between it and the public highway. Its grounds, now sadly neglected and overgrown with a tangle of woodbine, wild vines, and weeds, has an entrance from the public road by a lane to the west of the graveyard. Back of the House are the familiar wagon-sheds, always found by the Friends' Meeting Houses in the country districts in times of the past; but these at Unionville are rapidly verging upon a state of decay. There are several fine trees about the place, and, especially noticeable in the Burial Ground. One aged cherry tree, with gnarled, knotted and twist-

ed trunk, unusually large in circumference, is a conspicuous monarch in the graveyard. There is little in its general appearance to suggest that the Unionville Cemetery was a Friends' Burial Ground in former days (and perhaps it never was) for it is used by other denominations besides the Quakers and has a prominent display of high, costly marbles and monuments, the modest small headstones that accord with the restrictions of the Society of Friends being very few and inconspicuous; yet many of the larger stones bear the Friends' style of language in their inscriptions. Among the many family names seen in this cemetery are Baker, Chalfant, Chambers, Chandler, Cutler, Frank, Griffith, Grover, Hayes, Hoagland, Jackson, Lamborn, McFarland, McNeil, Moore, Morgan, McFadden, Marshall, Peirce, Pyle, Seal, Smith, Taggart, Thatcher, Thompson, Walton, Webb, Wilson, Woodward and Worth.

In this ground is the grave of Ruth T. Wilson who died 3rd Mo. 12, 1861 aged 81 years. She was the prototype of the fictitious "Martha Dean", the admirable heroine of Bayard Taylor's celebrated novel, "The Story of Kennett." Her grave is in the northern section of the Burial Ground, located in a spot somewhat distant from and in front of the Unionville Friends' Meeting House.

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WEST GROVE.

Meeting organized.....
First Meeting House built.....1786.
Meeting established.....1789.
Preparative Meeting established.....1790.
First Hicksite Meeting House built.....1831.
Prospect Avenue Meeting House built.....1901.
Harmony Road Meeting House built.....1903.
Monthly Meeting established.....1919.
Location.....West Grove, Pa.

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West Grove Friends' Meeting is in London Grove Township in Chester County, Pa., taking its name from the town in which the Meeting House was originally built. For the Hicksite branch of the Society of Friends it is a Monthly Meeting of Western Quarter of Philadelphia Yearly Meeting; and for the Arch Street Friends it represents New Garden Monthly Meeting in the same Quarter. Regarding the establishment of West Grove Meeting, Ezra Michener states, in his "Retrospect of Early Quakerism:-"

"1787.- The Jacksons, Micheners, Puseys, Prestons, and many other families of Friends, having settled about West Grove, a meeting-house was built, and a meeting indulged therein by New Garden Monthly Meeting, in the year 1787. The following year, the Monthly Meeting proposed to the Quarter to establish the new meeting, whose committee reported that,

'After divers opportunities had with friends there, in weightily considering the proposals, and freely conferring together thereon among ourselves, now unite in believing that, under every consideration, it may be best for the Quarterly Meeting to concur in the establishment of a meeting there. Which is submitted, &c Signed (by eight men and six women) the 15th of second month, 1789.' Which, being considered, is concurred with.' -(Western Quarterly Meeting.)

"A Preparative Meeting was allowed at West Grove, in the year 1790.

"In 1831, a new meeting-house was erected, some distance from the former, and the meeting has since been held therein."

Of course Dr. Michener follows only the Hicksite branch of the history of West Grove. At the time of the Separation in 1827 the Orthodox, being in the majority, retained the old brick Meeting House on Harmony Road, West Grove, and the Hicksites built a new brick building in 1831, about a mile and a half out of the town, on the road leading to Kelton and New London. The first brick house, bearing the date 1686, was used for over a century and was then replaced by the present handsome new brick structure shortly after the Hicksites erected their new Meeting House on Prospect Avenue. A brick displaying the new date of erection and the old brick having the original date, were built in the wall above the front door under the long porch. The House faces nearly to the south, and, like its predecessor, is a long building on a high elevation of ground considerably above the level of the street from which a series of made steps ascend the terrace. Between the street and the Meeting House is a thin grove of trees, and the Harmony Road, between the two, leads to the westward. At the eastern end of the Meeting House is the former Friends' School-house, now, in 1930, used as a dwelling; and at the west side of the House, with the gateway to the Burial Ground between, are the wagon-sheds. In the graveyard, a large cemetery sloping to the woodland at the back, are many neat memorial stones on which are seen many family names, some being:- Bundy, Cloud, Conard, Cunningham, Dorey, Fell, Gamble, Grant, Hamilton, Harvey, Hoopes, Hughes, Linton, McFadden, Moore, Passmore, Pennington, Redman, Reid, Satterthwaite, Spencer, Thomas, Townsend, Walker and Wickersham.

The Meeting House built by Hicksite Friends in 1831, still stands, in good condition, on a hillside beyond the town on the public road leading to Kelton and New London. It is a brick building with the date of erection, 1831, on its western gable, faces south, and has its back to the public highway. In 1930 its woodwork has been recently painted of a sort of dark tan color, verging closely upon a red tint, in fact the entire building presents quite a uniform red appearance. The graveyard, reaching from the House to the road, also extending to the westward, is a well-cared-for cemetery still used as a place of sepulchre; while the Meeting House is used for funeral services. In the Burial Ground are many marked graves showing the family names of Bennett, Commons, Conard, Eavenson, Evans, Farra, Fell, Gawthrop, Good, Gray, Hallowell, Hayes, Hood, Hoopes, Hughes, Jackson, Kent, Lukens, Moore, Pennington, Pennock, Plumley, Pratt, Preston, Pyle, Singley, Speakman, Spencer, Walker, Walter, Way, Webster, Wilkinson, and others, Sarah Hunt, a prominent minister of the Society of Friends, was buried in this cemetery. She was born at Milton, New York, 7th Mo. 25, 1797,

and died near West Grove, 7th Mo. 16, 1889. The West Grove Graveyard is partly enclosed by an iron fence, but there is an unobstructed approach on the roadside.

The remoteness of the Meeting House from the town of West Grove caused the erection of a new building on Prospect Avenue in 1901. The new building is well above the street and sidewalk, and does not follow the conventional style formerly used by Friends in the construction of their places of worship. The date, 1901, was placed on a corner stone under the porte-cochere, an artistic piece of stone-work at the right of the building. The Meeting House faces the east.

Shortly after the Meeting House on Prospect Avenue was built, the following notice was published in the Friends' Intelligencer, Ninth Month 27, 1902:-

"The Friends at West Grove, Pa., expect to have their first meeting in the new meeting-house on next First-day a week, Tenth month 5th, at the usual hour, 10 a.m. The new house is situated on Prospect avenue a short distance south of the railroad station, and conveniently in the town. It fronts east, and occupies an elevated site, with a fine prospect of distant country. The ground rises from the station. The lot, which is 100 feet front by 374 feet deep, was given for the purpose by Milton Jackson. The house was designed by Frederick B. Pyle, architect of Washington, D. C. It is of a light gray limestone, from local quarries, the wall outside being neatly pointed. A piazza extends along the front.....There is a sheltered driveway, or porte-cochere, where persons may alight from vehicles without exposure. The house has a seating capacity in the main room for 176 persons, and two ante-rooms, which may be 'thrown in' when needed, will increase this to about 200. These rooms will ordinarily serve for committee-rooms, etc.

"The old West Grove meeting house is about a mile and a quarter out of town, and was needing repairs for continued use. While many precious memories attach to it experience showed the meeting could be better maintained located more conveniently."

It was reported to Philadelphia Yearly Meeting in 1903 that "West Grove Meeting moved from the old to the new home in Tenth Month, 1902."

The following communication gives the date of the establishment of the Monthly Meeting at West Grove:-

"West Grove, Pa., 11-1-37.

Dear Friend:

West Grove Monthly Meeting wasestablished as follows: New Garden Monthly Meeting gave consent September 5, 1918. Western Quarterly Meeting gave consent January 21, 1919. West Grove Preparative Meeting appointed a Committee to set-up the Monthly Meeting March 2, 1919. The first Meeting of West Grove Monthly Meeting was held April 6, 1919.

Cordially, thy friend,

Robert Pyle, Clerk."

A D D E N D A.

Western Quarter.
Philadelphia Division.

Colora.

The compiler of these "Historical Sketches" revisited the Colora Meeting locality in company with William Bacon Evans of Moorestown, N.J., on July 2, 1939, on that date attending an appointed meeting held in the Meeting House where about fifty persons assembled for worship. Upon that occasion the compiler was informed by one of the members of Colora Meeting that the Meeting House was, according to the records of the Meeting, built in 1841, and that the Meeting was organized under the regulations of Baltimore Yearly Meeting, but, later, was transferred by request of the members to Philadelphia Yearly Meeting.

The following sketch of Colora Meeting comprises details gathered by the Philadelphia Young Friends' Movement and published in their "Book of Meetings" in 1940. It amply explains situations that appear very vague in the account given by the compiler of these "Historical Sketches" who has had no opportunity to gain access to the recor kept by Baltimore Yearly Meeting. "In 1841, Lloyd Balderston, Thomas Levering, George Howells, and their families held meetings at the home of Thomas Waring. In the same year a meeting house was built, and Nottingham Meeting (as Colora was then called was established. Land for this building and for the burial ground and schoolhous was given by Thomas Waring. Until 1854 this meeting was a part of Baltimore Y ly Meeting (Orthodox). In the Baltimore Yearly Meeting in 1854 the epistle from 'Guerney' Yearly Meeting in Ohio was read for the first time. This was displeasin to many members of Nottingham Quarterly Meeting, and in consequence they withd and held a separate Yearly Meeting in the Colora meeting house until 1860. At this t the separate Yearly Meeting was discontinued, and the members began to return the larger body. Some, however, followed the lead of Lloyd Balderston and transfer their membership to New Garden (Arch Street). Eventually all the members of this ing joined New Garden and in 1890 it was established as Colora Preparative Meet under the New Garden Monthly Meeting, held at West Grove, Pennsylvania."

W E S T E R N

Q U A R T E R

of

PHILADELPHIA YEARLY MEETING

****

BALTIMORE DIVISION

The FRIENDS' MEETINGS in
WESTERN QUARTER
in the Past and Present.

BALTIMORE DIVISION.

1. Ashville, H. . . . . Discontinued.
2. Beck Creek, H. . . . . Discontinued.
3. Bear Garden, ... Discontinued.
4. Berkeley (Bullskin). . . . . Discontinued.
5. Bush Creek, H. . . . . Discontinued.
6. Crooked Run, ... Discontinued.
7. Deer Creek, H. & O. . . . . Active.
8. Eastland, H. . . . . Active.
9. East Nottingham, H.. . . . . Occasional.
10. Fairfax, H.. . . . . Discontinued.
11. Fawn, H. . . . . Occasional.
12. The Gap. . . . . Discontinued.
13. Goose Creek, H. & O.. . . . . Active.
14. Hopewell, H. . . . . Active.
15. Huntingdon, H. . . . . Occasional.
16. Little Britain, H. & O. . . . . Active.
17. Menallen, H. . . . . Active.
18. Middle Creek,. . . . . Discontinued.
19. Mill Creek,. . . . . Discontinued.
20. Monoquesy, ... Discontinued.
21. Newberry, H. . . . . Discontinued.
22. Oxford, H. . . . . Active.
23. Pipe Creek, H. . . . . Active.
24. Redstone, H. & O. . . . . Discontinued.
25. Ridge, Lower and Upper, H. . . . . Discontinued.
26. Smith's Creek, ... Discontinued.
27. South Fork, H. . . . . Discontinued.
28. Tuscarora,. . . . . Discontinued.
29. Warrington, H. . . . . Occasional.
30. Westland, H. & O. . . . . Discontinued.
31. West Nottingham, H.. . . . . Discontinued.
32. Winchester, H. . . . . Active.
33. York, H... . . . . Occasional.

H. -Hicksite. O. -Orthodox.

BACK CREEK.

Meeting settled.....1759.
Meeting established.....1778.
Meeting House built.....
Meeting discontinued after.....1890.
Location.....Gainesboro, Va.

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Back Creek Friends' Meeting was a Particular Meeting, or meeting for worship, that belonged to Hopewell Monthly Meeting in Fairfax Quarter of Baltimore Yearly Meeting of the Society of Friends. It was located nine miles northwest by west of Winchester, near Gainesboro, Virginia. It was settled, according to the tabulated list of early meetings of Baltimore Yearly Meeting in "Southern Quakers and Slavery," in 1759. This work was written by Stephen B. Weeks in 1896.

As Fairfax Meeting, previous to 1789, belonged to Philadelphia Yearly Meeting, Back Creek, between the time of its organizatio in 1759 and the year 1789, when with Fairfax it was transferred to Baltimore Yearly Meeting, was a part and under the jurisdiction of the former Yearly Meeting.

There are several references to Back Creek in the minutes of Hopewell Monthly Meeting. Some of them are as follows:-

12mo. 24, 1759:- "at this meeting it was agreed that the friends Living on Back Crich might have Liberty to hold a meeting for Worship Twice a week, viz on first day & fourth day at the dwelling house of Thomas Pugh during the winter season & that They be accountable to this meeting how the same is kept up."

6mo. 2, 1760.- "The friends Liveing on Back Creek haveing been indulged with Liberty of holding a meeting for Worship twice a week at the dwelling house of Thomas Pugh during the winter Season, now Requests the same to be Continued Till further orders, which Request after Deliberate Consideration This meeting Grants."

11mo 2, 1767.- "Back Creek Friends requests leave to hold their Meeting once a month at Bare Gardin at Owen Roger's during this winter season vz the first Day in each month next after our monthly Meeting, which this Meeting grants."

In 1775 some Friends were appointed to visit different indulged meetings belonging to Hopewell Monthly Meeting to look after their condition and welfare, and, as one of the number, Back Creek was reported in Fifth Month as having been visited "with Good Satisfaction."

In 1777 Back Creek was under consideration for establishment and met with favor in Hopewell Monthly Meeting, and the request was forwarded to the Quarterly Meeting by whom it was agreed to on Seventh Month 6, 1778.

During 1783 Bear Garden, which appears to have been more or less associated with Back Creek, tried to secure establishment, but, on the 7th of Fourth Month, 1783, it was reported "it is not kept up to the reputation of Truth, therefore this meeting after solidly considering the matter, discontinues that meeting at Present." In 1784 Bear Garden again requested to be indulged and was given "another Oppurtunity."

2mo. 6, 1786.- "Likewise that friends of Back Creek & Bare Garden requests to have a preparative meeting amongst them." A committee was appointed to look after the request and the next Monthly Meeting granted it.

Levi K. Brown, in 1875, wrote of Back Creek Meeting, saying:- "Back Creek Meeting Is also located in Frederick County, Virginia. Indulged as a branch of Hopewell Preparative Meeting, nine miles northwest of Winchester, the nearest railroad station, four miles west of Hopewell; established in 1777. In 1870 there were five families and parts of families, in all 12 members."

The following communication from Annie Rees of Winchester, Va., dated 4th Mo. 6, 1933, gives this information of this Meeting:- "About the Meeting house at Back Creek. It was an old Log-house & the Meeting was discontinued between 1890 and 1900. The Burial Ground is there & a Cemetery Associated with Friends, has been organized. They will enlarge the Ground & keep it in order. We still hold our Circular Meeting in July, once a year at the Methodist church, at Back Creek."

There is an interesting entry in the Hopewell Monthly Meeting books which states that in 1778 that a Meeting House was built "sometime past" at Back Creek and now "settled" there.

See Addenda, P. 919, for further information.

BEAR GARDEN.

Meeting organized about.....1767.
Meeting laid down.....1783.
Meeting re-indulged.....1784.
Preparative Meeting with Back Creek.....1786.
Meeting established.....1794.
Meeting re-established.....1804.
Meeting discontinued.....1809.
Location.....Hampshire Co., W. Va.

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Bear Garden was an Indulged Meeting that was in existence at least forty-three years. It was organized as a meeting for worship as early as 1767, was indulged by Hopewell Monthly Meeting to which it belonged, in 1780 or perhaps earlier, and was established in 1794. It evidently was a small meeting that experienced discontinuance and re-organization several times, and was even re-established in 1804, ten years from the time of the first establishment. At both dates of its establishment it was a constituent of Baltimore Yearly Meeting in the Fairfax Quarter, and of Hopewell Monthly Meeting; but at the period of its organization it belonged to Western Quarter of Philadelphia Yearly Meeting.

Five years after its re-establishment, Bear Garden Meeting was officially lain down on the 5th of 10th Month, 1809. Its Meeting House was located at the eastern foot of Bear Garden Mountain, about two miles north of the modern Highway No. 50, in Hampshire County, West Virginia.

In the "Hopewell Friends History" prepared by Walker McC. Bond and others, 1936, there is some mention of this meeting as follows:- "In the late autumn of 1767 Back Creek Friends requested leave of Hopewell to hold their meeting once a month at 'Bare Gardin', at Evan Rogers's, 'during this winter Season viz the first Day in each month after our monthly Meeting', the request was granted."

On the 7th of Fourth Month, 1783, it was reported "it is not kept up to the reputation of Truth, therefore this meeting after solidly considering the matter, discontinues that meeting at Present." In 1784 Bear Garden again requested to be indulged and was given "another Oppurtunity."

2mo. 6, 1786.- "Likewise that friends of Back Creek & Bare Garden requests to have a preparative meeting amongst them." A committee was appointed to look after the request and the next Monthly Meeting granted it.

In 1799 Henry Hull visited the meetings in that section of Virginia. "We then attended meetings at Goose Creek, South Fork, the Gap, Berkeley, Middle creek, Upper and Lower Ridge, Hopewell, Bear Garden, Back creek, and Centre. The following first-day we had a large meeting at Winchester in the Episcopal meeting house, where a great number of the town's people attended, including several preachers, and also the few Friends living there."

The following marriages are recorded as having taken place at Bear Garden Meeting.

Stacy Bevan of Hampshire County, son of Samuel and Susanna Bevan (Dec'd) and Lydia Rogers daughter of Owen and Lydia Rogers of the same county, were married 12th of 4th Mo. 1792, at Beargarden.

David Smith of Loudon Co., son of Henry and Alice Smith and Ruth Wright daughter of James and Thebe Wright, of Hampshire Co., were married 8th of 11th Mo. 1798 at Bear Garden.

Owen Rogers is recorded as an Overseer of Bear Garden Meeting, and Edward Walker, Goldsmith Chandlee and Jonathan Wright are recorded as trustees of the same meeting, the name of the meeting in connection with them being rather oddly spelt "Biergarden" and "Biargarden."

See Addenda, P. 920, for further information.

BERKELEY.

Meeting originally called.....Bullskin.
Meeting organized about.....1759.
Name changed to Berkeley.....1794.
Meeting discontinued after.....1810.

Location..... Charles Town, W. Va.

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Berkeley Friends' Meeting, known throughout the greater part of its existence by the name of Bullskin, was one of the minor meetings of the Fairfax Quarter of Baltimore Yearly Meeting. It was organized before 1759, while Fairfax and Hopewell were a part of Philadelphia Yearly Meeting, and its establishment took place before their transfer to Baltimore Yearly Meeting transpired. But little of the individual history seems to be in print, and the mention of it in the minutes of Hopewell Monthly Meetings, of which it was an adjunct, is infrequent. Bullskin, later Berkeley, was an Indulged Meeting, and acknowledged as such in 1785, although it had been in existence as an organized meeting at least as early as 1759 when William McPherson was recorded as being Overseer of the Meeting.

Bullskin Meeting House was located three and a half miles southwest of Charles Town, now in Jefferson County, West Virginia, on the Bullskin Creek. Originally this location was in Frederick County, Virginia, but the county division in 1772 left it in the new county of Berkeley. Again another county division placed it in Jefferson County in 1801.

In 1794, when the Meeting was at least thirty-five old, its name was changed from Bullskin to Berkeley, and it retained the later county name to the end of the meeting's existence, although the earlier odd name appeared to have clung to it very tenaciously. In the minutes of Hopewell Monthly Meeting occur the following items of interest concerning Bullskin Meeting:-

"At Hopewell Mo. M., 1st of 8th. month, 1785, the Friends appointed to visit the Friends at Bullskin reported that they had made the visit and were of the mind it would be best to indulge them with holding a meeting on First Day and Fourth Day of the week, which after deliberate consideration was concurred with. The new meeting was to give account monthly how it was kept up. Richard Ridgway Sr., Nathaniel White Jr., Mordecai Walker, and Joseph Hackney were appointed to attend the first meeting at Bullskin and report to the next monthly meeting at Hopewell.

"In the 9th month of 1792 a committee was appointed at Hopewell to visit all the indulged meetings within the verge of that monthly meeting. By the following month the committee had visited 'Belskin' and Tuscarora. At this monthly meeting the midweek meeting at Bullskin was discontinued on preparative week.

"In the year 1794 the name of this meeting was changed from Bullskin, the name of a nearby small stream, to Berkeley, the name of the county, as it then was, in which the meeting was located."

(These notes from Hopewell are quoted from their re-arranged language as given in "Hopewell Friends History" by Walker McC. Bond and others, 1936.)

Also in the Hopewell records the following marriages are registered as having occurred at Bullskin or Berkeley Meeting. The last one of these shows the Meeting was yet in existence as late as 1810. How much later the meeting continued is not known by the compiler of these notes.

Isaac Wood of Frederick Co. and Lydia Grubb of Berkeley Co. were married 9th day of 1st month, 1788, at Bullskin.

Joseph Mill of Frederick Co. and Rebekah M'Pherson daughter of Daniel M'Pherson (dec'd) of Berkeley Co. were married 7th day of 4th month, 1790, at Bullskin.

Jesse Pennell and Hannah Grubb, both of Berkeley Co., were married 3d day of 7th month, 1793, at Bullskin.

Samuel Howell of Jefferson Co., son of David Howell (ded'd) and Mary his wife, and Hannah Janney of Aquila Janney (dec'd) and Ruth of Alexandria, were married 7th day of 3rd month, 1810, at Berkeley Meeting House.

In "Hopewell Friends History" is also this mention of Berkeley Meeting:- "The location of the meeting house is indicated by the graveyard, which is surrounded by a stone wall but overgrown by trees and vines,,about half a mile northward of the highway between Charles Town and Rippon between the forks of Bullskin, somewhat nearer the south fork."

See Addenda, P. 921, for further information.

BUSH CREEK.

Meeting organized	1755.
First Meeting House built	1757.
Meeting established	1764.
Preparative Meeting established	1764.
Monthly Meeting with Pipe Creek	1772.
Second Meeting House built	1852.
Meeting House burnt	1909.
Meeting discontinued	1909.
Location	Monrovia, Md.

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Bush Creek is a small eastern tributary of the Monocacy River in Frederick County, Maryland. It flows westward past the village of New Market and joins the Monocacy at Frederick Junction. The name of this stream has been given to a Friends' Meeting which was organized in the middle of the Eighteenth Century. Using the authority of Stephen B. Weeks in his "Southern Quakers and Slavery" the meeting was organized or settled in 1755. In the "History of Frederick County" by J. Thomas Scharf, 1882, it is stated:-

"In 1747 the heirs of Samuel Plummer gave four acres to the Society of Friends (Quakers) for the erection of a meeting-house, which was immediately built of logs. The old log structure was taken down and replaced by the present edifice in 1852 on the same lot. It is situated near the railroad depot at Monrovia. The Plummers were Friends, and during the Revolutionary war suffered much from their adherence to their ancient principles."

There are in the minutes of Western Quarterly Meeting many references to Bush Creek Meeting, quite frequently in association with Pipe Creek and Monoquesy, thus:-

"At London Grove, 2mo. 15, 1762.- 'That an uneasiness hath appear'd for some time among Friends of Manoquesy & Bush Creek in Respect to their holding a Preparative Meeting, Some Friends being apprehensive they are too weak, and the Quarterly Meeting's Assistance is requested, which being considered here it is thought hardly ripe to appoint a Committee; that Mo.ly Meeting (Fairfax) having not certifyed how far they have done their Duty as a Mo.ly Meeting; and a Copy of this Minute is order'd to be sent to them to incite them to take the regular steps of discharging their Necessary care towards the Scituation of those weak Places."

Accordingly Fairfax Monthly Meeting appointed a Committee to look after the case of Manoquesy and Bush Creek. Then at London Grove 11mo. 15, 1762, the Quarterly Meeting made the following minute:-

"Fairfax Monthly Meeting (as directed) reports that Bush Creek Friends choose to join with Pipe Creek Preparative Meeting, and Manoquesy Friends with Fairfax Preparative Meeting; which account being received, & the weak Circumstances of those Friends considered, their Preparative Meeting (as heretofore held at Manoquesy) is dissolved, and the Members thereof joined to the aforesaid Meetings according to their own Choice."

A minute recorded at London Grove 5mo. 21, 1764, shows that Pipe Creek and Bush Creek, through the Monthly Meeting at Fairfax, urged the Quarterly Meeting to grant their request for a Settlement including a Preparative Meeting.

At London Grove, 5mo. 21, 1764.- "The Request from Fairfax Mo. Meeting last Quarter, & also renewed again now, was considered, with two other Matters from the same Mo. Meeting, also introduced by their Report now, vizt. first 'The State of Manoquesy Meeting which doth not appear to be reputably kept up, there being but one Family wholly Members belonging thereto: 2ndly A Proposal for the settlement of a Meeting at Bush Creek in Maryland the Friends there having been indulged by Fairfax Mo.ly Meeting with the Priviledge of holding Meetings several Years; & now request it may be settled by the Quarterly Meeting, they having proceeded so far as to build a House:' wherefore it is concluded to refer each of those Matters to the following Committee Swithin Chandler, Isaac Whitelock, Andrew Moore, Isaac Jackson & David Brown, whom this Meeting appoints to visit Fairfax Mo. Meeting, with the Friends of Manoquesy & Bush Creek aforesaid, and give such Advice & assistance in each of those Matters, on Behalf of this Meeting, as best wisdom may direct them, and make report of their Care, with their sense & Judgment in each Case in Writing to next Quarterly meeting, or when comply'd with."

At London Grove, 11mo. 19, 1764.- "Four of the Friends apptd to visit Freinds at Bush Creek & Manoquesy with Fairfax & Hopewell Mo.ly Meetings reported as follows (Swithin Chandler being hindered by sickness from attending) vizt. 1st 'That having a reasonable Opportunity with Friends of Bush Creek at their Meeting House, under Consideration of their Circumstances & situation, (they appearing hopeful) we are of the Mind their request may be granted; they having been careful to procure a Title for the Ground whereon they have built; and it is agreed that their Week-Day Meeting be held on 5th day; & the week day

Meeting at Pipe Creek on 4th day; The Preparative Meeting to circulate, to be held the same week with the Mo.ly Meeting; At Pipe Creek in the odd & at Bush Creek in the even Months: And as the Distance between the two meetings is such that it may be difficult to keep up the week-day Meeting with Satisfaction at Pipe Creek, when the Prepar.ve Meeting is at Bush Creek; or at Bush Creek, when it is at Pipe Creek; do therefore conclude a week Day Meeting may be dropt that they may be more capable to attend their Meetings for Discipline by so doing.'

"'2nd We also had an Opportunity with most of the Friends of Manoquesy at their Meeting Place, & treated with them in a degree of Love & Tenderness; & having examined into the Care & Proceedings of the Mo.ly Meeting on their account, we approved thereof; and as the repeated Labours of Love, that have been extended towards them, have not had the desired Effect, to excite to faithfulness in divers respects; & particularly in attending their Meetings for Worship & Discipline; under Consideration thereof and the situation we found them in, are unanimous of the Judgment, they cannot while in their present relapsed state hold a meeting for Worship to the Reputation of Truth.'"

There was a "3rdly and 4thly" referring to other matters in the report, all of which was followed by "Which Report being twice read & considered, this Meeting allows a Meeting to be established at Bush Creek, according to the Times & Manner therein proposed; but rather suspends till next Meeting, the full Confirmation of that Part of the Committees Report which relates to the Dissolution of Manoquesy Meeting" etc.

Another minute under date, 8mo. 18, 1766, relates to the Meeting House at Bush Creek.- "A Meeting-house built at Bush Creek in Maryland belonging to Fairfax Mo.ly Meeting, & a meeting allow'd to be settled there the year before last which we omitted to mention last year;"

This doubtless refers to the log Meeting House erected, as stated above, in 1747. But it is most likely the date, 1747, given by J. Thomas Scharf in his "History of Frederick County" is a mistake or misprint and should be 1757, which is more in accord with the Quarterly Meeting minutes. Besides in Scharf's work, in another place, occurs the following:-

"In the 9th month, 1746, came the Friends, Thomas and Joseph Plummer, from Patuxent, in Prince George's County; and in 1750 and 1751, Richard Holland and William Ballinger, with their wives, Ruth and Cassandra, who settled at Bush Creek, and for some time were members of Monocacy Meeting. In 1755 they were allowed to hold meetings on First days for the winter season in Thomas Plummer's house, and in the year following week-day meetings, which continued until a house was built, and a meeting for worship allowed by the Western Quarterly Meeting."

Pipe Creek and Bush Creek Friends applied to Western Quarterly Meeting for a Monthly Meeting, 8mo. 19, 1771. The request was deliberately considered until 11mo. 16, 1772, when "there appeared a general assent for the settling a Monthly Meeting at Pipe Creek & Bush Creek, to be known by the name of Pipe Creek Monthly Meeting."

Levi K. Brown of Little Britain Monthly Meeting, about 1874, wrot of Bush Creek Meeting, saying:- "Bush Creek Meeting, also in Frederick County, Maryland, located eighteen miles south of Pipe Creek,

nine miles from Frederick, and one mile from 'New Market' on Baltimore and Frederick Turnpike, near 'Monrovia Station', Baltimore and Ohio Railroad. In 1870 there were twelve families and parts of families, and 31 members."

A visit was made to the locality of Bush Creek on May 14, 1933, by the compiler of these historical notes, he being taken to the place by Ralph W. Hershey of Gap, Lancaster County, Pa. The Meeting House is gone, having been accidentally destroyed by fire during one dry summer season, being ignited, it is said, by sparks from an engine on the railroad passing the grounds. At the present there appears to be no record of the year of the burning. Ellen Russell Eves of Millville, Pa., wrote concerning it, 2nd Mo. 4, 1933:- "The letter thee wrote to New Market, addressed to Deborah S. Russell, was forwarded here to my sister, who is the only remaining Russell in the family. It seems interesting that thy letter to my mother, long since gone to her rest, should fall in my hands for an answer. We attended meeting at Bush Creek, I till I was married, and the family till Father's death soon after. The meeting house burned down a few years after Father's death which was in 1902, and was never rebuilt since the resident members were women living a mile away, with no way of going. There is a large graveyard with marvelous trees, all well kept."

A man living nearby the Bush Creek Friends' Burial Ground stated the House was burnt about twenty-five years ago, probably about 1908. When standing it was in a fine grove of trees on a hillside overlooking a wide valley in front, threaded by a small tributary of the larger Bush Creek, on the outskirts of the village of Monrovia. The Graveyard occupies a large irregular tract of ground inclosed by a wire fence, and is well covered with training vines and wild flowers, among which are periwinkle, cincquefoil, strawberry, violet, lily of the valley, life everlasting and clumps of wild mustard. In 1933 several of the fine large trees are missing, their large stumps here and there giving evidence of their size in former days when they were in being. In the north end of the yard a number of tall, handsome trees are yet standing.

Quite a number of rude fieldstones, dark slate, and other old-time memorials are seen in the Burial Ground, some without inscription, or with only initials, occasionally with dates. Family names to be read there are Beall, Davis, Farquhar, Garnaham, Griffiths, Howell, Miles, Norris, Ogborn, Phelps, Plummer, Rheam, Russell, Waters, Wood and Woodburn. Deborah S. Russell's grave faces the entrance gate. She was born June 27, 1836, and died Feb. 26, 1929, and was one of the last members of Bush Creek Meeting. Her husband, Samuel N. Russell, born Nov. 4, 1834, died Oct. 19, 1902, lies by her side. Near them is Isaac S. Russell, born 11 M. 9, 1826, died 11 Mo. 23, 1916.

A communication from W. Morris Haines of Linwood, Maryland, dated Sixth Month 4th, 1933, supplements and corrects some of the foregoing information, by saying:- "I have at last succeeded in getting the date of the burning of Bush Creek Meeting House located near Monrovia, Md. The Meeting House was supposed to have caught from a spark from a Baltimore & Ohio locomotive, readily possible as the tracks of the road run very close to the property. The date of the actual burning was on the Third of Second Month 1909, which confirms the approximate information I gave thee of twenty to twenty-five years ago on my card of recent date. A further bit of information thee may be interested in knowing, if thee

does not already know, is the following, and taken from the notes of Isaac S. Russell, a life long member of Bush Creek Meeting. 'The first monthly meeting was held at Bush Creek Meeting House the 19th of Twelfth Month 1772 on the seventh day of the week by a grant from Fairfax Monthly Meeting and Western Quarterly Meeting held at London Grove, and was called Pipe Creek Monthly Meeting and held alternately at Pipe Creek and Bush Creek.'"

CROOKED RUN.

Meeting organized several years before...1760.
Meeting established.....1760.
Preparative Meeting established.....1760.
Meeting House built.....1760.
Monthly Meeting established.....1780.
Monthly Meeting discontinued.....1807.
Meeting discontinued.....1810.
Location.....Nineveh, Va.

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Crooked Run Friends' Meeting covers a period of about a half-century of Quaker history. From a small beginning, while still subordinate to Hopewell Friends in colonial Virginia, it grew, rising to the distinction of an independent Monthly Meeting in Fairfax Quarter, and ultimately had several subordinate Indulged Meetings under its jurisdiction. It was itself established as a meeting for worship in 1760, and had existed as a meeting for worship a number of years before that date. It was made a Monthly Meeting in 1780, and, under its sway, we read the names of Smith's Creek, settled before 1770; Mt. Pleasant, possibly the same as Fawsett's, settled before 1778; Culpeper settled in 1778; Stafford settled in 1779; and Centre settled about 1780; all which have long ago been discontinued and are now all but forgotten, excepting Centre which developed into the present meeting of Winchester. Even Crooked Run itself was laid down in 1810, and the entire Meeting, like its membership, has, for over a century, figuratively been buried with only the written records of its days of action to testify to its early existence.

The following extracts from Hopewell Monthly Meeting minutes give Crooked Run's general story, but, unfortunately, they reveal none of the Meeting' history after the year 1788. They are obtained from a copy of Hopewell Monthly Meeting Minutes in the Pennsylvania Historical Society's Library at Thirteenth and Locust Streets, Philadelphia.

5th mo. 5, 1760.- "This meeting after deliberate Consideration appoints our friend Robert Hains Elder for Crooked Run Meeting Till further orders which is submitted to the Quarterly meeting for approbation."

8th mo. 4, 1760.- "The friends liveing on Crooked Run haveing been for several years past Indulged by this monthly meeting with Liberty of holding

a meeting for Worship twice a week which hath been kept up to good Satisfaction & they lately having built a new meeting house & seeming to Increas both in number & Strength they now desire This meeting to make application to the Quarterly meeting that their meeting afforesaid be Established as a meeting for Worship Twice a week, viz on firstday & fourth day & they Likewise Request Liberty to hold a preparative meeting on the week day afforesaid. They Living about Twenty miels distance from this meeting; all which we after deliberate Consideration Submit to the Quarterly meeting for approbation."

12th mo. 1, 1760.- "At this meeting there was a Coppy of a minute Read from the Western Quarterly Meeting importing their Concurance with the Request of friends on Crooked Run of haveing a meeting Settled for worship allso a preparative meeting according to the time proposed in the Request. which this meeting acqueices with."

2nd mo. 3, 1772.- "At this meeting the Queries was Read but no answers from Crooked Run and the weather Such that it is not Expected to send the answers, therefore this meeting Refers answering them untill next monthly meeting."

12th mo. 6, 1779.- "The friends appointed to visit Crooked run meeting respecting their request of having a monthly meeting settled their report they have performed the service, and that Truth seemed at that time to be low amongst them, nevertheless they thought it might be best to forward the same, which after the matter being duly considered, it appeared to be the sense of this meeting that the matter be left under the solid consideration of the same friends, who are to visit them again, or as often as they may think necessary & make report of their service when ready."

This matter of the establishment of a Monthly Meeting at Crooked Run, occupied the Committee's attention until Third Month 6th, 1780, when they agreed to the request, and it was then forwarded to the Western Quarterly Meeting of Philadelphia Yearly Meeting for its approval.

9th mo. 4, 1780.- After visiting several of the Indulged Meetings, Hopewell Monthly Meeting decided "to purpose Centre meeting to the Quarterly meeting in order for its establishment, with which this meeting concurs and that Bear-garden, Culpeper, Mount pleasant & Stafford be further Indulged as heretofore."

The minutes record that a Preparative Meeting was settled at Mt. Pleasant and Centre in 1781, and by 11th Mo. 29, 1781, the Monthly Meeting became divided or circulated between Crooked Run and Centre. It is very noticeable by a close study of the minutes of Hopewell Monthly Meeting, that the close scrutiny exercised by the meeting in the private lives of its and its subordinates' members, entailing disownment for many faults, which, in some instances, in the twentieth century would be deemed trivial faults, most certainly reduced the strength of the meetings, driving from the fold scores of individuals, thereby diminishing the Meetings' congregations accordingly. This rigid method of purification was not always wise. It is not surprising that Crooked Run ultimately became extinct. Here are a few instances of this rigid oversight of the Meeting:-

12th mo. 1, 1760.- "David Brooks complained of 'for Stealing a young Woman from her parrants Distant from here a bove one hundred miles whome the said David a Considerable time Since hath marryed to by a babtist Teacher; Jonathan Parkins & Henry Rees to treat withhim."

8th mo. 6, 1764.- "Amelia Ozmon complained of by Crooked Run for marriage out though precautioned; Jacob McCay to draw test."

9th mo. 3, 1764.- "Amelia Larrick formerly Ozmond disowned. Robert Haines to assist women to read testimony, &c,"

3rd mo. 6, 1769,- "Crooked Run complained of Enoch McKay for drinking, being concerned in a lottery and attending a marriage out."

There are numerous instances of marriages "out of meeting", some of intermarriages of "first cousins", and in 1773, the instance of James Holloway who "hath been guilty of dancing." A committee was appointed and continued a couple of months in his cause; Holloway asked "far a longer time;" then on 1st mo. 3, 1774, he was reported as "not spoken to since last mtg." and the case was continued. On 5th mo. 2, 1774, "James Holloway not disposed to condemn his conduct" so the following Monthly Meeting on 6th mo. 6, 1774, he was disowned.

Among Crooked Run's exemplary and very worthy members in those early times, mention is made of the minister Esther Haines, who even carried her ministration in visits to other meetings.

Of the subordinate meetings of Crooked Run, Smith's Creek obtained the most frequent mention in Hopewell Monthly Meeting minutes.

Crooked Run Meeting was located nine miles south of Winchester in Warren County, Virginia, at Nineveh. There is a Burial Ground still extant in 1933, but the Meeting House has long been gone. Some additional information can be obtained from the recently published "Hopewell Friends History" by Walker McC. Bond and others, 1936. From it comes the knowledge that on 6mo. 1, 1758, Thomas Branson leased four acres of land at Crooked Run to John Painter for ninety-nine years for a Friends' Meeting. This statement somewhat fixes the date of the organization of this meeting, but, in the course of time, history revealed that long before the period of that lease expired, the Meeting had been discontinued.

Crooked Run Monthly Meeting was laid down 3mo. 18. 1807, and three years later, 1810, the meeting for worship also was discontinued, there being so few Friends to attend and keep it in existence.

See Addenda, P 921, for further information.

DEER CREEK.

A Meeting having its origin in Bush River.
Bush River Meeting settled before....1722.
Bush River a part of New Garden to...1730.
Bush River transferred to Nottingham.1730.
Earliest mention of Deer Creek.....1736.
First Deer Creek Meeting House built.1737.
Monthly Meeting established.....1759.
Second Meeting House built.....1784.
Bush River became Indulged.....1788.
Bush River discontinued about.....1813.
Orthodox Meeting House built.....

Old Meeting House "restored".....1888.
Location.....Darlington, Md.

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Deer Creek, located at Darlington, Harford County, Maryland, is a Monthly Meeting of Nottingham Quarter in Baltimore Yearly Meeting of the Society of Friends. It is a very old Meeting and its earliest history is associated with the older Bush River Meeting from which, in a measure, it developed. In the "History of Harford County" it is stated:- "The first religious meeting of this denomination (Friends) in Harford county, so far as can be ascertained, was that at Bush River. The date of its establishment is not known. It continued in existence until about the year 1820. There is a spot near Bush river bridge, on the Philadelphia Railroad, which has been designated as the place where the meeting was held. Only a portion of what was said to be the foundation of the meeting house could be seen many years ago." -(History of Harford County by Walter W. Preston, 1901.)

In the Western Quarterly Meeting books occur the following brief notes which have some bearing upon Bush River meeting:-

From Western Quarterly Meeting held at London Grove 8m 15, 1763, "A small Meeting House lately built near the Head of Bush River in Maryland (about 3 Miles distant from the old one, wherein Bushriver Meeting is now held," &c — The remainder of the minute refers to other Meetings in other Quarters.

"At a Quarterly Meeting held at London Grove the 18th of the 5th mo. 1767— The same Committee report 'They visited the Friends at & near the Bayside who requested Liberty to hold a Meeting & do judge that it may be as well to leave them as they now are under the Indulgence, care, & Inspection of Deer Creek Moly Meeting' which this Meeting concurs with, rather than to grant a further Toleration for the settlement of a Meeting there as yet."

In another part of the Minutes of Western Quarter in the same year 1767 this meeting is mentioned as an Indulged Meeting near the "Mouth of Susquehannah & Bay side." It was tolerated under the name of "Bayside". It was distinct from the meeting of the same name on the Eastern Shore of Maryland.

The following article written by Kirk Brown of 1813 North Caroline Street, Baltimore, was published, 10th Month 17, 1896, in the Friends' Intelligencer. It gives a very interesting history of Deer Creek and Bush River Meetings:-

"In writing a brief account of Deer Creek Monthly Meeting in Harford county, Maryland, it is necessary to consider Bush River Meeting, which was in Baltimore county and to which the early members of Deer Creek Meeting belonged, this being an outgrowth from it and finally its successor.

"Bush River Meeting dates back to West River Monthly Meeting, in Anne Arundel county, Maryland, of which it formed a part, and thus we commence with the first settlement of Friends in Maryland, and with a meeting for discipline established 1672, at which George Fox and several other Friends from England were in attendance assisting to organize. The earliest Friends to visit Maryland were Josiah Cole and Thomas Thurston, in 1658. They were here on a visit probably to the Indians and the few Friends then in Maryland, and were banished from the colony. They returned to the

colony again as early as 1669; in that year Thomas Thurston purchased a large tract of land on Delph Dreek in Bush River Neck, and during the next twelve years he purchased six other tracts of land about the head of Bush River, and a tract of one thousand acres at the mouth of Deer Creek, and later, three hundred acres near Belair, the county seat of Harford.

"Thurston and Cole were both ministers. The former afterwards became more anxious for worldly treasures and official rank than for extending the teachings of Friends among his fellow men. He was elected a member of the Assembly of Maryland, in 1688, and again in 1690. About this time he was appointed commander of the military of Baltimore county and was finally disowned by Friends.

"I find no account of Josiah Cole holding any land. William and John Cole, John and Edward Talbott, settled near Bush River previous to 1688, Samuel Wallis before 1700, and John Webster and John Bond were there 1730. The land records show that Elizabeth Rigbie, probably the mother of Nathan, purchased land in that locality in 1701. Nathan Rigbie began to purchase farms, of which he had several, in 1718. These, with the Moores, Coxes, Masseys, Hopkinses, and others of later date, were the early Friends there. West River Monthly Meeting held 14th of Seventh month, 1722, was informed by a few lines from a monthly meeting held at New Garden, Pennsylvania, that the weekly meeting at Bush River had joined themselves to their meeting. Bush River Meeting continued a part of New Garden Monthly Meeting until the 20th of Fourth month, 1730, at which time New Garden Monthly Meeting set off Nottingham Meeting, then in Chester county, Pennsylvania, and Bush River as Nottingham Monthly Meeting.

"An important attraction to the early settlers was the access to some river that could be utilized as a means for traveling.....The fertile hills and healthy climate on Deer Creek attracted them and a settlement of Friends in this direction was made from Bush River Meeting.

"The following is the earliest mention of Deer Creek Meeting: 'At Nottingham Monthly Meeting, held 19 of 4th month, 1736: The Quarterly Meeting having granted the request of this on behalf of Deer Creek, it is therefore thought necessary some Friends be appointed to go to Deer Creek for their assistance concerning the place for a house, burying-ground, etc., and so the meeting minutes Jacob Haines, Abraham Job, Joseph England, and John White for that service.'

"They reported the next monthly meeting that they assisted the Friends of Deer Creek, 'and the place seem settled both conveniently and to general satisfaction.'

"On the 29th of Ninth month, 1737, Nathan Rigbie conveyed to 'the people called Quakers' three and one-half acres of land for the sum of £78 current money of the Provence. This land was part of 'Philips, his Purchase.' The deed informs us that the property was set apart for a 'Public Meeting house forever.' Nathan Rigbie reserved the right to himself and his heirs the privilege of burying in said grounds. The property included two houses, one of which was used for a meeting-house. This deed was made to the Society in general instead of Trustees and was considered invalid. A second deed was given 25th of Fifth mo,1789, by James Rigbie, he being the oldest and only remaining son of him who was called Colonel Nathan Rigbie. It conveyed to Joseph Warner, Hugh Ely, Jacob Balderston, and Isaac Balderston, Trustees. Previous to Sixth month, 1754, the preparative

meeting was held alternately at Bush River and Deer Creek. At this date Nottingham Monthly Meeting directed that it be held exclusively at Deer Creek.

"The 21st of Fourth month, 1759, Deer Creek Preparative Meeting requested Nottingham Monthly Meeting to grant them the privilege of holding a monthly meeting. They state that Friends belonging to their meeting and Bush River Meeting, which compose their preparative meeting on the west side of the Susquehanna river, being subject to various difficulties in attending their monthly meeting as well as necessary on account of the distance, and the frequent danger of the river, and having views of advantage to their youth and otherwise, signify their desire of having toleration granted to hold a monthly meeting. This request was granted. Second of Sixth month, 1761, the meeting informs that a new meeting-house was necessary to be built, as the old one is not sufficient to contain the members and others who incline to frequent it, and that the old house appears considerably decayed. The meeting appointed Joseph Hopkins, William Hopkins, Samuel Hill, William Wilson, and William Coale, Sr., to prepare a plan for the new house and collect subscriptions for the same. In 1761 Deer Creek Monthly Meeting, which formed part of Western Quarterly Meeting, held at London Grove, was transferred to West River (now Baltimore) Quarterly Meeting. In 1819, Nottingham Quarterly Meeting was established, and Deer Creek was united with this Quarter.

"Meetings were held at Fawn Grove, York county, Pa., a branch of Deer Creek Monthly Meeting, as early as 1786, and in 1787 permission was granted to build a meeting-house. Broad Creek Meeting, a branch of Deer Creek Monthly Meeting, was an indulged meeting as early as 1828. A meeting-house was built in 1833. A regular meeting was granted in this house 1844; a preparative meeting was established 1865. The monthly meeting is now (1896) held alternately at Deer Creek, Fawn and Broad Creek. Bush River became an indulged meeting in 1788. In 1803 it and a small meeting held at Abington, in Harford county, were united and held at Abington. About 1813 this meeting appears to have been given up."

Antedating the foregoing article, a short note was published in the Friends' Intelligencer, 2nd Mo. 16, 1889, modestly signed "A Friend." It was as follows:- "The meeting at Deer Creek, Maryland, is known to have existed as early as 1737. As the records have been lost, it seems impossible to ascertain precisely when the first meeting was held. The meeting-house was burned down, and in 1784 was rebuilt. There was then a very large meeting: both ends of the house were generally full. A great many worthy Friends gathered there. The first number of whom we have knowledge were Joseph Jones and James Rigby; then Mary Mifflin and Betsy Coale; and later on were Susanna Jewett and Sarah Warner, both much beloved. The Jewetts had a large family. The children scattered to different parts of the country. One son, after an absence of many years, returned to Deer Creek, and bought his old home and improved the place by remodelling the house. Then he visited the old meeting-house and graveyard, where his worthy parents lay resting. He requested permission of the Friends to repair the meeting-house and grounds. They gave him permission to do as he wished; he had all the inside of the meeting-house taken out, and now it is all new with the exception of the partitions and benches. The house is built of stone, and it has been 'pointed,' so that it looks like a new house. The ceiling and wainscoting is oiled and varnished. It is certainly both beautiful and neat, and we do most assuredly appreciate his kindness. Then he had the graveyard cleaned and a

new fence put around it and the meeting-house. It shows what a kind, generous heart Hugh J. Jewett has."

James W. Harry of Baltimore, Md., 4th Mo. 21, 1934, adds this supplementary information:- "Hugh Jewett Sr., one who was responsible for the restoration of the Meeting House at Deer Creek, has been dead for a number of years. His son Hugh, also is dead (deceased some three or four years.) Neither are buried at the Deer Creek Meeting Burial Ground, but in the Darlington Cemetery near by."

Ralph Williams Hershey of Gap, Lancaster County, Pa., took the compiler of these historical sketches of Friends' Meetings to the Deer Creek Meeting locality at Darlington, Md., on April 15, 1934. It was then the following was written:-

A short distance south of Conowingo Bridge is the small town of Darlington in Harford County, Md., in the northern limits of which is the Friends' Meeting House, so near the State Highway No. 1, leading from Philadelphia to Baltimore, as to be visible to travelers passing along that much used thoroughfare. The old Meeting House is a large one constructed of stone, one-story in height, facing the south, with its eastern end towards the road; over the door of which are inserted stones bearing the announcement; "Founded 1737; Rebuilt 1784; Restored by Hugh J. Jewett 1888." This is the house of worship of Deer Creek Friends' Meeting, which is in the midst of ample grounds. That section to the north of the House is the Burial Ground; that to the south and west is the Meeting House Yard in which are two short rows of ancient sheds, quite worn by time and weather, and a number of shade trees, one in particular being a great old oak of noticeable size; and that on the east, across the public road, being a fine grove with some open space. Here in the summer season, evening song services with prominent speakers are held; so it was told to a Quaker visitor from New Jersey, who, with kodak in hand, came to this locality to obtain pictures of the place and learn what he could of the Meeting and its environment.

In the Burial Ground are many marked graves, some of quite early date, others of more recent times. There are a few slate markers, two of which having the year date of 1821, record names of the Bateman family. Another has the date 1775 on it, and another ancient marker is inscribed "S. R. 1784." The Jewett family are chiefly buried in the southwestern part of the cemetery; while scattered about the grounds are numerous old-time box-bushes, some very large and tall. Some of the family names seen at Deer Creek are Bateman, Bevard, Coale, Cook, Forsythe, Gover, Hensel, Hollingsworth, Holloway, Hopkins, James, Jewett, March, Morgan, Quarles, Warner, Wallis and Warnock.

Just beyond the southern length of Darlington is the Orthodox Meeting House, a handsome stone building very unlike other Quaker Meeting Houses in its style of architecture. It has no date on its walls to indicate the year of its erection, but it looks quite new. In the same yard with it is the caretaker's dwellijg which was formerly a Friends' School-house. There is no graveyard adjacent to this Meeting House. It is reported that Hicksite and Orthodox Friends at Deer Creek hold joint sessions, using the Orthodox Meeting House in the winter season and the old Hicksite House during the summer time.

EASTLAND.

Meeting established.....1796.
Meeting House built.....1803.
Preparative Meeting established...1803.
Ashville Meeting House built.....1848.
Centennial celebration.....1903.
Location.....Kirk Mills, Pa.

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Eastland, in Lancaster County, Pa., is a Preparative Meeting belonging to Little Britain Monthly Meeting in Nottingham Quarter of Baltimore Yearly Meeting of the Society of Friends, particularly of the branch called Hicksites. The Meeting House in Little Britain Township, is in the southern part of the county, near the little village of Kirk Mills and also of Kinseyville. Mention of the Meeting is made in the "History of Lancaster County, Pa.," published in 1883, and edited and written by Franklin Ellis and Samuel Evans. It is stated in that work:-

"On the 10th day of January, 1798, Henry Reynolds and Reuben Reynolds conveyed to James Harlan, Henry Reynolds, Jr., and Abner Brown, trustees of Friends' Meeting at Eastland, six acres and thirty-five perches of land for the purposes of a meeting-house and burial-ground, upon which a meeting-house was built and a meeting organized, which has been kept up from that time to the present (1883.) The house is plain, but a substantial stone structure, and answers well the purpose for which it was intended. Without being large, it is sufficient for the accommodation for those who worship in it. The quiet method of the society not being attractive to 'the world's people', it is never crowded unless when notice of a visit from some 'public Friend' of note calls together a larger congregation than usual.

"In 1848 a lot of ground was procured at Ashville on which a house—a plain brick edifice— was erected for the convenience of an 'indulged meeting' of Friends, so called by them, and by the terms of the grant and the understanding of contributors, free for moral and religious meetings of all kinds when not used by Friends for their own meetings. After having been used for a number of years, the Friends who used the meeting-house, and especially the trustees who held the property, having died or left the neighborhood, the premises were sold by a special act of the Legislature, and refitted, it is understood, for Presbyterian use and benefit. It is, however, for the general use of the neighborhood."

In the Friends' Intelligencer, First Month 5, 1884, is found the following mention of Eastland:- "Eastland is one of the three preparatives composing Little Britain Monthly Meeting, and is situated about five miles northwest of Rising Sun, Md., and eight miles west of Oxford, Pa., on the Philadelphia and Baltimore Central Railroad. The present stone meeting-house was built in 1802, and the preparative meeting was established in the year 1803. For a number of years this meeting grew in membership and influence, and was for a time largely attended by Friends and friendly people of the neighborhood. In latter years, however, there has been a decline in attendance, and interest, except indeed by the remaining few whose zeal for the support of the Meeting and the maintainance, spread

and practical living out of the principles professed by Friends is marked and commendable. Similar evidences of decay in some of our long established meetings become a subject of sad interest to the observing and concerned mind.-

"Eastland is the particular meeting of our valued friend and member, Wm. M. Way. William's health has so far been restored that he can receive and enjoy the company of visitors. As it has been his concern and mission in the past, to visit in gospel love, those not of his immediate neighborhood it has been thought that Friends from a distance might feel a concern to visit him and his family in their home."

In 1903 Eastland celebrated its centennial anniversary, and in the Friends' Intelligencer, Ninth Mo. 26th of that year, Howard Coates contributed his "Historical Sketch" of the Meeting. From it the following extract is derived:-

"In the early part of the year 1796 a number of Friends that had constituted said meeting united in solid conference in requesting liberty of Nottingham Monthly Meeting to hold meetings for worship on First- and Fourth days of the week in the school-house near this place. After mature deliberation this was allowed of by said meeting, and established by Western Quarterly Meeting. After which a suitable house was built on land conveyed by Henry Reynolds and Reuben Reynolds for that purpose, by deed dated first of Tenth month, 1798. Trustees named were James Harlan, Henry Reynolds, Jr., and Abner Brown. In 1802 a further request was made for the liberty of holding a Preparative Meeting, which was presented to Nottingham Monthly Meeting held 26th of Fifth month. A committee was appointed to investigate, which reported 25th of Ninth month, in favor of granting said request, which the meeting approved.

"The Quarterly Meeting held 31st of Second month, 1803, also approved, after which the Monthly Meeting made a minute as follows, under date of 26th of Second month, 1803:

"'The representatives to the Quarterly Meeting report that they all attended and inform that the Quarterly Meeting has allowed the request of Friends of Eastland meeting to be held the second Fourth-day in each month. As a committee to attend the opening session in next month, Third month 9th, we appoint Robert Brown, George Churchman, Jr., Jesse Pugh, Joseph Richardson, John Webster, Joshua Brown, Thomas Waring and Thomas Richards.'..... In 1828 a few of the members left the fold. Few as they were they disowned the others as is proved by 'testimonies' shown me by Emily Montgomery, a granddaughter of Thomas Wood.

"Later the agitation of the slavery question, which alienated society, severed the church and almost shattered the State, grew quite heated at times. On one occasion the use of the meeting-house was granted for an anti-slavery meeting. But an old Friend solid in avoirdupois and strong in feeling, closed the house, put out the fire, and with the aid of some persons, not members, stood guard over the door. The meeting was adjourned to the tannery nearby, while Morris Reynolds and his riotous gang held high carnival around the meeting-house. Those only who were actors in that drama can know how one's feelings are stirred by their rehearsal, and I watched with interest the light in the eyes of the old Friend who recently told me of her experience and the scenes of that day 50 years ago. A public hall was then built.....

"So far as I know, William M. Way is our only recommended minister.

Others there were who spoke to us and acceptibly, too— Elwood Brown and Margaret Griest. She and her good man, William, were heads of the meeting in my day."

A visit to Eastland Meeting House, April 17, 1932, impressed the compiler of these notes with the idea that it is one of the most pleasant and beautiful places of Quaker worship in Lancaster County. He was taken to Eastland by Ralph W. Hershey of Gap, Pa. The Meeting House is a stone building with especially fine material used in its construction, and being clean, fresh and neat in appearance, is very attractive. It faces the south, has the date, 1803, clearly cut in a large stone on the front between the windows. Nearby, to the left of the House, is an old-time Horse Block, especially noticeable by reason of its large "cupped" stones. Although there are some fine large trees closeby, the building is, nevertheless, quite in the open light of the sun. It is at one side of rising ground forming the "yard" in front, at the entrance corner of which is a short line of wagon-sheds, finely preserved, covered with a slate roof. At the further extremity of the yard is a brick house, formerly the schoolhouse, now converted into a dwelling. From it is a pleasing view across the valley toward the distant Octoraro, while, directly in front of the grounds, a lane curves around the hillside to the east and north among the trees.

Back of the Meeting House and to the westward of it, is the large L-shaped Burial Ground wherein are many marked graves with everything kept in the best order, making it an ideal place for burial. Among the many family names to be seen in Eastland Friends' Graveyard are Ballance, Brabson, Brown, Carter, Clark, Coates, Darlington, Deaver, Delany, Dixon, Fell, Ferguson, Furniss, Gray, Haines, Harlan, Harris, Hess, Jones, Kirk, Lewis, McClintock, McIntyre, Montgomery, Moore, Paxson, Peirce, Reynolds, Townsend, White, Wickersham, Wood, Woodrow and Wright.

Near the gate in the northern part of the yard is a dark slate-like hegustone marking the grave of Henry Reynolds who during lifetime was intimately associated with the establishment of Eastland Meeting.

The brick Meeting House at Ashville, a village now called Taylorie, is still standing in 1932. Originally the seat of an Indulged Meeting of Friends under the care of Eastland Preparative Meeting, it ultimately passed into possession of the Presbyterians and is now called the Ashville Chapel. It stands by the roadside on the edge of a ragged woodland at the back of a neat grassy lawn. It is in good condition but bears no date of erection on its walls. Outwardly it does not appear to have undergone much change in its remodeling from its supposed appearance as a Quaker Meeting House.

EAST NOTTINGHAM.

Familiarly called.....Brick Meeting.
Meeting organized.....1701.
Meeting established.....1705.

First Meeting House built.....1709.
Second Meeting House built.....1724.
Monthly Meeting established.....1730.
Meeting House burnt and rebuilt.....1748.
Meeting House burnt.....1810.
Present Meeting House built.....1811.
Quarterly Meeting established.....1819.
Meeting transferred to Baltimore.....1819.
Location.....Calvert, Md.

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East Nottingham is an old Meeting, having been established as early as 1705 as one of the tributaries of Philadelphia Yearly Meeting, being later a part of Western Quarter of that Meeting. It remained in the Western Quar until 1819, when Nottingham Quarter was established and the Meeting was transferred to Baltimore Yearly Meeting. As a Quarterly Meeting it embraces three Monthly Meetings, Nottingham, Little Britain and Deer Creek.

Quoting from Albert Cook Myers's "Immigration of the Irish Quakers in Pennsylvania" (1902) it is learned that "The Friends of Nottingham were residents of Chester County, until about 1795, when the running of the famous Mason and Dixon line brought them within the limits of Cecil County, Maryland. In 1701, a colony of friends, prominent among whom were John Churchman, Andrew Job, William and James Brown, and Henry Reynolds, removed from the old settlements in the vicinity of Chester and settled on a tract of some 18,000 acres of land called Nottingham on Octoraro Creek. In 1705, they had a meeting settled among them, held at the home of William Brown, until the erection of a meeting-house in 1708-9. This building was replaced by one of brick in 1724, John Churchman notes in his journal that in 1748 the latter was destroyed by fire, and until a new meeting-house could be built the meetings were held in a private house. When rebuilt a stone addition was made to the original brick-work. The wood-work was again destroyed by fire in 1810. In 1811 the present structure was erected and although one-half stone, has always been known as the 'Brick Meeting'.

"Nottingham Meeting constituted a part of Concord Monthly Meeting until 1715 it was transferred to Newark Monthly Meeting. On the erection of New Garden in 1718 it became a part of that Monthly Meeting, thus continuing until 1730 when Nottingham Monthly Meeting, consisting of the meetings of East Nottingham, West Nottingham, and Bush River, was established."

The earliest Bobks of Minutes belonging to Nottingham Monthly Meeting are in the care of Baltimore Yearly Meeting at the Meeting House on Park Avenue, Baltimore. The opening minute of the Women's Meeting is as here copied:-

"Att our moly meeting of women ffrds held ye 20th of ye 4th mo.: 1730: The meeting being call'd ye Reprefentatives all appeared Except from Bufh-river....This being ye first meeting, Since our Dive::tion, from Newgarden; it is thought proper that a Preparative meeting be fettled att W: Nottingm ye weekly meeting there Defireing ye Same; which therefore is done....This meeting appoints Ann Dutton Clarke thereof

'till farther order.....ch Rachell Long Produced a Certificate to this meeting, w: Being read was Received as under Care..— "

The opening minute of the Men's Meeting is also here copied:-

"The First Book of the Monthly Meeting of East - Nottingham For the Recording of the minutes Containing the Necessary Business and affairs Belonging to the Same 1730

"Att a monthly meeting of East Nottingham the 20th of ye 4th mo. 1730. The meetings being called ye representatives all appeared Excepting for Bush-river. This meeting under consideration of our Late divition from Newgarden (being ye first moly meeting held since the Divition and Settemt thereof) do therefore Judge it Convenent that a preparative meeting be Settled att west-nottingm (the weekly meeting there Desiring the same.) which this meeting approves off....this meeting appoints John Churchman Clerke thereof Untill Further Order "

Another minute illustrating the custom of early Friends to inter their dead in unmarked graves is here given:-

"Att a moly meeting held att East Nottingm this 15th Day of ye 11th mo 1731/2 The last Quarterly meeting sent a Coppy of a minute thereof, Requesting an acct of our Clearness Respecting Tombstones or marks of Distinction Set up at or upon Graves, this meeting Doth therefore send an acct that we are clear therein So far as we Know "

From the minutes of New Garden Monthly Meeting is the following:-

"Att a monthly meeting held at Notingham ye 25th of ye first month 1722 this meeting Desires Samel Jones to Speak to ffrds at Cannastague that have Certificates that they Bring them to ye moly meeting,"

From the "History of Cecil County, Md.," 1881, this quite interesting note concerning the early settlers of Nottingham is quoted:- "Among the early Friends who settled at Nottingham was Jehu Kay. He purchased a tract of land called 'Hindman's Legacy', which corners to Colora, the residence of the late John Tash is upon it, also the depot and railroad building at Colora. The Friends have a tradition that this Kay was a descendant of the first male child born of English parents on the site of Philadelphia after it was laid out for a city. In consequence Penn presented him with a square in the new town. His appreciation of this present was such that when he arrived at manhood he exchanged it for a horse, saddle and bridle.

"The Browns, before spoken of, were noted as well for their zeal as ministers as for their enterprise and industry. The mill on North East Creek, known as Hurford's mill, was built by them, and one of the sons of James Brown, who married and lived near Principio iron works, had an interest in them as early as 1718, in which year he died. In 1751 six of the Brown family, four men and two women, were ministers of Nottingham monthly meeting. A substantial stone house built by Messer Brown is now (1881) standing about a mile southwest of the Brick Meeting-house, and is occupied by the descendants of John Churchman, one of whom intermarried with a descendant of Messer Brown."

"E", while attending Quarterly Meeting at Nottingham in 1911, stated:- "The Meeting House which was built in 1709, and re-built early in the nineteenth century, is in the style of architecture to be found in many of our old Meeting Houses, having a gallery around three sides. It is not so large as I expected to find it but, alas, it is large enough to accommodate many more people than assembled there at this time."

In the Friends' Intelligencer, 11th Mo. 3, 1888, M. Alice Brown of Lombard, Maryland, wrote of East Nottingham as follows:- "In 1701, twenty years after William Penn received the grant of land forming the great State which bears his name, a colony of Friends clustered themselves more or less remotely about the spot now occupied by East Nottingham meeting-house, (now in Cecil county, Maryland).... In the same year Penn visited the infant settlement, marking with his own hand, as tradition says, the site for a meeting-house, and giving by deed to his beloved society as a perpetual possession a tract of forty acres. In 1705, a meeting was organized at the house of James Brown, one of the pioneers; five years later upon the site before mentioned the first house of worship, a log structure, was erected. Whether the spot was of Penn's selecting or not it is certainly an eligible one, being a point from which the ground descends on all sides, and where now five roads meet, each running through the donated tract, and thus divides it into five parts.

"In 1730 a monthly meeting was established here, and about this time the log building gave place to a more commodious one of brick,- imported from England as many think, but there are better reasons for believing they were burned near where they were used. As such buildings were rare in the new country, this gave the name of 'Brick Meeting House', (which was retained until recently) to the little village which grew up about it. Its erection was also presumably indicative of the prosperity which attended the settlers.....In 1748 the wood-work was destroyed by fire; the walls remaining, it was shortly refitted, when a stone addition made of it quite a large house; .....In 1810 the wood-work of the building was again destroyed, the fire originating, says our informant, who still remembers the occurrence, in this manner: 'It was in the winter season, when during a business session of meeting some children were playing about when one found his way into a closet where kindlings were kept and where was a pan of ashes containing live coals. The child not understanding "how great a matter a little fire kindleth" amused himself by placing light fuel on the coals. His prank was not known yet he afterwards related the circumstances unaware of the harm resulting. The fire was not discovered until seen from without at night fall.' Although the combustible portion was destroyed the walls again remained, and upon replacing the wood-work a gallery extending around three sides of the building was added and the chimneys with fire places were replaced by flues.

"Thus for more than a century and a half have a part of the walls withstood the ravages of time and their present (1888) appearance gives promise of their remaining for years to come. A landmark to all the country round the old house stands a mute witness to manifold changes and the occurrence of numberless scenes long forgotten."

In 1931 the historic old Meeting House of East Nottingham, called from early times the "Brick Meeting" to these more recent days, and now often designated "Calvert" from the name of the village nearby, through which one of the five roads intersecting at the Meeting House, passes, shows very prominently to all travelers. It is a large building, constructed half of brick (the older section) and half of stone, faces the east, and has an entrance door to each of the two assembly-rooms, each opening to the adjoining graveyard. Quaint within and quaint without, it still reveals, with its environment, the hand of attention and care, making itself interesting to visitor or antiquary. In the gable of the southern end is a date-stone

marked "Built 1709 Burnt 1810," while on the wood-work of the cloak-room, a curious frame offset at the southwestern corner of the building, in two places it is marked "Built 1701, 1735, 1810, 1901." There is no "Upping Block" at East Nottingham, but the platform by the cloak-room is well adapted to the purpose of an old-time Horse Block. A short line of sheds is still kept on the north side of the grounds, and across the road is a large building occupying the place where the school-house used to stand.

The graveyard is large and has many memorial stones, but those on the north side of the main passage-way are quite elaborate monuments. There are many family names seen on the headstones, among which are Brown, Clement, Davis, Ewing, Hogg, Job, Johnson, Kirk, Knox, Martindaye, Martindell, Marshall, Mason, Passmore, Rogers and Webster.

George B. Passmore Born 4mo. 3, 1833, Died 9mo. 7, 1890, one of those who organized the Oxford Friends' Meeting, is buried in this yard. Near the Meeting House is a monument erected May 30, 1929, "In Memory of the Unknown Soldiers buried at Brick Meeting House while it was used as a Hospital in 1778 of Cecil County Cecil Post No 15 American Legion. American Legion Auxiliary The Calvert Womens Club May 30, 1929."

The compiler of these "Historical Sketches of Friends' Meetings" was taken to East Nottingham or Brick Meeting House on April 13, 1931, by Ella W. Thomas and her daughter Philena of Oxford, Pa.

FAIRFAX.

Meeting organized.....1733.
First Meeting House built.....1741.
Monthly Meeting established.....1744.
Second Meeting House built.....1761.
Quarterly Meeting established.....1775.
Meeting transferred to Baltimore.....1789.
Meeting House burnt.....1865.
Meeting House rebuilt.....1868.
Meeting discontinued.....
Meeting House sold.....
Location.....Waterford, Va.

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In 1931 Fairfax is a Quarterly Meeting belonging to Baltimore Yearly Meeting of the Hicksite branch of the Society of Friends, being organized as such, according to the Year Book of Meetings, in 1787, and comprises the Monthly Meetings of Fairfax, Goose Creek, Alexandria and Hopewell. But Fairfax is an old established meeting for worship, being organized as such in 1733. It became a Monthly Meeting in 1744, and, according to the authority of Rufus M. Jones in "The Quakers in the American Colonies", as a Quarterly

Meeting in 1769. In 1789 it was transferred from Philadelphia Yearly Meeting to Baltimore Yearly Meeting. The two dates, 1769 and 1787, given as the time for the establishment of Fairfax Quarterly Meeting, show a wide difference that is readily accounted for, because on 8th Mo. 21, 1769, Fairfax first applied, conjointly with Warrington Meeting, for the privilege of a Quarterly Meeting, which, however, was not granted until 11th Mo. 20, 1775; and again in 1787, the Warrington and Fairfax Quarterly Meeting was divided and Fairfax became an independently acting division of the Yearly Meeting very shortly afterwards transferred to Baltimore Yearly Meeting. The following extracts from Western Quarterly Meeting give a fairly detailed history of the establishment of the first Quarterly Meeting of which Fairfax formed a title part:-

"At the Western Quarterly Meeting held at London Grove 21st of the 8th mo 1769 Hopewell, Fairfax & Warrington Monthly Meetings respectively report, that having conferred together by Committees they agreed in Conjunction to request that this Quarterly Meeting would take it under Consideration, respecting their having a Quarterly Meeting Settled on the West side of Susquehannah, to Circulate between Fairfax & Warrington; which is left under the Consideration of Friends till next Quarter— "

"At a Quarterly Meeting held at London-Grove Meeting House the 20th of the 11th mo. 1769. The Request from Hopewell, Fairfax & Warrington respecting a Quarterly Meeting coming again under Notice, it is left to be further considered at next Quarter, and Friends in the mean time are desired solidly to attend to the Case, that they may be the better enabled to advise or result in a Matter of such Importance."

Nothing definite was done, and again, on 2nd Mo. 18th, 1771, the request was renewed.

"At the Western Quarterly Meeting held at London Grove the 19th of the 8th mo 1771 Five of the Friends apptd to visit the Monthly Meetings of Hopewell, Fairfax & Warrington, on account of their Request for a Quarterly Meeting, Report in Writing to the following import, vizt. That they attended each of the said Meetings, and also several of the Preparative Meetings belonging thereto, and after solidly considering the Matter, are of the Mind that a Quarterly Meeting might be allowed them, which they submit to this Meeting: Sign'd by Isaac Whitelock, James Moore, Joshua Pusey, Benjamin Mason, Isaac Jackson.

"Which being read & consider'd with, but the Time & Place of holding the same not being fully agreed to; or their Proposal of its Circulating between Fairfax & Warrington, not yet concur'd with by this Meeting, the Matter doth not seem ripe to forward to ye Yearly Meeting, & is therefore left to be further considered in that respect, And those Monthly Meetings are desired each to appoint a Number of Friends to meet with the Committee now apptd to visit the Friends in Maryland on account of their Request for a Mo.ly Meeting, & Confer together respecting this Matter; & to report their sense in Writing to next Quarterly Meeting "

Following this, a report was made to the Western Quarter indicating the time and places for the holding of the proposed Quarterly Meeting as desired, but the matter was again postponed. Upon a renewal of the request in 1773 the following minute was recorded:-

"At the Western Quarterly Meeting held at London.Grove Meeting House; The 16th of the 8th mo 1773 The Case respecting the proposed Quarterly Meeting on the West side of Susquehannah being revived & considered, it is pro-

posed to leave it under the Solid Consideration of Friends in general until next Quarterly Meeting; and it is desired that the Mo.ly Meetings or Friends who first made the request would again confer together in order to know whether they are still unanimous in the Request, as also in the Places proposed for holding it, & report to next Quarterly Meeting."

"At a Quarterly Meeting held at London Grove Meeting House the 15th of the 8th month 1774. The Consideration respecting the Request for a Quar.ly Meeting &c; being now attended to & all the Minutes read over & the sentiments of Friends expressed it is concluded to forward the Proposal to the Yearly Meeting for further Consideration, which is agreed to be done in the following manner viz:

"Friends of Hopewell & Fairfax Mo.ly Meetings in Virginia in Conjunction with Friends of Warrington Mo.ly Meeting on the west side of Susquehannah, Five years ago requested us to take into Consideration the settlement of a Quarterly Meeting to circulate between Fairfax & Warrington which has remained under our Consideration and Care since that Time; & after receiving Reports from several Committees sent on that Occasion we concur with mentioning the same to the Yearly Meeting for Consideration there, with this further Information:- That the Time proposed for holding such a Meeting if allowed of, is the second day of the Week following the Third first Day in the Third & ninth Months at Warrington; & the same Time in the Sixth & Twelfth Months at Fairfax— & That since the Proposal has been under our Consideration Fairfax Monthly Meeting has been divided, & a Mo.ly Meeting settled at Pipe Creek; so that there are four Mo.ly Meetings whereof it is likely to be composed."

"At the Western Quarterly Meeting held the 20th Day of the 11th Month 1775 And the Case respecting the settling a Quar.ly Meeting on the West side of Susquehannah, being attended to & weightily considered, the same was allowed of by the Yearly Meeting & a Quar.ly Meeting established as proposed in our Report to that Meeting last Year, both as to Times & Places; & That Meetings of Ministers & Elders should be held on the 7th Day of the Week preceeding the same, & to be known & distinguished by the Name of Warrington & Fairfax Quarterly Meeting-- And that Meeting hath appointed sixteen Friends (not excluding others) to attend and give their Brotherly Advice & Assistance at the first Meeting, which is to be held at Warrington in the 3rd month next.

"And the Yearly Meeting also recommends it to Friends of this Meeting to visit our Brethren, in their Preparative, Monthly, & Quarterly Meetings as they may find their minds engaged thereto, in Order for their Encouragement, & Assistance in considerating & Transacting the Affairs of Truth— And being desirous of manifesting our brotherly Regard & Affection towards them, it is agreed that this Meeting should appoint some Friends to unite with them, in their first Meeting in transacting the Business thereof, which is left until next Quarter."

In 1787, the time of the establishment of Fairfax Quarterly Meeting independent of Warrington, there were nine Monthly Meetings in the Quarter, viz., Hopewell, Fairfax, Warrington, Pipe Creek, Monallen, Crooked Run, Westland, Goose Creek and York. Upon the date, Third Month 19, 1787,-

"By the Extracts from the Minutes of the Men's Yearly Meeting it appears that the request for dividing this Quarterly Meeting was granted recommending to the members of this Quarter that they Consider themselves as Brethren, so far still united as mutually to dwell under a Brotherly Concern for each others Spiritual Health and Prosperity, that a Committee be appointed mutually

to visit and assist each Meeting, the opening of the first Meeting to be at Pipe Creek on the fourth second day in the 5th Month to be called by the name of Warrington Quarterly Meeting and held alternately between Warrington and Pipe Creek, the other at Fairfax by the name of Fairfax Quarterly Meeting the first Meeting to begin on the second 2d Day in the 6th Month next and held in like manner between Fairfax & Hopewell, therefore Abigail Steer, Phebe White, Sarah Janney, Eleanor Hough, Miriam Hussey, Sarah Williams, Mary Chandlee, Mary Farquhar, Margaret Elgar, Alice Hendricks, Rachel McKay, Hannah Hollingsworth, Mary Hatcher, Ruth Kirk and Hannah Matthews are appointed." -(Warrington & Fairfax Quarterly Meeting of Women Friends.)

"At Warrington Qr.ly M held at Pipe Creek by adjournment the first day of the 6th Month 1789— The weighty matter proposed by our last Yearly Meeting in Philadelphia respecting the uniting Fairfax and this Quarterly Meetin to the Yearly Meeting in Maryland being now revived and considered our Women Friends and many of the Committees of Men and Women present, the proposal appears to have obtained the approbation and united concurrence of this Meeting."

"Warrington Qr.ly M held 22nd of 2nd Month 1790 The time of holding th Yearly Meeting in Maryland, of which we are now accounted members, being soo after our next quarter, it is now recommended to our several monthly meeting to promote a free and liberal Contribution for the use thereof, and produce to next meeting "

During its long period of over two hundred years of history, Fairfax h embraced within its jurisdiction a large number of subordinate meetings, som very transient, especially in its earlier times, since in the pioneer days t settlers kept constantly on the onward march further into the western wilder ness. The following is a list, probably incomplete, of the particular Meetin of Fairfax Quarter obtained from "Southern Quakers and Slavery" by Stephen B Weeks, 1896:-

1. Alexandria,	settled.....1825;	laid down.....1886.
2. Back Creek,	settled.....1759;	laid down
3. Berkeley,	settled.....1785;	laid down
4. Bullskin,	settled.....1785;	laid down
5. Bush Creek,	settled.....1755;	laid down
6. Center,	settled before..1779;	
later held in Winchester, Va.		
7. Crooked Run,	settled.....1760;	laid down.....1807
8. Culpeper,	settled.....1778;	laid down
9. Fairfax,	settled.....1733;	
10. Fawsitt's,	settled..... ;	laid down
11. Gap,	settled.....1755;	laid down
12. Goose Creek,	settled.....1756;	
13. Hopewell,	settled.....1732;	
14. Leesburg,	settled..... ;	laid down.....1807
15. Lower Ridge,	settled..... ;	laid down
16. Middle Creek,	settled....?....1771;	laid down
17. Mt. Pleasant,	settled....?....1778;	laid down
18. Mt. Poney,	settled....?....1779;	laid down
19. North River,	settled..... ;	laid down
20. Ridge,	settled....?....1885;	laid down
21. Smith's Creek,	settled....?....1770;	laid down
22. South Fork,	settled....?....1769:	laid down about.....1810.

23. Southland, settled....?....1789; laid down
24. Stafford, settled....?....1779; laid down
25. Woodlawn, settled.....1848; laid down.....1913.

To this long list should be added

26. Bear Garden, settled.....1767; laid down.....1809.
27. Mill Creek, settled.....1759; laid down.....1762.
28. Tuscarora, settled.....1733; laid down.....1768.
29. Monoquesy, settled....?....1730; laid down.....1765.

Of these Meetings Berkeley and Bullskin were the same under different names; so, likewise, were Fawsitt's and Mt. Pleasant; Mt. Poney and Southland; Mill Creek, settled in 1759, laid down in 1762, was later reorganized in 1766 and again laid down; it was a part of Tuscarora Meeting and was under care of Hopewell Monthly Meeting before Fairfax became a Quarterly Meeting. All these Particular Meetings were subordinate to the six Monthly Meetings forming Fairfax Quarter, viz.-

1. Alexandria Monthly Meeting established.....1802.
2. Crooked Run Monthly Meeting established.....1782.
3. Fairfax Monthly Meeting established.....1744.
4. Goose Creek Monthly Meeting established.....1786.
5. Hopewell Monthly Meeting established.....1735.
6. Southland Monthly Meeting established.....1789.

The story of Fairfax Friends' Meeting is interestingly told in "Southern Quakers and Slavery" by Stephen B. Weeks, 1896, thus:-

"In 1733 other Friends removed from Bucks County, Penn., and settled in Fairfax, now Loudoun County, about ten south of the Potomac, east of the Hopewell settlement, and where the town of Waterford now is. When these parties settled in northern Virginia there were no Quakers in this section, and few inhabitants. The meeting for worship of the Fairfax settlement was at first held in the house of Amos Janney, the first Quaker settler here. The Janneys became a large and influential family, produced among others the historian, Samuel McPherson Janney, and some of the name still reside in the county. The meeting was called Fairfax, and dates from 1733. A meeting-house was erected in 1741 and called by the same name. In 1744 Fairfax Monthly Meeting was established. This also became a branch of Chester Quarterly Meeting and Philadelphia Yearly Meeting.

"These meetings sonn attracted the watchful care of traveling Friends. John Fothergill visited them in 1736. The state of the Society in Virginia, he said, was 'low and painful'; those advanced in years were, in general, 'very unsensible of true feeling, or suitable zeal for truth's advancement in themselves, their families or the church.' John Churchman (1705-1775) went down in 1741 to see if the Friends at Fairfax 'were in number and weight sufficient to have a meeting settled amongst them.' He also visited the families on the Shenandoah and says, 'I believe that the delight in hunting, and roving idle life, drew most of them under our name to settle there.'

"The meetings in Loudoun, Fairfax and Frederick counties were never as distinctively Virginian as those farther south. They looked first to Philadelphia Yearly Meeting and after 1789 to Baltimore Yearly Meeting. Their distance and inconvenience in traveling were doubtless important factors in this division. Then, too, the origin of the settlers had its effect. They were an offspring of the Pennsylvania meetings and looked naturally to them. These meetings in turn began to extend their boundaries. Various meetings

were established in Frederick, Loudoun, Culpeper and the adjoining counties. In 1756 a meeting-house was built and a meeting settled at Goose Creek In 1760 Crooked Run meeting was settled. A monthly Meeting was established at Crooked Run in 1782, and one at Goose Creek in 1785; at Southland in 1789, or earlier; and at Alexandria in 1802. Migration from Pennsylvania to northern Virginia continued brisk until the Revolution. Day, Barrett, Beeson, Piggott, Sidwell, Kirk, White, Brown, Wilson, Ross, Johnson, Bailey, Carter, Ballinger, Pugh, Rees, Branson, Webb and Wright were the names of some of the families that came south from Pennsylvania and settled in this section. There were in this immediate section one quarterly and five monthly meetings, with twenty or more meetings for worship. There was much interchange between these meetings; as the settlers increased in numbers they took their certificates from the older meetings like Hopewell and Fairfax to the newer ones like Goose Creek. The meetings in this locality are now (1896) reduced to about eight. In the schism of 1828 a majority accepte the views of Hicks. The census of 1890 gives 96 as the number of Orthodox and 506 as the number of Hicksite Friends in Fairfax, Frederick and Loudoun counties. Friends have entirely disappeared from the adjoining counties of Culpeper, Stafford and Orange, Va., as well as from Hampshire, Berkeley and Jefferson counties, W. Va., in all of which they had members during the last century.

"We may safely conclude that the meetings in Campbell and Bedford, Pitsylvania and Halifax counties, Va., were built up almost entirely by the southward movement. There were two monthly meetings in this section, South River and Goose Creek. The former dates from 1757; the latter, which is not the same as the Goose Creek Monthly Meeting in the Hopewell Quarter, from 1794. These monthly meetings applied for a quarterly meeting. It was granted in 1797, and was known as Western Quarterly Meeting; but the number of Friends in this section decreased so much that Goose Creek Monthly Meeting was laid down in 1814 and the Western Quarterly Meeting in 1817. South River Monthly Meeting survived the Virginia Yearly Meeting, and was laid down in 1858."

Edward Hale Brush, writing of Fairfax in 1931, says, "In 1741 a rude place of worship of logs was built which was used until 1761, when a Meeting House of stone of much larger dimensions took its place and was added to in 1775. This building survived until 1865, when it was burned, but it was rebuilt in 1868 and some of the walls which the fire had left were incorporated in the new building. This is standing and in good preservation to-day.....The site of the present Waterford Meeting House was donated by Francis Hague, one of the charter trustees of Leesburg. A granddaughter of this pioneer is Mrs. Mary F. Steer, formerly of Waterford, now of Baltimore, who has a clear recollection of old-time Waterford meetings, when the large stone building was crowded with those attending. The interior is divided on the old plan into rooms for the men and women, with removable partitions separating them. The effect of the whole interior is typical of that severe simplicity taught by George Fox, William Penn and other exponents of the principles of the Society..... Emerson Hough, the noted novelist and play-wright, was of Waterford descent, and his father, Joseph Bond Hough, well known in his time as an educator, once taught in the old Friends' school then maintained in a building still standing near the present Meeting House (1931). In front of the Meeting House is the old Friends' cemetery, burials in which date back almost 150 years."

James Heslet and his wife, Bertha Knowles Heslet, of Washington, D.C., took the compiler of these historical sketches to the Fairfax Meeting locality at Waterford, Va., October 27, 1931, and the following impressions are reminiscences of the visit. In the large Burial Ground are many memorial stones, all of modest Quaker character, a great many of them bearing only initials with or without dates. In the eastern section are many of the name of Janney; on the southern side are a number of later burials, and in the western end numerous stones are grouped together. In the middle western part are two stones, one marked "M. B. 6mo. 28 A.D. 1781," the other "C. P. C. T. 1796." Among the family names in this yard are Braden, Brown, Davis, Devine, Gover, Gower, Hough, Janney, Love, Munday, Nettle, Nixon, Paxson, Phillips, Pierpont, Radcliffe, Schooley, Scott, Sidwell, Steer, Taylor, Walker, White, Williams, and Wright.

At the northeastern corner of the graveyard is the old Schoolhouse, now, in 1931, used as a dwelling. Waterford, the village in which the Fairfax Meeting House and Burial Ground are located, is an old-time hamlet with streets that extend up and down the hill-slopes and through the valley. The grand old stone Meeting House was built facing south with its back to the road, on possibly the highest elevation of ground on the outskirts of the village, with the wall-inclosed graveyard on the slope of the hillside in front. There are two doors at the front opening to the two assembly-rooms, the men's and the women's, and a door at either end of the building, which has no porch, together give an approximate idea of the outward appearance of the Meeting House. There are plenty of windows, both for the upper floor of the house as well as the main floor, and a date-stone in the eastern gable is marked "1741 rebuilt 1868." At the western end of the Meeting House is a raised brick platform that serves all the purposes of the ancient horse block.

Meetings have been discontinued at Fairfax, and the old Meeting House has been sold, quite recently, about 1936 or 1937, the purchaser being, it is reported, a minister of another denomination who designs converting the building into a dwelling without seriously altering the general outward aspect of the house.

FAWN.

Familiarly known as.....Fawn Grove.
Meeting organized about.....1763.
Meeting established.....1790.
First Meeting House built.....1790.
Preparative Meeting established.....1792.
Present Meeting House built.. .....1878.
Location.....Fawn Grove, Pa.

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Fawn Meeting, frequently called Fawn Grove by reason of the location of the

Meeting House, is an active meeting in 1931 and a constituent of Deer Creek Monthly Meeting in Nottingham Quarter of Baltimore Yearly Meeting of the Society of Friends. From the "History of York County, Pa." by George R. Prowell, published in 1907, is derived the following short account of this meeting:-

"At a western quarterly meeting, held at London Grove, Chester County, 8-15-1763, Deer Creek, Md., monthly meeting mentions that a few families of Friends settled in Fawn Township, York County, were desirous of having the privilege of holding a meeting, having selected a spot of ground on which they designed to build a meeting house. Thomas Jackson, Thomas Barret, Joshua Brown, Thomas Calton, William Sanborn, William Swayne, and Isaac Whitelock were appointed to visit them and make a report. 11-21-1763: The committee reported: That, having met and viewed the place purposed by them to build a meeting house on which place being not yet secured and the winter season approaching, they are of mind that it is best for this meeting to defer granting their request until the spring; yet that Deer Creek monthly meeting may allow them the same liberty as formerly, and have a watchful eye over them to see whether they maintain the privilege granted them with reputation, which report was signed by all the committee, and being twice read and considered, it is particularly recommended to Deer Creek monthly meeting to make a close inspection how the Friends of Fawn Township keep up their meeting the ensuing winter, and make report hereafter to this meeting.

"There is no further mention of this monthly meeting in the minutes of western quarterly meeting up to 5th mo., 1779.

"In Levi K. Brown's brief account of the meetings, belonging to Baltimore yearly meeting, 1875, it is stated that:

"This meeting, a branch of Deer Creek monthly meeting, was probably held as early as 1780, then a branch of the Gun Powder monthly meeting. In 1790 the first meeting house was built, and in the fifth month, 1792, the preparative meeting was started. In 1870 there were thirty-four families and parts of families. Total, 100 members. Mid-week meetings fourth days, at 10 o'clock summer, 11 winter.

"It probably never belonged to Gun Powder meeting. At Warrington monthly meeting, 1-8-1785, Our Friend, Ruth Kirk, in a solid manner, expressed a concern that hath for some time attended her mind to attend a little meeting of Friends in Fawn Township, and to visit the families belonging to it. And our Friend, Hannah Willis, having expressed a freedom to go with her, which, being considered in this meeting, there appeared a unity therewith, and Joseph Updegraff appointed to accompany them therein.

"The Fawn meeting house is located in the village of Fawn Grove, in Fawn Township. First day and Fourth day meetings are regularly held and a reguler organization kept up."

The following are the two minutes referred to and described in the foregoing sketch:-

"Western Quarterly Meeting at London Grove 8m 15- 1763 Deer Creek monthly meeting mentions that a few Families of Friends settled contiguous to each other in and near Fawn Township in York County, a considerable Distance from any Meeting, who have had Indulgence from that Mo.ly Meeting to meet together for Worship amongst themselves, which they hope has been to advantage: & they now request, with the said Mo.ly Meeting's Approbation, the Priviledge of a Meeting settled there: A spot of Ground

being agreed on suitable to accommodate a Meeting-House; Wherefore the Meeting appoints Thomas Carlton, Wm Lambourn, Wm Swayne, John Jackson, Thos. Barrett, Joshua Brown & Isaac Whitelock, to pay a visit to the said Friends, to view the Place, & consider & judge whether a suitable Degree of lively Zeal subsists among them: whereby it may be kept up & maintain'd there with Reputation & Honour to the Cause of Truth; and also minister such Advice or Encouragement as best Wisdom may direct for them in their present Condition; and make Report thereof in Writing to next Qua.ly Meeting."

Western Quarterly Meeting 11m. 21-1763 "The Committee appointed to visit ye Friends in & near Fawn Township in York County, reported as follows, 'That having met and visited the Place proposed by them to build a Meeting House on (which Place being not yet secur'd, & the Winter season approaching) they are of the Mind that it is best for this Meeting to defer granting their Request till the Spring; Yet that Deer Creek Monthly Meeting may allow them the same Liberty as formerly, and have a watchful Eye over them, to see whether they maintain the priviledge granted 'em with Reputation' which Report was sign'd by all the Committee; & being twice read and considered, it is particularly recommended to Deer Creek Monthly Meeting to make a close Inspection, How the Friends of Fawn Township keep up their Meeting the ensuing Winter, & make Report thereof hereafter to this Meeting."

Levi K. Brown, an authority on the history of the meetings of Baltimore Yearly Meeting, wrote of Fawn Meeting about 1870, saying:- "This meeting, a branch of Deer Creek Monthly Meeting, was probably held as early as 1780 (then a branch of Gunpowder Monthly Meeting). In 1790 the present meeting house was built, and in the fifth month, 1792, the Preparative Meeting was established. In 1870 there were thirty-five families and parts of families. Total, 100 members."

A visit, with kodak in hand, was made to the locality of Fawn Meeting of the Society of Friends, by the compiler of these historical sketches, being taken to the place by Ralph W. Hershey of Gap, Lancaster County, Pa., on Fourth Month (April) 15, 1934. The location is at Fawn Grove, a small town of York County, Pa., built chiefly about two highways crossing each other at right angles. On the south side of the intersection is the Meeting House, facing the south with the western end towards the street and the Burial Ground at the back of the building. Although there is a fine large tree in the eastern part of the grounds, the roomy Meeting House Yard is quite open to the sunlight and forms a level lawn. Everywhere about the place appears to great advantage, but there are no wagon-sheds on the premises nor roadway for vehicles from the street. The Meeting House is painted ivory white trimmed with green, and the entire premises, by reason of care and neatness, show to much advantage in the village of Fawn Grove.

The graveyard is not inclosed by a fence or wall and it reaches to the sidewalk passing the place. In this Burial Ground are many marked graves, but very many have markers overstepping the restrictions of Quaker discipline, so much so that the cemetery does not look very Friend-like. Two or three family lots are inclosed by metal piping. In one of these are the graves of Asa Jones who died 9mo. 6, 1862 aged 68 years, and his wife Hannah Jones who died 2mo. 16, 1886 aged 84 years and 27 days. There are few inscriptions in the yard of very old date, but there are some that bear initials and year dates only; for instance, two, side by side, read "J. C.

1833" and "M. C. 1836." The 6 in the last given date is oddly carved on the stone, greatly resembling the letter G. Among the family names seen in the Fawn graveyard are Allen, Boyce, Brookes, Brown, Coates, Hamilton, Harrison, Jones, Lowe, Metzel, Miner, Pyle, Reynolds, Steward, Stubbs and Vansant.

A communication from James W. Harry of Baltimore, Md., 4mo. 21, 1934, states:- "I attended Fawn Grove Meeting as a child and I recall the building of the present Meeting House. The time was about 1878, or 1879. Thomas Brown, at Fawn Grove, is the one interested Friend now left in that community. The excellent condition of the Meeting House and Cemetery is due to an Endowment Fund. No regular Meetings are held at Fawn Grove."

Here are extracts from a letter written to the compiler of these notes It is dated "Fawn Grove, Pa., 4/28/34. ....Thy letter of 26 inst. received and noted. We are so sorry thee did not get to see us while in Fawn Grove. We would liked to hed a talk about the various neighborhoods and Meeting houses thee has visited. I do not know of any picture of the old Meeting ever having been taken. If I were only a painter I could give a pretty good drawing of it as I have a very distinct mind picture of the old house .....As best I remember this house was built in 1878.....I see Fawn Meeting was established in 1780. The old house was (built) in 1790, and the older Friends, when I was a boy said it was the second meetinghouse there, so it seems that the meeting must have been started before the above date. ..... Thine truly, Thomas W. Brown, Fawn Grove R 1 Penna."

THE GAP.

Meeting organized.....1755.
Meeting House built.....1788.
Meeting establishment rejected....1790.
Meeting discontinued.....1805.
Location.....Hillsboro, Va.

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"The Gap" Friends' Meeting in Loudoun County, Virginia, was an Indulged Meeting under the care of Fairfax Monthly Meeting in Fairfax Quarter of (in later times) Baltimore Yearly Meeting. This Meeting, reputed to have been organized about 1755, was discontinued in 1805. The following notes and extracts from Friends' Meeting minutes, have been supplied by John W. Gregg of Lincoln, Virginia.

"One of the several rebukes administered to members of a group was for discord. The Friends or Quaker church represented and represent the Spirit of Christ— They are followers of the New Testament and were the Heralds of the Peace movement of the world.

"Discord in a family, among neighbors or in their meetings, was broug up by the Overseer of a particular meeting in which it occurred. A committee was appointed to adjust such difficulties as might present themselves.

If total harmony could not be maintained then the individual or church (meeting as they called them) could not go under the name of Quaker. In other words, Peace was the keynote of their creed and they were consistent people. Often too careful. So the following minutes should not be read critically. Evidently there were too many leaders at 'The Gap'" -(John W. Gregg.)

Women's Meeting. Not paged.

"Fairfax Mo. M. held 31st. of the 7th month 1762 the Representatives being called they appeared. As Friends of Goose Creek and also Friends of the Gap have become Remarkable for their not attending our meetings of discipline which has made some Friends uneasy and the meeting being concerned to stir up these that are thus negligent, appoints for that purpose Mary Janney Rachel Hollingsworth and Sarah Janney to visit, the aforesaid meeting and use endeavor to excite them to more dilligence."

Not paged Fairfax Monthly Meeting, Women Friends 28-9-1762 "The Friends appointed to visit Goose Creek and The Gap report they have accomplished the service."

No. M. Fairfax Monthly Meeting Women Friends, 28-5-1763. "This being now as well as some time past under consideration the appointing of Friends to visit Monoquesy and The Gap Meetings in order to stir them up to circumspection and duty in attending all their meetings this meeting appoints Mary Janney, Sarah Janney, Alice Lamb and Sarah Janney, Jr. they having freedom therein and in conjunction with men Friends and to make Report of their service to next monthly meeting.

Fairfax Monthly Meeting of Women Friends 25th, 6-1763. Book A. page 160 "At our Monthly Meeting of Fairfax ye 28th. day of ye 5th. month 1763. The Representatives of the Preparative Meetings being called they appeared. This meeting having now as well as some time past under their consideration to appoint a number of Friends to visit Monoquecy and Gap Meetings in order to stir them up to more circumspection and duty in attending all their meetings for worship and discipline which being too obvious to this meeting they have been delinquent in for some time and for their service Francis Hague, Mahlon Janney, John Hough, and Joseph Janney, are thought proper having a freedom therein and in conjunction with our women Friends and make report of the services to our next monthly meeting."

Page 162. "At our Monthly Meeting at Fairfax held ye 25th. of ye 6th month 1763. The Friends appointed to visit Monoquesy and the Gap report they had an opportunity at the Gap Meeting with the Friends who seemed to confess their negligence and promised to be more diligent for the future."

Page 177. "Monthly Meeting held at Fairfax ye 28 of ye 1st. month 1764. This meeting having under consideration the circumstances of They Gap meeting They being of themselves very weak it was concluded to appoint three Friends not excluding others sometimes to attend that meeting and have oversight thereof. Jonathan Myers, William Hoge, and Mahlon Janney are appointed for that service who are to report to the Monthly Meeting of their care and any business that may offer. It was also concluded the Overseers at The Gap appointed that they be suspended for a season."

Page 180. "At a Monthly Meeting of Fairfax held ye 26th. of ye 2nd. Month 1764. Some of the Friends appointed to visit the Gap meeting report they have and that the meeting continues to be very small. No further business offering they are still continued in the Service."

Page 200. "Mo. M. of Fairfax 28th. of ye 12th. month 1764. The indulgence of this Meeting respective to the keeping of a meeting at the Gap has often been the consideration of Friends here and under the painful sense of their many and frequent neglects in Religious duties divers instances of which are manifest such as not attending our meetings for Discipline as they ought to do, indeed their general conduct appearing lukewarm by that their meeting hath not been kept up to the Reputation of the Society as we apprehend but otherwise notwithstanding that Friends have by divers appointments visited them on the above occasions, therefore it is the conclusion of this Meeting that The Gap Friends hold a meeting on first days only and the 2nd first day in ye 3rd month next without further and better information and satisfaction of some Friends of The Gap and that they may be acquainted with this Meeting's Judgment and concurring them and their circumstances this meeting appoints William Hoge, William Meade, Mahlon Janney, Francis Hague, Jonathan Myers and John Hough to pay them a visit and to act amongst them as truth may direct and report to next Monthly Meeting."

Page 201. "At our Monthly Meeting of Fairfax held ye 26th, of ye 2nd. Month 1765. The Friends appointed to visit the Gap Friends accordingly have performed the service and was at their meetings with them afterwards had some conference with those few there present. They appeared desirous of having their meeting continued. After the serious consideration of this meeting it was concluded to indulge the said Gap Friends in holding their meetings on First and Week Days as usual provided they will show more diligence in attending our meetings for Discipline and there to render accounts of their said meeting, how it is attended and watch over their members. If any Disorders appear to carefully report therefore to our Meeting of Discipline, That such accounts may not be neglected this meeting appoints David Potts as Overseer till further Orders."

Page 218. "Monthly Meeting of Fairfax held ye 27th. of ye 7th. Month 1765. Friends being under the necessity to take notice of the great deficiency of the Gap Friends in several particulars, to wit; their neglect in attendance of their meetings for worship and Discipline not excluding others to sit with them on each second first day in every month and to make Report how the same is kept up."

Page 344. "Mo. M. Fairfax 20th. 6th. Mo. 1770. A motion was made by Fair fax Preparative meeting for some Friends to be appointed to meet and sit wit such Friends as live near the Gap who choose to meet with them. On consideration of their remote situation and difficulty of attending her (sic.) this meeting appoints Francis Hague, Mahlon Janney, William Williams and George Grigg to have a meeting with them at David Williams the 2nd. First day in next month."

Page 346. "Mo. M. Fairfax 28ty. 7th. Mo. 1770. The Friends appointed to have a meeting at The Gap report they met with most of the Friends of that neighborhood, who, after an appointment with them, requested such further opportunities as this meeting might (see) Freedom to indulge. The former Friends are continued (not excluding others) to meet with the Friends at David Williams the 1st First day in next Month at the usual Hour and Make Report to next meeting."

Page 347. "Mo. M. Fairfax 25th. of the 8th. Mo. 1770. The Friends appointed to meet the Friends of 'The Gap' at D. Williams report they generally attended, has a seasonable opportunity with them, seemingly to the satisfaction of those present. The L. Committee also reported as their opion that it might be further useful to have more such opportunities with

the Friends which is referred to the consideration of the next meeting."

Page 348. "Mo. M. Fairfax 25th. 8, mo. 1770. The proposal having a meeting occasionally at David Williams coming under consideration, it it is concluded and desired that, Francis Hague, Jonathan Myers, Israel Thompson and Jos. Janney may endeavor to meet with the Friends there, once in three months and on the first day preceding next monthly meeting for the first time and give them notice thereof."

Page 395. "Mo. M. Fairfax 28-11th. mo. 1772. Friends about the Gap have requested the indulgence of holding a meeting which is left under consideration till next meeting."

Page 397. "Mo. M. Fairfax 26-12th. Month 1772. The request of 'Gap' Friends being mentioned this meeting concluded to appoint a committee to visit the Friends and meet them at David Williams sometime before next monthly meeting, Francis Hague, Mahlon Janney, Jonathan Myers, Joseph Janney, William Williams and John Hough are appointed to that service and to report their Judgment respecting the said request."

Page 399. "Mo. M. Fairfax 30. 1st. Mo. 1773. Most of the Friends appointed to attend at David Williams respecting Gap Friends request, report they attended: A place for building a meeting house was viewed and concluded on but this meeting apprehending it may be necessary to pay them another visit appointed Francis Hague, Mahlon Janney, William Mead, Abel Janney, Israel Thompson and Joseph Janney for that service to go and set with them at their usual place of meeting at David Williams and see how they may be capable of holding a meeting and make report to next monthly meeting."

Page 402. "The Friends appointed to visit the Gap Friends report they had an opportunity with them and that it is their judgment that it would not be best to indulge them with a meeting house at present; neither did it appear to them that it would be best for Friends there to proceed to build a Meeting House yet, as there appears to be considerable discord between some of their members, which is left at present and Friends are desired to give them their utmost assistance to have the uneasiness settled as speedily as possible."

Page 275. "Mo. M. Fairfax 26th., 9th. Mo. 1773. The Friends appointed on account of The Gap meeting Report they have not complied therewith on account of some Indisposition. They are still continued to perform that service by next Monthly Meeting."

Book C. Fairfax Mo. M. 27th 5th. Mo. 1775.

Page 462. "At a monthly held at Fairfax the 27th of the 5th. Mo. 1775. The Friends about the Gap request to have the Indulgence of a meeting as often as the monthly meeting may see convenient therefore Mahlon Janney, Francis Hague, John Hurst and Jacob Janney are appointed to have a meeting with them the 2nd. 1st. day in next month etc."

Meeting House at Hillsboro The Gap.

Page 463. "Mo. M. Fairfax 24 of ye 6th mo. 1775. The Friends appointed to visit thos at 'The Gap' Report their opinion that it will be best to postpone their request of holding which appears to be the sense of Friends."

Fairfax Mo. Meeting 1776—1802.

Page 416. "Fairfax Mo. M. 24- 11th. Month 1787. The Preparative meeting informs that Friends In and about The Gap of the Short Hill request the privilege of holding a meeting for Worship in that neighborhood for

the ensuing winter and it appearing that if their request is granted the members that constitute it will be partly from Goose Creek Monthly Meeting and part from this. William Hough and Joseph Janney, Thomas Matthews and James Moore are appointed to join with a Committee that may be appointed from that Monthly Meeting on the Occasion to have an opportunity with Friends there, Judge of the propriety of granting this request and their sense thereof to next meeting."

Page 418. "At Fairfax Monthly Meeting 22nd. 12th. Mo. 1787. The Committee appointed on the request of Friends near the Gap of the Short Hill, reported in substance as follows. That they in conjunction with Goose Creek Monthly Meeting Committee have attended to the appointment, and are of the mind it will be right to Grant the request and indulge them with authority on first days and likewise on fifth days, except in the weeks that the Preparative meetings are held, the first meeting to be held on the second first day after this meeting, which is concurred with and their request granted until further ordered. Mahlon Janney, John Hough, Benjamin Purdum, William Pidgeon, James Ratikin and Joseph Janney are appointed to attend the opening of said meeting."

Page 421. "At Fairfax Mo. M. held the 26th. day of the 1st. month 1788. The Friends appointed to attend the opening of the meeting at The Gap of the Short Hill reported that several of them attended to pretty good satisfaction."

Page 431. "Fairfax Mo. M. 26th. 4th. Mo. 1788. The meeting which has for some time past been held at 'The Gap of the Short Hill' coming under consideration it was proposed to appoint a committee to unite with one of Goose Creek Monthly Meeting in a visit to them. Judge of the expediency of continuing that meeting as best wisdom may influence and report their sense thereof to next meeting. Mahlon Janney, Benjamin Purdum, Joseph Janney, William Hough and Israel Thompson are appointed to the service."

Page 433. "Fairfax Mo. M. 24th. of 5th. Mo. 1788. The Committee appointed to visit Friends at The Gap of the Short Hill report they have complied therewith and advise that it is best to continue that meeting some time longer which this meeting concurs with till further orders."

Page 441. "Fairfax Monthly Meeting held the 27th. of the 9th. Mo. 1788. Friends of The Gap Meeting request the place of holding it may be removed to a house they have lately built, which request is granted."

"Goose Creek Monthly Meeting held 29th. 9th. 1788. Friends of the Gap informing they have built a house for the conveniency of holding their meeting in, and got it now ready, this meeting concurs with their proposals of holding it therein accordingly."

Page 448. "Fairfax Mo. Meeting the 27th. of 12th. Mo. 1788. A Committee appointed to unite with one from Goose Creek to determine after a visit to the Gap of the Short Hill, what manner they think will be most profitable to continue that Meeting. John Schooley, William Hough, Mahlon Janney, Jonathan Myers and Benjamin Furdum are appointed to the service."

Page 450. "Fairfax Mo. M. 23rd. 2nd. Mo. 1789. The Committee with one from Goose Creek to visit the Gap, report that they think it right to continue their meeting and that a Committee be appointed from this meeting and one from Goose Creek to consider in what manner a line may be

drawn to determine which Monthly Meeting they are members of, which this meeting concurs with and appoints John Hough, Mahlon Janney, Israel Thompson, Benjamin Purdum, William Hough and James Moore to the service."

Page 451. "Fairfax Mo. M. 28- 3rd. mo. 1789. All the members of both Committees attended the Gap and considered which monthly meeting they are to be acounted members of. They found that Friends who constitute The Gap meeting are unanimous with them in wholly submitting to the Judgment of the Committe who after a time of conference thereon that it would be most safe to forward their situation to the Quarterly meeting for advice. All of which is left solidly under consideration until next monthly meeting."

Page 455. "Fairfax Mo. M. 25th. 4th. 1789. Respecting the meeting at The Gap it is concluded to forward the situation to the Quarterly Meeting in the manner proposed in our last meeting provided it is agreeable to Goose Creek monthly Meeting. Mahlon Janney, James Ratikin and William Hough are appointed to attend that monthly meeting."

"Fairfax Quarterly Meeting held at Hopewell the 8th day, 3rd. month 1790. The Friends appointed on the request of Fairfax and Goose Creek Monthly Meeting with respect to the establishment of a Meeting at 'The Gap' brought in the following report in writing— We the Committee appointed on the request of Fairfax and Goose Creek Monthly Meetings with respect to an Establishment of a meeting at a place called The Gap and to which of the meetings they shall be accountable, Inform that we have attended their two Monthly Meetings and also held an opportunity with those Friends at 'The Gap' and apprehend it may be safe at this time for that meeting not to be established, but that it remain some longer time under the care of Fairfax Monthly Meeting, to which we think it may be best for those Friends to be accountable, which we unanimously submit to the Quarterly Meeting.

Robert Hunt, Richard Ridgeway
Joshua Swain, Abel Walker
Goldsmith Chandlee, James Mendenhall

3mo. 8th. day 1790
which upon Deliveration is concurred with."

Fairfax Monthly Meeting Minute Book C,
1802 to 1845.

Page 30. "Fairfax Monthly Meeting held 24th.- 3-1804 The situation of The Gap meeting comes before this it is judged right to appoint a Committee to visit it. Mahlon Janney, Isaac Steer, Benjamin Purdum, James Moore and John Schooley are appointed to unite with Women Friends' in the service and Report to next meeting."

Page 31. "Fairfax Mo. Meeting 7th. mo. 28th day 1804. Part of the Committee appointed to attend The Gap attended and found the meeting very small. As several were prevented by indisposition the matter is continued."

Page 38. 9th. Month 22 day 1804. "The Committee think it best to Indulge them with a meeting for the ensuing winter even though the meeting is small, James Moore, James Ratikin, William Hough, Joseph Bond and Asa More are appointed with Women Friends in the service."

Page 47. "Fairfax Monthly Meeting 7th. of 27th. day 1805. The Committee some time ago appointed to attend The Gap Meeting upon the last conference they had with the few Friends who attend that meeting, they were united in the Judgment that it will be best to discontinue it with which the meeting unites."

Page 77. "Fairfax Mo. M. held this 9th. Mo. 22nd. day 1808. One of the Friends appointed to examine the Title to the Lot of land on which the Meeting House at The Gap stands, reported they found the Land (being two acres) was conveyed by Mahlon Hough to Stephen Gregg, Isaac Nichols, Jr., Thomas Smith and William Hough and their heirs and successors in trust, for the people called Quakers inhabiting the County of Loudoun, to erect thereon meeting houses for Divine Worship, School Houses for education of youth, for burying ground out houses, Orchards, Garden, and any other purpose— the Committee was continued to see that no trespass be committed on the lot and to have such other care respecting it and the buildings as may be necessary. The Meeting taking into consideration the state of the meeting house at the Gap and the property attached thereto and some repairs that appear necessary to be done to the House— is of the Judgment that it will be right to appoint a committee to attend to the several subjects. Report to the next meeting what they think will be best to be done in each case. Isaac Steere, James moore, William Hough, Asa Moore, and John Williams are named to the service."

Page 143. "Fairfax Mo. M. 4th. Mo. 1st. day 1812. The Committee appointed to have the care of The Gap Meeting House etc. report they have attended to the service and have had a proposal made by the inhabitants of Hillsborough and its vicinity, to put a new roof on that meeting house and such other repairs as may be necessary thereto, provided they can have the privilege of having a school taught therein, which proposition the Committee thought best to agree to, reserving the House for Friends whenever it may be wanted for Friends, to hold meetings in and the inhabitants of Hillsborough and its vicinity are not to use it for any other purpose but to teach school in without this meeting's consent. With respect to the repairs necessary to be done to the House of the Committee is not prepared to make a full report at present and as to the House commonly called the Poor House it continued to be occupied by Nero Lawson, a black man who is not able to pay any rent for it and is not willing to leave it. They have examined the stable at the West end of this House as directed and find it much decayed and almost useless, in its present situation they believe it will cost $50. to make it of any service and are of the mind that a new one could be built for $130 which in their Judgment would be better than to repair the old one, which after due consideration the meeting concurs with and continues the Committee to let the Gap Meeting House on the term proposed, they are also directed to pay further attention to the repairs necessary to be done to the House, have them completed and bring in an account of the expense, also to build a new stable on such a plan as they believe will be best, and to sell the old one or use such parts of it as will answer in the new, when complete bring in an a/c of the Expenses. They are also directed to endeavor to prevail on Nero Lawson to remove from the House commonly called the Poor House."

Page 193. "Fairfax Monthly Meeting held the 2nd of the 8th Month 1815. Being of a loss how to dispose of the lot on which the meeting Hous at the Gap stands and believing it would be right that a uniform practice

should be established for receiving Deeds to and holding lands for Meeting Houses and Burial Grounds and also the Disposition of them when a meeting is divided into two and the manner of disposing of such Lands when the Meetings are laid down. We are desirous that the subject generally be brought before the Yearly Meeting. The Clerk was directed to forward it in our Report to the Quarterly Meeting."

"Fairfax Quarterly Meeting stated a difficulty in regard to the disposal of a Lot of Ground and Meeting House now out of use and proposed to forward for the consideration of the Yearly Meeting the propriety of establishing a uniform rule for holding lands for the convenience of establishing thereon meeting Houses or burying grounds and also for the manner of disposing of them either where a division of a meeting is authorized or where one is laid down. The proposition was concurred with and the Clerk directed to insert the case in our report to the next yearly meeting."

"At a Fairfax Quarterly Meeting held at Hopewell the 20th day of 11th. mo. 1815. The Committee appointed at a former sitting on the case brought up from Fairfax quarter produced the following report: 'We of the Committee appointed on the case from Fairfax Quarter report; that we have met and after a time of serious deliberation on the subject referred to we have concluded the greater part of the difficulty stated. admits only of Legislative regulation; and in respect to the remainder, our discipline on the subject of meeting for sufferings assigns the consideration of such cases to that meeting and to Quarterly and monthly meetings. It is therefore our judgment that it be returned to Fairfax Meeting with this information. Signed on behalf of the Committee.

Joseph Thornburgh
Joseph Groist
Edward Stabler '

10th Mo. 10th.

which was read, concurred with and the Clerk directed to furnish that meeting with a copy thereof and of this minute extracted from the Minutes of a yearly meeting held in Baltimore by adjournment from the ninth to the twelfth of the tenth month 1815, by Hugh Balderson clerk to the meeting of this year."

Page 297. "Fairfax Mo. M. 29th. 5th. Mo. 1822. One of the Committee on the Title to the property belonging to the Meeting reports that upon search in the Clerks Office of Loudoun they find that in the year 1790 Mahlon Hough conveyed a lot of land on which the Meeting House at the Gap was built to Stephen Gregg, William Hough, Israel Nichols and Thomas Smith and their assigns in trust for the purpose of having a grave yard thereon, and building a Meeting House, School House and it appears also that all said Trustees are dead.

"They have also taken Counsel of a lawyer on these subjects, who is of the Judgment that there is no way by which the original conveyors of the property nor their Executors can reconvey it, to secure it to the Society, which subject is left under consideration till next meeting."

Page 289 (? 299) "Fairfax Mo. M. 14th. of the 8th. Mo. 1822. The subject relative to the Title of property belonging to the meeting being received, the Clerk was directed to insert the balance of the minute of the Meeting before last in our report to the Quarterly Meeting, also to inform that the House at Hillsborough had not been occupied by Friends as a Meeting House for several years unless when there has

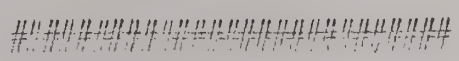
been an appointed meeting held at the request of some traveling Minister."

At one time during its earlier history the meeting usually called The Gap, or The Gap of the Short Hill, was also designated as Potts Meeting.

The Gap Friends' Meeting House was located a very short distance from the village of Hillsboro, Loudoun County, Virginia, at the Keys Gap in the Short Hill. The compiler of these Friends' Meetings notes visited the place on August 21, 1937, being taken there by John W. Gregg of Lincoln, Virginia. Hillsboro has on its outskirts the home of Mrs. Susan Wright, mother of the inventor of the air-plane, and at the further end of the village the handsome old homestead of the Quaker James Janney, who, in his day, worked the mill just in front of his house on the North Fork of Catoctin Creek. The Mill is yet in operation in 1937, and the Janney Homestead is reputed to be the oldest house in Hillsboro. A short distance beyond it, on a hillside at the right of the highway, is the site of The Gap Meeting House with the sadly neglected Burial Ground beside it. The place is now the home of Thomas Marshall, whose dwelling-house , built midway between the Meeting House site and the public road, was erected on a foundation made of stone material which in former days was a part of the Friends' Meeting House. The actual site of the Meeting House is now covered with a tangle of undergrowth in the orchard opposite the barn; westward from it are fine valley views with the Blue Ridge Mountain range in the background; and a few steps eastward from the house is the Graveyard inclosed by an iron fence, which, like the cemetery, shows the passage of time and the lack of attention. Within the enclosure is a compact mass of brambles, wild saplings, thorny locust, and over-running tall weeds. There are several memorial stones, but the sunlight does not reach them in the summer season. The compiler of these notes threaded his way through the tangle of undergrowth, with kodak in hand to make an attempt (a vain one it proved to be) in securing a picture of the slab-covered grave of

Ebenezer Grubb who departed this life Jan'y
12th 1835 aged 71 years 7 months & 12 days.

The result of the photograph merely illustrated most pathetically how Time aided by neglect covers and hides from sight the resting sepulchres of the dead.



GOOSE CREEK.

Meeting organized about.....1738.
First Meeting House built.....1765.
Preparative Meeting established.....1777.
Meeting established.....1785.
Monthly Meeting established.....1786.
Present Meeting House built.....1817.
Orthodox Monthly Meeting laid down.....1861.

Present Orthodox Meeting House built.....
Orthodox Meeting revived at Lincoln.....1887.
Location.....Lincoln, Va.

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Goose Creek is a Monthly Meeting belonging to Fairfax Quarter of Baltimore Yearly Meeting, being one of the five Monthly Meetings in that Quarter. The other meetings were Hopewell, Fairfax, Crooked Run and Alexandria, the first three having been organized as meetings constituent to the Western Quarter of Philadelphia Yearly Meeting, of which the last named was never a part. The third of these meetings is no longer in existence, having been laid down as a Monthly Meeting in 1807, and as a meeting for worship in 1810.

The date of the establishment of Goose Creek particular meeting is given as 1756 by Stephen B. Weeks in "Southern Quakers and Slavery," published in 1896, and the same authority sets the date 1786 as the time of the establishment of the Monthly Meeting at Goose Creek. This Meeting branched from and was subordinate to Fairfax Monthly Meeting, and records exist that in 1777 Fairfax Monthly Meeting agreed to hold a Preparative Meeting at Fairfax on Fourth-day and at Goose Creek on Sixth-day of the same week as their Monthly Meeting.

The schism of 1827 affected Goose Creek, but a large majority of the membership kept with the Hicksite branch. The Orthodox retained a small Monthly Meeting which was laid down in 1861, but, later in 1887, was settled again under the name of Lincoln, which consists of the two particular meetings of Lincoln established in 1884, eight miles from Leesburg, and Silcott's Springs, eleven miles from Leesburg, established in 1894.

One of the particular meetings under the care of Goose Creek Monthly Meeting in the early days was South Fork, Va., which was established in 1769. It was located in Loudoun County sixteen miles southwest from Leesburg, and was laid down in 1810.

Levi K. Brown, in his account of the Meetings constituting Baltimore Yearly Meeting, 1875, said of Goose Creek:- "Goose Creek Monthly Meeting is also composed of the single meeting of Goose Creek, Loudoun County, Virginia, nine miles west of Leesburg, forty-five miles west of Alexandria, and eight miles south from 'Purcell Station', Washington and Ohio Railroad. The meeting was established twelfth month, 1785. In 1870 there were eighty-two families and parts of families, and 323 members."

On October 27, 1931, James and Bertha Knowles Heslet of Washington, D. C., took the compiler of these records to Lincoln, Va., the locality of Goose Creek Friends' Meeting.

At the intersection of the roads in the village of Lincoln, is the Friends' Meeting House, officially known as Goose Creek, but often designated colloqually by the name of the village. It is a large brick building by the roadside, prominent and commending in appearance, facing the south according to the early custom of Friends in erecting their houses for worship, and has an interesting sun-dial close to the wall of the house between the two front doors. Within, the interior is noticeable by having an up-stairs gallery on all sides of the house (but very narrow on the north side), and by the style of benches used in the furnishing, they very strongly reminding a stranger of the similar kind of architecture used or seen in the pews of some of the old Virginian churches

of other denominations. On one of the stones of the foundation near the western door on the south side is this date "D. C. 1817", the initials being for Daniel Cockle who erected the Meeting House.

There is a small grove of trees in front of the Meeting House, between it and the road, on the further side of which is a little brick school-house, no longer used as such, now locally called the "House of Good Intent," from the inscription in large letters placed on the front of the building, "Do unto others as you would have them do to you."

The entire surroudings of the Friends' Meeting House at Lincoln prove of interest. Across the street is a well-preserved stone structure built in 1765, formerly the old Meeting House, abandoned as such by reason of its being too small, in 1817, to hold or accommodate the congregation at that time, and now converted into a dwelling in which lives the caretaker of the Meeting House property. Within it the wife of the caretaker, Louisa Roberts Taylor, a granddaughter of Louisa J. Roberts of Philadelphia Yearly Meeting, showed the compiler of these notes, in 1937, the table in her possession on which the first issue of the Friends' Intelligencer was prepared for the press.

The story of Gooses Creek Meeting is told in condensed form on a tablet secured to a small commemorative monument erected under the over-shadowing branches of an ancient oak opposite the entrance to the graveyard. The inscription is as follows:- "Here on a log in the unbroken forest Hannah Janney worshipped twice weekly in 1736. In 1738 Friends Meetings were held in a private house once a month. Then came a log Meeting House, then the old stone house 1765, and the brick house 1817." "Erected by General subscription at Centennial Celebration 1917."

Asa M. Janney, a nephew of Samuel M. Janney the minister and writer, states in 1931, at the time of the compiler's visit in October, there are about fourteen acres of land belonging to the Goose Creek Meeting. He also said that the early log Meeting House was located a short distance from the stone house of 1765, at the northeast corner of, but not in, the grave yard.

The large Burial Ground west of the stone house has a great many memorial stones in it, not uniform in size nor adhering strictly to the restricted directions of Friends' Discipline, but all kept in the neatest and most careful order. It is inclosed by a handsome stone wall with an imposing entrance gateway, in fact two gateways, one for vehicles and one for pedestrians, and the headstones of the cemetery record many different family names, a few of which are Birdsall, Boynton, Canby, Downs, Fenton, Goodin, Gregg, Hatcher, Hirst, Hoge, Holmes, Janney, Klein, McCray, Nichols, Purcell, Rexford, Shaw, Shoemaker, Silcott, Smith, Taylor, Whitacre, and Young. A noticeable feature of this graveyard is the large number of old time-worn stones, some bearing initials with or without dates. Here is the resting place of the celebrated Quaker historian and minister, Samuel McPherson Janney. His grave marker bears this inscription:-

SAMUEL M JANNEY Died 10th mo. 30th, 1880, aged 79 years 3mo. & 13 days."

Samuel M. Janney's home was called Meadow Lawn and is located a few steps back of the Meeting House in Lincoln. In 1937 it is occupied by his granddaughters, Cornelia and Mary Shoemaker.

On the Main Street of the village of Lincoln, to the northward of the Meeting House, is the Meeting House of the Orthodox branch of the Society of Friends. It is a brick building of small dimensions without a

date-stone, but is said to have been erected about 1880. It has an imposing brick portico over the entrance door quite un-Quaker-like in style of architecture, but very attractive to sight. In 1937 the Orthodox meetings are quite regularly kept up during the summer season, although the membership is limited. Usually in the winter season the house is closed, as the regular attenders are mostly away from Lincoln spending the time in the warmer climate of Florida, so the writer of this note was informed.

HOPEWELL.

Early called.....Opequon.
Meeting established.....1734.
Name changed to Hopewell.....1735.
Monthly Meeting established.....1735.
Meeting House built..... .....1759.
Meeting House enlarged .....1788.
Meeting House repaired.....1910-1911.
Bi-Centennial Celebration.....1934.
Location six miles north of Winchester, Va.

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Hopewell is a Monthly Meeting of Fairfax Quarter of Baltimore Yearly Meeting of the Society of Friends. It is an old established meeting, which, in early days was a constituent of Chester (Concord) Quarter of Philadelphia Yearly Meeting. In 1758, when the Western Quarter was set apart from Chester Quarterly Meeting, Hopewell was one of the nine Monthly Meetings that constituted the newly made Quarter. It remained with that Quarter until 1789 and 1790, when, by a new arrangement, it became a part of Fairfax Quarter of Baltimore Yearly Meeting.

Hopewell's story has been told by Jonathan W. Branson of Bunker Hill, West Virginia. He, at the time of needed repairs made to the venerable House in 1910, wrote an account of the meeting that was published in the Friends' Intelligencer, Ninth Mo. 24, 1910, hoping for voluntary contributions towards the necessary expense arising by reason of the repairs. The following is quoted from his interesting sketch:-

"From minutes that are now upon record we believe the meeting was organized about the year 1735, for in Kercheval's history of the Shenandoah Valley there is a letter from Thomas Chalkley to the Friends of Opequon (afterwards called Hopewell), in which he advises them to treat the Indians with kindness and compensate them for their lands. We believe that the older portion of the present building was erected in the year 1759, and with the increase in membership from certificates and other causes it became important to enlarge the house. In the years intervening between 1759 and 1788 the Monthly Meeting was very large and frequently adjourned to another date to finish the business. In 1788 the house was enlarged to accommodate the Quarterly Meeting. That portion of the

house erected in 1759 had been very much dilapidated and the stone walls dangerous by the ravages of time. The portion has been taken down and is now in the course of reconstruction. During the Civil War when the Shenandoah Valley was a marching ground and on several occasions a battle ground, the meeting house was often occupied by soldiers as guard house, and for storing supplies for the troops, but the meeting, with a few exceptions, was kept up at a Friend's house.

"In the spring of 1865, after the close of the war, or rather after the cessation of hostilities, the father of the writer applied to federal officers, then in command, for the privilege of having the meeting house cleaned for the purpose of holding the Quarterly Meeting. The request was granted, and at the time of Quarterly Meeting the soldiers camped in the vicinity of the house, composed a large portion of the congregation, and were very respectful. Our late valued Friend, Samuel M. Janney, was favored to deliver a powerful sermon on peace."

Later, Twelfth Mo. 31, 1910, another brief announcement was made by the same writer:- "It might interest some of the readers of the Intelligencer to know how we are progressing with the repairs of Hopewell Meeting House (in Frederic County, Va.). The wall that was taken down has been rebuilt and the new slate roof is in place but the early approach of severe winter weather has had the effect of retarding further work until the opening of spring when we hope to be able to complete the work in time to hold the Quarterly Meeting in Fifth Month next."

Two other announcements were made in the Intelligencer, the first, Second Mo. 4, 1911, the second, Fifth Mo. 27, 1911, telling of this particular Quarterly Meeting that met at Hopewell, Va., during the time of the repairs. They are as follows:-

1.- "This Quarter,- always small,- seems for the two or three days devoted to it, just like a family given over to social and religious pleasures, and the time is spent going the rounds of the houses, and the meeting house. The select meeting, Seventh-day afternoon; the regular meeting, on First-day; and the Quarterly meeting on Second-day, is the routine, as is common elsewhere."

2.- "Virginia Friends enjoyed their annual coming together at the old Hopewell Meeting House on the 13th, 14th and 15th, the occasion of the spring sessions of Fairfax Quarterly Meeting. All the Friends in Virginia, as well as those in Washington, D.C., are within the territory of this meeting, which includes a large expanse of country. The meeting was comparatively well attended by representatives of the four Monthly Meetings, Hopewell, Goose Creek, Alexandria and Waterford. Others in attendance were Henry W. and Eliza Wilbur, of Swarthmore, and Arthur M. Dewees, general secretary of Baltimore Yearly Meeting Advancement Committee."

Jonathan W. Branson wrote again to the Friends' Intelligencer, First Mo. 11, 1913, stating that the work on the Meeting House had been resumed in the spring of 1911, was sufficiently advanced to accommodate the Quarterly Meeting of Fifth Month, and was finished during the summer that followed. He concluded by saying,- "It was gratifying to all our friends to know that the work was accomplished without any one being hurt as it was more or less dangerous. One-half of the large stone building was entirely taken down and rebuilt causing the heavy frame-work supporting the roof to be held in place with large poles from eight to ten inches in diameter and from twenty-five to thirty feet in length. The committee's report was also

gratifying that no meetings for worship or discipline were omitted with the exception of one Monthly Meeting that was held in Winchester. The exterior of one-half of the house was undisturbed although the interior was very much changed, so we were enabled to hold our meetings with but little inconvenience. It was the object of all concerned to retain as far as possible the original appearance of the house from the outside. The total cost of the work was within a fraction of $2500.00 all of which has been promptly met."

In an earlier issue of the Friends' Intelligencer, 7th Mo. 18, 1896, some additional history of Hopewell, including a few extracts from the minutes of East Nottingham Monthly Meeting was given by "D. W. B." of Clear Brook, Va., from which the following is quoted:- "'Att our monthly meeting held at East Nottingham 18 of ye 3mo. 1734: Alexander Ross hath Proposed to this meeting on behalf of friends at Opekon (Opequan) that a meeting for worship would be settled amongst them, which is under consideration & care of this meeting untill a suitable time is given to visit them.'

"'Att our monthly meeting held at E. Nottingham 17 of 11 mo. 1734: The friends appointed to visit friends at Opeckon Do report that they have so done and that they think it would be of service if a meeting were settled there, which this meeting doth acquiesce with, and order that it be sent to ye next quarterly meeting.'"

"When in 1828, the unhappy division in the Society of Friends took place it is estimated that about one-fifth of the members of Hopewell Monthly Meeting went with the other branch of Friends, and attached themselves to Baltimore Quarter, but they were still holding their meetings at Hopewell, and for a number of years held their First-day meeting in the afternoon and their mid-week meeting on Fourth-day, ours being held on Fifth-day. After holding their meetings thus for a number of years, they changed the time of holding their First-day meeting to the same hour as ours, and still hold it at the same time as we do, in the east end of the house, while ours is in the west end, with a wooden partition between. Sometimes when they have a stranger (a minister) present and request it, we grant the privilege to them of lowering the 'shutters'. On one occasion when our friend S. M. Janney was present at our meeting, he requested the privilege of having both ends thrown together by opening the 'shutters' and doors, but they refused, saying they could not report holding all their meetings if they did so. We have never asked it since, but do not refuse them when they ask us. I think they do not now (1896) hold a mid-week meeting except once a month a monthly meeting on Fourth-days. They are very few in numbers here. Sometimes they have held their Baltimore Quarterly Meeting at Hopewell."

At the time of the Civil War both and graveyard were injured by the armies. "A very large portion of the stones of which the walls of the latter were built were taken by the army to build flues to their tents while in winter quarters. Friends complained that they should be thus treated, and in the spring an order was issued that the material should be returned, and the walls rebuilt. Much of the stone they had taken away was returned and piled up where the wall had been, but in a very unsightly manner. An expense of several hundred dollars was necessary to put it back into a proper condition, and together with the repairs the house needed, the cost was between $1,200 and $1,500, a portion of which

was generously born by Friends from other meetings and our friends of the other branch of Society cheerfully contributed a goodly share of it."

Hopewell Monthly Meeting was established in 1735. The following minutes from the Chester Quarterly Meeting records confirm the statement of Hopewell's establishment in 1735, the second minute showing that it became a Monthly Meeting in connection with Manoquesy Meeting.

"Att our Quarterly Meeting held at Concord for the County of Chester &c the 10th of 12mo 1734/5 Nottingham Monthly Meeting in the behalf of friends settled at Opeekon, request that they may have liberty of having a meeting for worship settled amongst them, and after some consideration there on friend at this meeting do for their encouragement allow friends there to have and keep A meeting for worship settled 'till further order."

"Att our Quarterly Meeting held a Concord, for the County of Chester &c. the 10th of the 9m 1735 Pursuent to the directions of Last Meeting the Friends that visitted those Friends living at Manoquacy and Opeekon report that upon mature Consideration of the Affair Judge that it would be well and necefsary under divers considerations that the Quarterly Meeting would grant them the Liberty of having a Monthly meeting set up amongst them. And they from Oppeekon renewing their request who do also signifie that upon a friendly conferrence had with those of Manoquacy have unanimously Agreed on the time an place for the better accommodating the same this meeting under a Solid consideration thereof do Judge in Necefsary and Convenient for the encouragement of those friends and their families who are removed so remote from Nottingham Monthly Meeting of which most or all were members that they have the liberty of having a Monthly Meeting for discipline and Church Affairs amongft them in hopes and with desires it may be for the prosperity of truth the good of them and their posterity Therefore accordingly do allow that the friends now residing att Manoquacy and Oppeekon and there about (being members of Nottingham Monthly Meeting) have and Keep a Monthly Meeting for discipline amongft them and that it go under the name as they themselves call it Hopewell and be kept on the first second day in every month 'till further order Provided nevertheleſs if there are any person or persons under dealing by Nottingham Monthly Meeting such are not to be deemed members of Hopewell Monthly Meeting 'till at appears that they have made or given Nottingham Monthly Meeting satisfaction."

A visit in company with James H. and Bertha Knowles Heslet of Washington, D.C., was paid by the writer of this note, on May 23, 1937, to Hopewell Meeting House. It is located about six miles north of Winchester and a mile west from the Clearbrook Church, the latter on the main highway leading from Winchester to Martinsburg. By the roadside near the church is a large memorial stone erected in 1934, at the time of the Two-hundredth Anniversary of the establishment of Hopewell Meeting. On the stone which was quarried from the vicinity of and west of the Meeting House, is this inscription:-

"Friends Meeting House one mile west Meeting established
1734 since which time regular services have been held
Erected 1934 "

Hopewell Meeting House is well cared-for, is in excellent condition and ideally situated on high ground. It faces the south, and a few trees provide some shade at the front, but at the rear the open ground slopes downward across an xpansive grassy lawn. To the west of the House is a short line of old-time wagon-sheds, and still further westward from the Meeting

House is the cottage of the caretaker of the grounds. This is the property of Hopewell Meeting. Back of, and close to the Meeting House, is a chain-pump which raises cool water for the use of those who desire to quench thirst. In the eastern gable of the building is a date-stone marked with the two year-dates (erection and reconstruction) 1759 and 1910.

A few steps east from the House is the large graveyard occupying much of the ground between the Meeting House and the forks of the passing roads. This cemetery is inclosed by a substantial wall of stone which seems to show places where reconstruction was necessary after the ravages of the Civil War period. There are many marked graves in Hopewell Burial Ground, the stones varying from numerous early rough brown uninscribed fieldstones to different types of generally modest marble markers, some of which are much taller than the low gravestones usually allowed by the regulations of the Discipline of the Society of Friends. Among the family names noticed on the headstones in this cemetery are Allamong, Baldwin, Beeson, Brent, Clevenger, Chamberlin, Cochran, Griffith, Irish, Joliffe, Lupton, Murray, Rees, Robinson, Sampson, Walker and Wright.

HUNTINGDON.

Meeting organized.....1745.
Meeting established.....1750.
Meeting House built.....1790.
Location.....York Springs, Pa..

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Huntingdon, a constituent of Menallen Monthly Meeting in Warrington Quarter of Baltimore Yearly Meeting, is located in Adams County, Pennsylvania. Its regular meetings have ceased being held, and now only one annual gathering meets in the Meeting House. In 1931 the meeting convened on the 14th of Sixth Month (June.) A short sketch of this Friends' Meeting is given in George R. Prowell's "History of York County, Pa.," 1907:-

"About nine miles southwest of Warrington, in Latimer, now Huntingdon Township, Adams County, originally York County, is Huntingdon meeting house, situated on a wooded ridge overlooking Bermudian Creek, some two miles southeast of the borough of York Springs, formerly Petersburg. Unauthorized meetings were held in the neighborhood as early as 1745, for at Sadsbury monthly meeting, 9mo., 4da., 1745, William Garretson was directed to read three papers of acknowledgment 'at Huntingdon meeting.' These meetings evidently convened at the house of John Cox, where nearly all the early marriages are known to have occurred. The meeting was not regularly established until 1750. The meeting land, consisting of a rectangular tract of five acres, called 'Zion', was conveyed to trustees of the meeting by William Beals, by deed of 12mo., 9da., 1766, and was part of fifty acres granted to Beals by the proprietors' warrant of June 24, 1763. The present edifice, erected in 1790, has recently been covered with a slate roof and

otherwise placed in a state of good preservation, but regular meetings have long since ceased to be held."

Albert Cook Myers informs us from his researches, that "In the early years of the Huntingdon settlement, few if any Irish Friends located there, but in the latter half of the century several families made it their home."

A couple of lines in the "History of Cumberland and Adams Counties, Pa. 1886, tell us that "The Friends have a meeting-house and cemetery southeast of York Springs on the Bermudian. Eastward still, near Mechanicsville, is another cemetery."

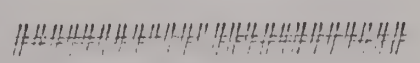
On May 15, 1932, the compiler of these notes, with kodak in hand, was taken to the Huntingdon Meeting locality by Ralph Williams Hershey of Gap, Lancaster County, Pa. The venerable old Meeting House stands sturdy and silent by the roadside, with a large Burial Ground at the back; while to the right of it, otherwise on the south and east of it, a woodland is close to it. The building follows the ancient accustomed rule and faces the south. This House, built in 1790, shows its age, doubtless the more so from having fallen into disuse, yet everything appears neat in spite of the inroads of dilapidation made upon its environment. The fence about the graveyard is quite broken and fallen in places, and many of the headstones, particularly the old brown stone memorials, lie prostrate on the ground. The yard is wel filled with many unmarked graves, others with brown fieldstones, some with initials only, and others bearing lengthy inscriptions. Marble markers are plentiful, growing dark and dull by their exposure to time and weather.

Among the family names recorded on the memorial stones in Huntingdon Friends' meeting's graveyard are Beales, Cook, Cox, Day, Griest, Metcalf, Ocker, Pilkington, Rush, Tudor, Welch, Wierman and Wright. In this Burial Ground quantities of Claytonia virginica, the delicate "Spring Beauty," have taken root, lending charm and cheer to the now isolated and lonely Quaker place of rest and worship, whereas, a century ago, it was frequented by an interested group of the Society of Friends.

At the eastern end of the Meeting House, extending far into the adjoining woodland, is a compact growth of periwinkle (Vinca minor) overrunning all other roots of wild vegetation. It lies half a foot in depth and kindly lends an additional touch of beauty to the environment of old Huntingdon Meeting House.

"And many another which the yearning heart
Holds dear, for recollected happiness
In hours of meditation and of dream
Amid your quietude and rustic charm,
Your tranquil and pathetic loneliness,
Your dear associations from old days,
Your sacred and ancestral memories."

-John Russell Hayes.



LITTLE BRITAIN
also called
PENN HILL

Meeting popularly know as .....Penn Hill.
Meeting organized.....1745.
Meeting established.....1752.
Preparative Meeting established.....1758.
First Meeting House built about .....1758.
Monthly Meeting established.....1804.
Meeting transferred to Baltimore.....1819.
Present Meeting House built.....1825.
Location..... .....Wakefield, Pa.

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In the calendar of Quarterly Meetings for the Hicksite branch of the Society of Friends, Little Britain is designated as a Monthly Meeting composed of the two Preparative Meetings of Little Britain and Eastland, both in Lancaster County, Pennsylvania, and one of the three Monthly Meetings comprising Nottingham Quarter of Baltimore Yearly Meeting.

In the Orthodox branch of the Society, Little Britain is represented by Ballance Meeting, popularly so-called, located in the vicinity of Eastland Meeting House, a meeting nearly extinct, being kept in being by a single interested member, Joseph T. Miller, who resides within a mile of the Meeting House and gives friendly and loving care to it and its little graveyard. Its property is in charge of Fallsington Meeting of Friends in Burlington and Bucks Quarter of the Yearly Meeting.

Formerly Little Britain was a constituent of the Western Quarter of Philadelphia Yearly Meeting, but was transferred to Baltimore Yearly Meeting in 1819. Hence it has received no particular mention in Michener's "Retrospect of Early Quakerism" which especially deals with Meetings of the Philadelphia Yearly Meeting after the Separation of 1827. In its former position in the Philadelphia Yearly Meeting, Little Britain held an identical place to its present position in the Baltimore Yearly Meeting.

The following communication from a former clerk of the Monthly Meeting at Little Britain gives some information of interest:-

"Kirkwood, Pa.,
Nov. 2, 1937.

Dear Friend,

Little Britain Monthly Meeting was established in 1804 as a division of Nottingham Monthly Meeting. The first meeting of the new Monthly Meeting was held 10th mo. 6th 1804 at Eastland Meetinghouse (Little Britain Monthly Meeting being composed of Eastland and Little Britain Preparative Meetings). In 1818 it was transferred from Philadelphia to Baltimore Yearly Meeting. Altho I am no longer clerk I shall be glad to help thee with any other information I can give.

Sincerely
A. Ruth King."

Very brief notices of this meeting which is very frequently called Penn Hill, appear in the current histories. In Ellis and Evans's "History of Lancaster County, Pa.," 1883, is this short remark:-

"Little Britain Presbyterian Church and the Little Britain Friends' Meeting at Penn Hill were organized more than a century ago and take their names from the township wherein they were then located, and are still easy of access by those who prefer to resort to their sacred precincts."

In the Friends' Intelligencer, First Mo. 15, 1884, is an equally short notice:- "Little Britain is about 4 miles from Eastland, and is one of the long established meetings. The first meeting being held there in a private house in the year 1745, and the meetings held on the First Day of the week are still well maintained."

From Klein and Williams's "Lancaster County," 1924, is the following brief account of Penn Hill:- "The Penn Hill meeting was the first to be established. Prior to 1749 the Quakers in southern Lancaster were members of the Nottingham Monthly and Particular (or weekly) Meetings, but in that year the Nottingham Monthly Meeting had to consider a request 'from Friends, dwellers in Lancaster county, near Conmawingo' that they be permitted to hold meetings in Lancaster county, 'both on first and week days.' In 1752 Friends 'living in and near Little Britain,' were given authority to erect a meetinghouse, meeting for the consideration of this matter having been held at the home of James King. The house of worship was duly erected, and in 1758 conveyance of the site, five acres, was made by Michael King to Samuel Boyd, Joshua Brown, Isaac Williams, and Vincent King, 'trustees of the Littlw Britain Friends' Meeting.' Eventually a brick building took the place of the original structure. The church became known as Penn Hill, though the official title of the meeting remained as it originally was. William P. King, of Peach Bottom, was superintendent in 1922."

Ellis and Evans's "History of Lancaster County," sets the date 1823 for the erection of the present Meeting House of Penn Hill, stating it was built by Jeremiah Brown and given to the Society of Friends.

Levi K. Brown, about 1875, wrote of Little Britain saying:- "In the third month, 1758, Michael King donated five acres of land to the society, and a stone meeting-house was erected thereon, when the Preparative Meeting was established. This served the meeting until 1820, when, under the ministry of Mercy Brown (a blind woman), the meeting so increased as to require a larger house. In the year 1823 the present commodious brick house, sufficiently large to accommodate the Quarterly Meeting, was built and donated to the society by Jeremiah Brown, a valued elder, who deceased seventh month, 1831, aged eighty-two years."

The compiler of these records was taken to the Penn Hill Meeting locality on First-day, April 17, 1932, by Ralph Williams Hershey of Gap, Pa., accompanied by his wife, Cora Rakestraw Hershey and their daughter Maereta.

The Hicksite Meeting House, officially known as Little Britain, is almost universally called Penn Hill, and is so named on the announcement tablet which stands at the entrance gate to the spacious grounds surrounding the large roomy brick building in the village of Wakefield, Lancaster County, Pa. Beautiful large trees grow about the grounds in front of the Meeting House, which, according to the early custom, was erected facing the south. A large porch is on the south and east sides of the house and at the northwest corner of the building is a stone "Upping Block", which, like everything else about Penn Hill, excepting the wagon-sheds, is in good condition. The date of erection, 1823, is on a marble date-stone in the peak of the western gable, and is also on the headstone marking the grave of "Jeremiah Brown Born 2,mo. 15-1750 Died 7,mo. 7, ;831 Built Penn Hill Meeting House

in 1823, and gave it to the Society of Friends." His grave is close to the porch of the eastern side of the Meeting House, and, near it is another memorial stone inscribed "Michael J. King 1714 - 1770 who in 1763, deeded the five acres of land of which this burying ground is part."

The Burial Ground of Penn Hill is large and well filled with marked graves. The simplicity of the headstones, uniform in size and whiteness, gives the spot a pronounced Quaker-like aspect, a beauty of appearance that is not seen in cemeteries marked with tall imposing monuments. A very few of the many family names seen in the graveyard are Blackburn, Boyd, Brown, Haines, Hambleton, King, Pickering, Pyle, Reynolds and Stubbs. A few steps north or northeast of the Meeting House is the grave of Levi K. Brown who died 2 Mo. 25, 1899 aged 84 yrs. 8mos. During his lifetime he took an active interest in the Society of Friends, and about 1874 or 1875 wrote a brief history of the Meetings constitution Baltimore Yearly Meeting.

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MENALLEN.

Meeting organized.....1746.
Meeting established.....1748.
First Meeting House built about.....1758.
Monthly Meeting established.....1780.
Meeting moved to Flora Dale.....1838.
Third Meeting House built.....1884.
Location..... .....Flora Dale, Pa.

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Menallen is a Monthly Meeting forming a part of Warrington Quarter of Baltimore Yearly Meeting of the Hicksite branch of the Society of Friends, but in its early days it was a part of Philadelphia Yearly Meeting where it was subordinate to Sadsbury Monthly Meeting in the Western Quarter. This is shown in a minute quoted in the following extract from Albert Cook Myers's Immigration of Irish Quakers into Pennsylvania:-" "8 Mo. 4, 1746, Sadsbury Monthly Meeting 'tolerates the Friends of Monalin to have Meetings of Worship to be kept on First Day and Fifth Day until Further Orders.' 2 Mo. 18, 1748 'friends of Minallen requests to have their meeting settled,' and later in the year the meeting was regularly established. The meeting land, consisting of 20 acres and 153 perches, was not granted until May 26, 1788. It is not known when the first edifice was built, but Nicholas Scull's map of the State shows that one had been erected as early as 1758."

The following is a short detail of Menallen's story as it appears in George R. Prowell's "History of York County, Pa.," 1907:- "The first location of Menallen meeting was about seven miles west of Huntingdon, on the east side of Opossum Creek, in Menallen, now Butler Township, Adams County, originally York County. 6mo., 4da., 1746 Sadsbury monthly meeting 'toler-

ates the Friends of Menallen to have meetings of worship to be kept on First Day and Fifth Day until further orders.' 2mo., 16da., 1748, 'Friends of Menallen request to have their meeting settled.'" This portion of Prowell's account is merely a repetition of the work of Albert Cook Myers with the spelling changed. Later it is stated, "In 1838 the original site was abandoned; the old log meeting house was taken down, removed about three miles to the northwest and rebuilt in a more convenient place, near Flora Dale, about one mile south of what is now Bendersville. In 1884 the old log house gave way to the present brick building, erected to the rear of the former one on a plot of 84 perches, purchased in 1871. The meeting is still well attended, and with the exception of Fawn meeting, in the southeast corner of York County, is the only surviving meeting of the original York County."

"In its early time Menallen Meeting was distinctly an Irish meeting, the majority of its members being from Ireland. Among them were John Blackburn, judge of York County court in 1764, county treasurer in 1759 and 1766 and member of the Assembly: Daniel Winter, William Delap, Joseph Hewitt and son George from Ballyhagen meeting, County Armagh; John Wright from Castleshane, County Monaghan; John Morton from New Garden, Chester Co.; Thomas Nevitt from Sadsbury; William Newlin and Moses Harlan, son of George from Chester Co.; George Wilson, Solomon Shepperd and Jacob Hinshaw from Grange, near Charlemont; Robert Mickle from Dublin; and Francis Hobson Jr."

Some additional information concerning Menallen is obtained from a "History of Cumberland and Adams Counties, Pa.," published in 1886:- "Menallen Meeting-house of the Society of Friends, dates its foundation here to 1838, when the old church at Friends' Grove, in the rear of the present Dunkard church of Butler Township, was abandoned. The old double-log Friends' Meeting-house of 1838, was removed in 1884, to give place to the present brick house. The log house stood just in front of the present buildings just north of their new cemetery opened in 1853. The society's old cemetery, in Butler Township at Friends' Grove, contains a number of headstones still."

A correction of the above statement informs that the Quaker property at Friends' Grove was not abandoned, but was leased for a period of fifty years to the Dunkards.

"The 'Old Quaker Cemetery, near Centre Mills, in rear of the Dunkard Church and cemetery, on the hill above Deardorff homestead, dates back to 1825, when Mary Griest was buried there. The grounds have grown wild during the last twenty-five years, but among the tall grasses and underbrush, headstones giving the following names and dates may be found: Alice McCreary, 1855; David McCreary, 1828; Samuel Harlan, 1859; Sarah Harlan, 1873; Levi Hutton, 1844; Martha hutton, 1827; Samuel B. Wright, 1859; Thomas McCreary, 1865; John W. Cook, 1853; William W. Cook, 1864; Nathan Wright, 1853; Levi Greist, 1864; Thomas Wright, 1845; Samuel Wright, 1846; Eve Wright, 1842; Mary B. Fisher, 1845."

The compiler of these notes was taken to the Menallen Meeting locality by Ralph W. Hershey on May 15, 1932. Menallen Meeting House is beautifully located at the top of a slight rising ground in a little valley at Flora Dale, Pa. The approach by a long lane spurring from the main public road passing through the village which is midway between Biglerville and Bendersville, gives beauty to the spot and impresses the visitor with its homelike atmosphere. The House has a border of low shrubbery about the long front porch on the western side, for the building does not face the south, and at the south end, while a pump under a covering very suggestive of the

old-time "summer houses" of by-gone family homesteads, not unusual in the gardens of country residences a halfcentury or more ago, with a shade of climbing vines, adds to the home-like appearance. A drinking cup hangs near the pump so those who thirst may taste of the cold refreshing water from the well, just as the visitors on May 15th did. There is a fine lawn which reaches to the road westwards, and ample grounds at the rear of the Meeting House, both beautified with several fine trees, notably two large specimens between which the lane passes just before reaching the House. At the back, on the edge of the woodland, a row of showy pink dogwood in full display of its beauty, helped to make the environment of Menallen Meeting House most charming indeed. There certainly is an attractive atmosphere about the place, even at the rear where the well preserved row of old-fashioned wagon-sheds extend from very near the House eastward to the border of the woodland, is kept in memory of former days when they were of more practical use than they are at the present time when automobiles have taken the place of carriages.

Across the lane is the clean, neatly cared-for Burial Ground surrounded on three sides by a good substantial wall and on the side next the Meeting House by an iron fence. There is but one tree in the graveyard, and the stones marking the graves are set in long cement blocks, white, like the marble headstones they support. In the far northeastern corner, where the fence and wall meet, are the graves of "Charles J. Tyson Born 9 Mo. 5, 1838 Died 12 Mo. 22, 1906" and "Maria E. Tyson Born 3 Mo. 7, 1840 Died 3 Mo. 11, 1927." Other family names seen in the graveyard are Black, Cook, Dugan, Gitt, Griest, Harres, Hewitt, Marshall, Prickett, Whitson, Wierman, Wilson and Wright.

Menallen has sometimes, but erroneously, been called Quaker Valley. The following extract from a letter written by Eleanor Richards Koser of Biglerville, Pa., gives some interesting statistics:- "Our meeting has never been called other than Menallen. Quaker Valley applies to a valley, and a very beautiful one, which is crossed by the road by which thee must have arrived, but fully a quarter mile from the meeting house. So named because almost every farm in the valley was owned by Friends originally. Owing to many deaths, of late years, and our young people seeking employment in or near large cities, our group is now very small. Isaac Wilson married my husband's mother, Elizabeth M. Koser, in 1912 and occupied half of our double house until Mother's death, 1924, so thee could have found no one better able to verify the statement. He not only endeared himself to us, but to our Menallen meeting of which he was a faithful attender and minister. We have had no regular ministry since he left us. Perhaps thee knows he is now 92 years of age. He is now living with his children and we miss him sadly." This letter was dated May 19, 1932.

MONOQUESY.

Meeting organized.....

Meeting House built.....1735.
Meeting House burnt.....1759.
Preparative Meeting discontinued. .....1762.
Meeting laid down.....1765.
Attempted re-organization.....1779.
Location.....Monocacy Valley, Md.

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In 1762, otherwise in the middle of the Eighteenth Century, Fairfax Monthly Meeting, then an adjunct of the Western Quarter of Philadelphia Yearly Meeting, had six subordinate meetings under its jurisdiction, viz., Pipe Creek, Bush Creek, Monocacy or Monoquesy, Fairfax, Goose Creek and Potts, this last being most generally called The Gap; of these, Pipe Creek, Bush Creek and Monocacy (spelt Manoquesy usually in those days) were on the Maryland side of the Potomac River. The third mentioned of these, Monoquesy, was formed of a small group of Friends, and, though it had the distinction of a Preparative Meeting (or aspiring to such a distinction) was of brief duration, passing out of existence as a recognized Meeting in 1765. Much of its short history can be gleaned from the minutes of Western Quarterly Meeting.

NOTE. By closer research, as revealed in the final pages of this sketch it is very clear that Monoquesy Meeting was probably the oldest meeting in that section of the country, was as old as Hopewell or Opequon Meeting and became a Monthly Meeting in union with and under the name of Hopewell Monthly Meeting.

The following extracts are derived from a copy made by Gilbert Cope of West Chester, Pa., of the Book of Minutes of Western Quarter, dating from 1758 to 1779. In that record the name of the Meeting is spelt "Manoquesy" and the affairs of the meeting are frequently recorded in connection with Bush Creek, a Meeting in the same section of the State of Maryland.

Western Quarterly Meeting held at Londongrove 5mo. 21, 1759.- "Fairfax Monthly Meeting Informs us that the Meeting house at Manoquesy was some months ago by accident burnt down being in the place where a preparative Meeting was held, & their Monthly Meeting every other Month: on which account the Monthly Meeting has since been held altogether at Fairfax: they also mention that Friends of Pipe Creek desire to have a Preparative Meeting Established at their Meeting house; & Request the advice & assistance of this Meeting Respecting the Settlement of all the said Meetings for the Future; On Consideration whereof this Meeting appoints John Churchman, Samuel England, John Mickel & James Hamel to visit the said friends at Manoquesy & Pipe Creek, & afford them such advice & assistance as may seem Necessary in each Respect, & make Report in writing to our next Quarterly Meeting."

Probably the original Minute Book is a mutilated manuscript, for, of the next Quarterly Meeting, only a few words on five lines remain of the Committee's report, thus,-

"The Committee.....
quesy.....
and to appointment.....
Meeting.....
relating.....

Western Quarterly Meeting at Londongrove, 2m. 15, 1762.- "Fairfax Mo.ly Meeting signifies 'That an uneasiness hath appear'd for some Time

among Friends of Manoquesy & Bush Creek in Respect to their holding a Preparative Meeting. Some Friends apprehensive they are too weak, and the Quarterly Meeting's Assistance is requested, which being considered here it is thought hardly ripe to appoint a Committee; that Mo.ly Meeting having not certifyed how far they have done their Duty as a Mo.ly Meeting; and a Copy of this Minute is order'd to be sent to them to excite them to take the regular steps of discharging their Necessary care towards the Situation of those weak Places."

At Londongrove, 5mo. 17, 1762.- "Pursuant to advice given last Meeting Fairfax Friends report they have appointed a Committee to visit & inspect ye Circumstance of Manoquesy Preparative Meeting."

Western Quarterly Meeting, 8mo. 16, 1762.- "Fairfax Mo.ly Meeting mentions having taken Care to appoint a Committee to visit & sit with Manoquesy Friends & on the Committee's, Report, & from the smallness of their Number, that Meeting judges them too weak to hold a preparative Meeting; But having not fully resulted to what Meeting they may incline to join, it is recommended to Frds of Fairfax to inquire & make Report concerning that to next Meeting."

At London Grove Meeting-House, 11mo 15, 1762,- "Fairfax Monthly Meeting (as directed) reports that Bush Creek Friends choose to join with Pipe Creek Preparative Meeting, and Manoquesy Friends with Fairfax Preparative Meeting; which account being received, & the weak Circumstances of these Friends considered, their Preparative Meeting (as heretofore held at Manoquesy) is dissolved, and the Members thereof joined to the aforesaid Meetings according to their own choice."

At London Grove, 8mo. 15, 1763.- "Fairfax Mo.ly Meeting mentions that Manoquesy Friends have not kept up their Week Day Meeting, but rather incline wholly to drop it; and that their Mo.ly Meeting has extended Care towards the same; & now requests the Quarterly Meeting's Advice therein, which coming under Consideration, Henry Marsh, Wm. Harvey, Adam Red & William Mathews signify'd their Freedom to visit ye said Meeting at Manoquesy; & they are desired to make Report of their Care and Proceedings therein to next Meeting."

Western Quarterly Meeting, 11mo. 21, 1763.- "The Friends who visited Manoquesy Meeting reported 'They had an opp.ty with the most of the Members, and tho' they have much neglected their Week-Day Meeting for some Time Past, they now seem inclinable to keep it up, & propos'd being more careful for the future; and it was the Opinion of that Committee that Fairfax Mo.ly Meeting should continue their Care towards them; with which the said Meeting concurr'd.' This Meeting therefore in some Hopes the Members of Manoquesy Meeting may be more diligent than heretofore, doth recommend their Care to the particular Care of Fairfax Mo.ly Meeting, & to mak Report thereof in future."

At London Grove, 5mo. 21, 1764.- "The Request from Fairfax Mo. Meeting last Quarter, & also revived again now, was considered, with two other Matters from the same Mo. Meeting also introduced by their Report now, vizt. first. 'The State of Manoquesy Meeting which doth not appear to be reputably kept up, there being but one Family wholly Members belonging thereto; 2ndly A Proposal for the settlement of a Meeting at Bush Creek.....' Wherefore it is concluded to refer each of those Matters to the following Committee Swithin Chandler, Isaac Whitelock, Andrew Moore, Isaac Jackson & David Brown, whom this Meeting appoints to visit Fairfax Mo Meeting, with the Friends of Manoquesy & Bush Creek aforesaid, and give such Advice & as-

sistance in each of those Matters, on Behalf of this Meeting, as best wisdom may direct them, and make report of their Care, with their sense & Judgment in each Case in Writing to next Quarterly meeting, or when comply'd with."

At London Grove, 11mo. 19, 1764.- "Four of the Friends apptd. to visit Friends at Bush Creek & Manoquesy with Fairfax & Hopewell Mo.ly Meetings reported as follows (Swithin Chandler being hindered by sickness from attending) vizt. 1st 'That having a reasonable Opportunity with the Friends o. Bush Creek at their Meeting House, under Consideration of their Circumstane & situation, (they appearing hopeful) we are of the Mind their request may be granted;.....2nd We also had an Opportunity with most of the Friends of Manoquesy at their Meeting Place, & having examined into the care & Proceed ings of the Mo.ly Meeting on their account, we approve thereof; and as the repeated Labours of Love, that have been extended towards them, have not ha the desired Effect, to excite to faithfulness in divers respects; & particularly in attending their Meetings for Worship & Discipline: under Consideration thereof and the situation we find them in, are unanimous of the Jud ment, they cannot while in their present relapsed state, hold a meeting for Worship to the Reputation of Truth'.....Which Report being read & consider ed, this Meeting allows a Meeting to be established at Bush Creek, according to the Time & Manner therein proposed; but rather suspends, till next Meeting, the full Confirmation of that Part of the Committee's Report which relates to the Dissolution of Manoquesy meeting; in the Mean Time directing that Fairfax Mo Meeting take Care.....And as the Distance between the two meetings is such that it may be difficult to keep up the week-day care to inform the Friends of Manoquesy that it is likely their Meeting may be dissolved, & to make report to next Quarter, whether the Labour bestowed upon them, seems to have any Effect, towards stirring them up to diligence in attending religious Meetings there or elsewhere."

At London Grove, 2mo. 18, 1765.- "We understand from Fairfax Mo.ly Meet ing that tho' a Copy of last Meeting's Minute was sent directly by one of their Members it did not come to hand timely enough for them to comply with the Contents thereof before this Meeting; but they hint that the case of Manoquesy is under their Notice; whereon they propose to make Report next Quarter."

At London Grove, 5mo. 20, 1765.- "Fairfax Mo.ly meeting reports concerning the Members of Manoquesy Meeting that they have apptd a Committee to visit & inform them as directed by this Meeting, & that they shew'd but little Objection towards the Meetings being dissolved; concluding themselves it was not likely to be reputably attended, wherefore it is the Judgment of this Meeting that the said Meeting at Manoquesy be discontinued untill further direction, desiring the Preparative meeting they belong to may not neglect a prudent Care over the Friends living there, and a Copy of this Minute is order'd to be sent to Fairfax Mo.ly Meeting."

At London Grove, 11mo. 21, 1768.- "Fairfax Report mentions the following case for advice respecting Manoquesy Meeting in Maryland which was discontinued by this Quarterly Meeting some years past, & no Meeting now kept at that House: vizt 'That one Meredith Davis gave of his free Gift & Grant thereon, five acres of Land for a Meeting-house of the People called Quakers, & for no other use or Purpose whatsoever (says the Deed of conveyance) They Query "whether that Land reverts to the Heirs at Law (as ye Meeting is wholly dropt)? and if the Title is deemed good & valid for what

use, or how shall Friends dispose of the same?" Which being considered this Meeting directs Fairfax Mo.ly Meeting to lay the case before the meeting for Sufferings in Philadelphia, with such writings & Information respecting the Affair as may appear necessary."

Some years later the Friends of Monoquesy made an ineffectual attempt to reorganize their Meeting, as the following minutes from the Warrington and Fairfax Quarterly Meeting show:-

21st of the 12 Mo 1778.- "Fairfax report informs that agreeable to the advice of this Meeting in the 9th Mo. 1777, they received the Friends at Monoquesy under Care and have several times visited them and find they are desirous to have a meeting amongst them, which being considered by that Meeting, as also the several difficulties that attend they concluded to lay their Case before this Meeting for our Brotherly advice and assistance, which being solidly considered it is our sense to appoint Abel Walker, James Gawthrop, Mordecai Walker, Moses Cadwalader, Jacob Janney, Abel John, John Garretson junr, Herman Updegraff, Richard Roberts, Joel Wright William Pidgeon and Mahlon Janney to visit Them Friends, sit with them judge as best to grant their request or not, and report their Sense thereof in writing to next Quarterly Meeting."

At Warrington, 3mo. 22, 1779.- "The Committee appointed on the request of Friends at Monoquesy made the following report in Writing, viz., We of the Committee appointed on the request of Friends at Monoquesy have visited them, sat with them and are of the opinion it will not be best to allow them to have a Meeting among them at this time as they are desirous it might be deferred till another Quarter, which we nevertheless submit to the meeting. Mahlon Janney, Jacob Janney, Abel Walker, Mordecai Walker, Richard Roberts, William Pidgeon, Joel Wright. 18th of the 3d Mo. 1779."

In reference to the location of the ancient Monoquesy Friends' Meeting, W. Morris Haines of Linwood, Md., wrote, Sixth Mo. 4th, 1933:- "Information as to the location of Monocacy Meeting, origin, or the dates, have not have not as yet been obtained, but will continue my search and inquiry." Another authority certifies the location was sometimes designated as Cold Spring.

What follows is the result of later research concerning Monoquesy Meeting. The data obtained uncovers considerable of the early history of the Meeting.

In the early Minute Book of Chester (later Concord) Quarterly Meeting, now preserved in the fireproof at No. 302 Arch St., Philadelphia, the following minutes relative to the earlier history of Monoquesy have been obtained. The introductory words of the two marriage certificates which follow, show that Monoquesy Friends were located "near the Potomack" as early as 1727 and 1730.

"Att our Quarterly Meeting Held at Concord for the County of Chester &c the 11th of the 6mo 1735 Whereas divers friends that are settled at Manoquacy having moved this meeting to grant them Liberty of keeping a Monthly Meeting for discipline &c: amongst them, this meeting taking the affair into their solid consideration, do at this time request our friends Joseph Gilpin, Henry Oburn Benjamin Fredd and John White to pay the friends of the above said place a visitt in order to inform themselves how far a meeting of that weight and importance may be keept and maintained

with reputation and importance, and make report thereof to our next meeting "

"Att our Quarterly Meeting Held at Concord for the County of Chester &c the 11th of the 6mo 1735 The friends of Nottingham Monthly Meeting with, and on behalf, of the friends settled at or about Manoquacy request that the friends belonging to the last mentioned place may have Liberty to build a Meeting house after some Consideration had thereon, friends at this meeting for their encouragement do allow friends of Manoquacy Liberty to Build a Meeting house for worship "

"Att our Quarterly Meeting held at Concord, for the County of Chester &c. the 10th of the 9m 1735 Pursuent to the directions of Last Meeting the Friends that visitted those Friends living at Manoquacy and Opeekon report that upon mature Consideration of the Affair Judge that it would be well and necefsary under divers considerations that the Quarterly Meeting would grant them the Liberty of having a Monthly meeting set up amongst them. And they from Oppeekon renewing their request who do also signifie that upon a friendly conferrance had with those of Manoquacy have unanimously Agreed on the time an place for the better accommodating the same meeting under a Solid consideration thereof do Judge it Necefsary and Convenient for the encouragement of those friends and their families who are removed so remote from Nittingham Monthly Meeting of which most or all were members that they have the liberty of having a Monthly Meeting for discipline and Church Affairs amongft them in hopes and with desires it may be for the prosperity of truth the good of them and their posterity Therefore accordingly do allow that the friends now residing att Manoquacy and Oppeekon and there about (being members of Nottingham Monthly Meeting) have and Keep a Monthly Meeting for discipline amongft them and that it go under the name as they themselves call it Hopewell and be kept on the first second day in every month 'till further order Provided nevertheleſs if there are any person or persons under dealing by Nottingham Monthly Meeting such are not to be deemed members of Hopewell Monthly Meeting 'till it appears that they have made or given Nottingham Monthly Meeting satisfaction."

Two marriage certificates.— 1. "Whereas Jofiah Ballinger of Manoquisy near potomock Son of Henry Ballinger of Burlington County In weft Jersey & Mary Wright dughter of James Wright of Notingham In ye County of Chefter & province of penfilvania haveing Declared their Intentions of takeing Each other In marriage it before Severall Monthly Meetings of ye people Called quakers Att Notingham & New Garden. In ye County of Chefter Affd they Appearing clear of all others & haveing Consent of parents their Said proposals of marriage was approved of & Allowed by ye Sd meetings. Now these are to Certifie whom it May Concern yt for ye full Accomplfhing their Sd Intentions this 31st of ye 6th mo In ye year of our Lord 1727," etc.

2. "Whereas Thomas Mills son of John Mills of Manoquisy near ye River Potomack & Elizabeth Harrold of ye same place Daughter of Mary Harrold widow, haveing Declared their Intentions of marriage with each other before several monthly meetings of ye Christian people Called Quakers wch were held at Notingham & Newgarden in ye County of Chester in ye province of Pensilvenia, they appearing Clear of all others & haveing Confent of parents their sd proposals of marriage was alowed by ye sd meetings: Now thefe are to Certifie whom it may Concern yt for ye full Accomplishing their sd Intentions upon ye 18th day of ye 4th moth Called June in ye year of our Lord 1730: they " etc.

Concerning the principals mentioned in this second marriage certificate, the following minutes are obtained from the recods of Nottingham and New Garden Monthly Meetings:-

"Att a monthly Meeting of Newgarden held at Notingham ye 30th of ye 3d moth 1730 Thomas Mills & Elizabeth Harrold appeared at this meeting & signified yt they Continue their Jntentions of marriage, with Each other it being ye second time & ye Jnquirers produced a paper from under a friends hand living at Monoquefy which Signified his Clearnefs & Converfation to ye sattisfaction of this meeting. therefore this meeting leaves them to their liberty to accomplish their marriage according to Truths order & Defires James Wright & Henry Ballenger to attend ye marriage & give an acct to ye next moly meeting & bring ye marriage Certificates to be recorded."

"Att a moly Meeting held att E Nottingham the 18th Day of the 1st Month 1731....Alexander Rofs and Jofiah Ballinger are appd to make Enquiry and Deal with Thomas Mills & his wife belonging to Monoquecy Meeting, for being afsistents or privey to a separarate marriage if ye marriage by Enquirey appear to be so & make report as soon as Convenencey will allow of- "

"Att a moly meeting held at E Nottingham the 15th day of ye 5th mo 1732 Alexdr Rofs & Josiah Ballinger Report according to ye appointmt of ye moly meeting in ye first month Last that Thos. Mills & his wife were afsistants & privy to a Separate marriage according to ye Information then Given, and that they are willing to make Satisfaction Alexdr Rofs & James Wright are therefore Defired to Speak to them to bring or Send Something to ye moly meeting, as soon as Convenency will allow "

In spite of the fact that some of the early records of Hopewell Monthly Meeting have been lost, considerable gleanings of the early history of the meeting at Monoquesy have been obtained. Other meetings besides Hopewell have been intimately connected with it, in fact minutes recorded by New Garden and Nottingham Monthly Meetings, show this meeting to have been in existence quite as early, if not sooner than Hopewell. Hopewell was established in 1734, both as a meeting for worship and as a Monthly Meeting, the latter directly in association with Monoquesy, and under the name of Opeckon or Opequon, was known earlier. Monoquesy also bears mention as early as 1727, at the time of the marriage of Josiah Ballinger and Mary Wright. During the year preceding, Henry Ballinger's marriage occurred, thus certified by the following minute from the Nottingham Monthly Meeting:-

"Att a monthly meeting held at Notingham ye 11th of ye 4th mo. 1726 Henry Ballinger & Hannah Wright appeared at this meeting & Signified their Intentions of takeing Each other In marriage it being ye first time therefore ye young man is defired to bring a Certificate from Salem Monthly meeting of his Converfation & Clearnefs from all other women In relation to marriage as alfo Something from under his fathers hand of his confent to our Monthly meeting. Henry Ballenger haveing lived for Some time back at potomack therefore this- meeting appoints Elifha Gatchel & John Piggott to write to Some there for an account of his conversation & Clearnefs from women In relation to marriage "

The Ballingers came from West New Jersey and settled in the Monocacy Valley "at potomack" and, being interested members of Friends, it is not improbable they were early concerned in the organization of this Meeting, holding it in private homes until their Meeting House was erected by per-

mission of the Quarterly Meeting of Chester, 6th Month 11, 1735. Here are two more minutes of the Monthly Meeting in which there is mention made of Monoquesy Meeting:-

"Att our Moly Meeting at E. Nottingham held ye 17th Day of ye 6th month 1734. Friends being again mindfull of ye request of friends att Monoquesie & Opeckon, Do in order to Give them a Visit appt Jeremiah Brown William Kirk Joseth England & John Churchman— Left for addition by appointing more att Next meeting." (NOTE. There was no mention made of other appointments at the following meeting.)

"Att our moly meeting of E Nottingham held the 21st Day of the 10th mo 1734 The ffriends apptd to Visit, ffrds att Opeckon Do Report that they have So Done and that they think it Would be of Service if a meeting were Settled there, which the meeting Doth acquiesce with, and Orders that it be Sent to ye Next Quarterly Meeting "

From research made by George C. Slagle of Frederick, Maryland, the following copy of a Lease of the Monoquesy Meeting property in 1792 was obtained. Mr. Slagle wrote concerning the copy that follows his communication:- "Sept. 29, 1938. I am inclosing a carbon copy of a lease I have found in the Frederick County Court House, verifying the year of transfer and to whom transferred the land for the Friends Meeting at Monocacy. I know now that this record is to be found at Upper Marlboro, in Prince Georges County..... These few items at a time all count when rounded and put together."

"Basil Brooke) Lease dated 30th, May, 1792
)
to)
)
John Darnall)

By this deed Basil Brooke of Montgomery County and Allen Farquhar and Joel Wright of Frederick County on behalf of the Society of people called Quakers in consideration of the rents and covenants hereinafter recorded do demise grant sch and to —— —— (two words not legible) unto John Darnall of Frederick County all that parcel of land that was about the year 1743 conveyed by Meredith Davis to William Matthews and Henry Ballinger for the use of the Society aforesaid being a part of a tract called, 'Good Luck' and containing five acres, reserving one acre for the graveyard and to build a Meeting House on if the said Society shall think proper. To have and to hold the said five acres of Land except as above mentioned to the said John Darnall his heirs and assigns for and during the term of ten years next ensuing from the date of the date hereof- - - subject to a yearly rent of 10/ p and payable 30th day of May annually and to the enclosing of the grave yard with a good and sufficient post and rail fence withing ten months from the date hereof.

Recorded 6th June, 1792

Test Wm. Ritchie Clk.

(Page 1045, Land Record)
(TP. Equity Room) "

It may be noticed that, in the many allusions to the Meeting, the name which is now spelt Monocacy has appeared in the early manuscripts variously written,- Manoquesy, Monoquesy, Manoquisy, Monoquecy, Monoquacy, and Monoquesie, with a preference for Manoquesy.

See Addenda, P. 923, for further information.

NEWBERRY.

Sometimes called.....Redlands.
Meeting organized.....1738.
Meeting established.....1745.
Preparative Meeting established.....1745.
First Meeting House built.....1745.
Yellow Breeches Meeting indulged.....1775.
Yellow Breeches Meeting discontinued...1784.
Second Meeting House built.....1792.
Third Meeting House built.....1811.
Location.....Newberrytown, Pa.

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The township of Newberry, giving its name to a Friends' Meeting of early date, is in the northern part of York County, Pa., bordering on the Susquehanna River southeast of the city of Harrisburg. There has been much written of this Meeting whose general history is told thus in George R. Prowell's "History of York County, Pa.," 1907:-

"Friends were among the first settlers in York County, and they came from New Castle County, Delaware, then a part of the 'Territories' of Pennsylvania, and the southern part of Chester and the eastern part of Lancaster Counties.....Among the first emigrants who came to this county are recorded the names of Garretson, Day, Cox, Bennet, Lewis, Hussey, Frazer, Hodgin, Carson, Davison, Elliot, Mills, Kay, Smith and Underwood.

"The first members of the Society of Friends settled in York County in 1734, locating in the eastern part of Manchester and Newberry Townships and in the Redland Valley around the site of Lewisberry. They obtained authority from the Sadsbury meetings in Lancaster County to organize a preparative meeting in 1738. Religious services were held first in the houses of members. A log meeting house was built at the site of Newberrytown in 1745.

"The original Newberry meeting land, which is in the present village of Newberrytown, consisted of a hexagonal tract of 42 acres and 61 perches, surveyed April 10, 1767, to John Garretson and Joseph Hutton, in trust for the Society of Friends. Information about the early meeting houses is very meagre, but the first building, which is said to have been of logs, was probably erected on this tract. The old burial ground in the eastern part of Newberrytown is all of the plot that is now occupied by the Society. The remainder of the land and the meeting house, which, according to the inscribed stone in the west gable, was erected in 1792, was sold about 1811 by authority of a special act of State Legislature, and the meeting removed to another location about two miles west of the town, midway between Newberrytown and Lewisberry. Here a stone meeting house was built on a five acre lot sold to Jesse Wickersham and George Garretson, in trust for the Society, by Samuel Garretson and Alice, his wife, by deed of 10th mo. 4da., 1811. In 1898 the meeting house was recovered with a slate roof and thoroughly repaired. The graveyard presents a well kept appearance and is enclosed by an iron fence. Occasional services are held in this meeting house."

— From Newberry Meeting Records.

"At Sadsbury Monthly meeting March 7, 1739: 'There being divers families of Friends of late settled on the west side of the Susquehanna, some of them have produced certificates of this meeting from Kenett meeting, where

they formerly dwelt, there being four mentioned in one certificate bearing the date February 10, 1738, viz.: Nathan Hussey, Ann, his wife; John Garretson and Content, his wife; John Day and Ann, his wife; Christopher Hussey and Ann, his wife; and another certificate from the same place bearing date May 4, 1738, recommends Joseph Bennett and Rebecca, his wife, all of whom this meeting receives in membership with us. The Friends of the settlement being desirous of a toleration from this meeting to keep meetings for worship every first day and fourth day of the week for six months time, which request is granted.'"

Another minute of Ninth Month 5, 1739, permitted the meeting for twelve months more. 6,5, 1745: "Andrew Moore, Calvin Cooper, Jonas Chamberlain and Thomas Bulla are appointed to visit the meetings on west side of the Susquehanna, to see how they fare in the truth, and report to next meeting."

This visit was satisfactorily reported on Eighth Month 7, 1745, and a month later, Ninth Month 11, 1745, Concord, then called Chester, Quarterly Meeting stated in its minutes that

"Friends west of Susquehanna request to have Meeting of worship & preparative settled there committee appointed to visit them to see 'how far they may be able to keep up a meeting with reputation,' and judge of place to build Meeting House."

These Friends reported Twelfth Month 10, 1745, stating "do judge as it appeared to them that the Friends of Newberry and those of Warrington may keep up a meeting for worship, as also a preparative meeting with reputation." (So it was granted.)

2-7-1746. "Newberry preparative meeting recommended John Day and William Garretson for overseers in that meeting, which is approved in this meeting until further order." -(Sadsbury Monthly Meeting.)

At Warrington Monthly meeting 2-9-1771. "This meeting received written answer from each of our preparative meetings except Newberry; and it appears that the care of this meeting towards that meeting is necessary, which is left under consideration until next meeting."

A committee was appointed Fourth Mo. 13, 1771, to visit and assist Newberry Preparative Meeting. Throughout 1771 the concern continued. On Fifth Mo. 9, 1772, the following minute was made:- "Part of the committee appointed to visit Newberry preparative reports that they have performed that service and also reports that they decline to answer the queries, as they apprehend it will cause a breach of unity amongst them, which is to be hinted in the report to the quarterly meeting for their advice and assistance."

The disturbance continued. William Willis, Benjamin Underwood, Ann Steer and Miriam Hussey, "solid Friends" were sent "to sit with them" and report. On 1-9-1773 another minute of Warrington Monthly Meeting records "The case of Newberry meeting left under solid consideration." In 1775 some Friends at Yellow Breeches (now in Fairview Township) asked for an indulged meeting which was granted. It was held in the house of William Maulsby. This continued until 1784, being discontinued Sixth Month 12th of that year.

9-13-1794: "Newberry meeting stated that there was but one surviving trustee, Samuel Garretson, James Wickersham and Ezekiel Kirk were then appointed."

12-19-1810. "Newberry preparative meeting desired to sell land where the old meeting house is built, and purchase other in a more central place wherefore Jesse Wickersham and George Wickersham were appointed trustees, who were also requested to secure the passage of an act of Legislature to sell the land connected with the old meeting house."

4-23-1823. "Joel Garretson and Jesse Wickersham were appointed trustees of Newberry burying ground."

5-21-1840. "Newberry Friends informed the monthly meeting that they have enclosed a graveyard at the new meeting house and propose closing the former one, it being full."

Other recorded minutes show that in 1848 Thomas Garretson was appointed a trustee at Newberry, and that in 1855 a proposition to discontinue the meeting met with opposition and was withdrawn. This is an evidence that the Newberry Meeting must have been small, perhaps weak, in the middle of the Nineteenth Century.

Among other notes of interest about Newberry is the fact that in 1795 it was ordered that Warrington Monthly Meeting should be held at Newberry once in every three months.

On May 15, 1932, a visit was paid to Newberrytown, Pa., by the compiler of these Historical Sketches, who was taken there by Ralph W. Hershey of Gap, Lancaster County. At this village and near it, are the two Meeting Houses and the two Graveyards belonging to the discontinued Friends' Meeting of Newberry. In the northeastern part of the little town, the old stone house with the date, 1792, in its eastern gable (the County History states "western" which is a mistake), still stands, a pleasing memory of the early Meeting. It is well preserved and is a building that makes a cheerful dwelling with its garden and trees in front. The irregular shaped Burial Ground at the junction of the two roads, diagonally across from the house, is in quite a neglected condition, and much overrun with deep grass and extensive patches of May Apple (Podophylum peltatum). In it are many marked graves, but very few marble headstones, the majority of the stones being the native brown stone of the locality. Many of these have been grouped together under the trees, and quite a number lie prostrate on the ground or are heaped together in little piles here and there over the yard. In the west corner, next to the public road, is an oblong family lot enclosed with a substantial wall having no entrance gate, nor headstones, but is simply marked LEWIS on one side. Among the old headstones is one inscribed "In Memory of Margret Taylor was born January The 17. 1832 died October the 24 1839 Age 7 year 9 month and 7 days " Some of the family names seen in the old Newberry Burial Ground are Field, Frazer, Krieger, Meredith, Moller, Nebinger, Nichols, Taylor and Speakman. One of the stones in this yard is simply inscribed with the date "1804".

A couple of miles from Newberrytown on the way to Lewisberry, is the newer Meeting House built in 1811, the date being on the front of the building a little above the left front door between it and the window. It is a good strong structure without porches or hoods to the doors, faces south, has stone door-steps, and nearby to the left door, has a fine old-time Horse Block. Within, the Meeting House is divided by partition and shutters into the usual Men's and Women's assembly-rooms, one part, at the time of this visit, having the benches in proper order; the other, the western section, showing a number of heavy oak benches without backs, variously overturned on the floor before and about an open unused fire-place which occupied the southwestern corner. An organ in the main room rather hints that the Meeting House is used, most likely by other religious people than the Friends. This Meeting House from its location is sometimes called "Redlands". About it are many very pretty woodland and roadside views, and the adjoining grove is rife with the pretty Bird-foot Violet (Viola pedata) in full bloom in May. It has spread also into the well-kept grave-

yard to the west of the Meeting House. There it is with patches of mountain pink, periwinkle, may apple and lily of the valley, all helping to make attractive the little enclosure where many marble memorial stones, over-stepping the bounds of Quaker discipline and simplicity, mark the graves of members of the families of Frazer, Garretson, Given, Hart, Henry, Hoops, Jones, Kirk, Knisely, Kohr, Squib, Starr, Taylor, Vale and Wickersham. There are a few old brown stones in the yard, but the marble markers are the most prevalent.

OXFORD.

Meeting organized.....1876.
Meeting established.....1878.
Meeting House built.....1879.
School opened.....1881.
Location.....Oxford, Pa.

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Oxford Friends' Meeting is a constituent of Nottingham Monthly Meeting in Nottingham Quarter of Baltimore Yearly Meeting of the Society of Friend It is a Meeting whose history dates backward little more than half a century from the present time, 1930, for it was organized as an Indulged Meeting by permission of Pennsgrove and Nottingham Monthly Meetings in 1876 and acknowledged an established meeting in 1878. In the spring of 1878 Western Quarter reported to the Philadelphia Yearly Meeting at Fifteenth and Race Streets:- "A meeting has been set up at Oxford, Pa., to be held on the First-day of the week, under the joint care of Pennsgrove and Nottingham Monthly Meetings, to convene at 10 o'clock A.M."

Oxford Meeting House was erected in 1879, being opened for services on the 9th of the Eleventh Month of that year. The Meeting was released from Pennsgrove in 1883, from which time it belonged entirely to Nottingham Monthly and Baltimore Yearly Meeting. Soon after this date, the Friends' Intelligencer, First Month 5, 1884, notified its readers that "Oxford, situated on the Philadelphia and Baltimore Central Railroad, can be reached twice a day from Philadelphia or Baltimore, and Friends arriving there on Seventh-Day, preceding these appointments, will be suitably accommodated. This is a meeting which has commenced in 1876, in a private house; a new meeting-house being built in 1879. There is a flourishing school there, established in 1881."

In 1929 Oxford celebrated its half-century anniversary, the following account of which appeared in the Friends' Intelligencer shortly afterwards:- "On November 9th, to celebrate the fiftieth anniversary of the opening of Oxford Meeting House, 125 members of the First-day School, Young Friends Association and the Meeting, with a few former members, joined hands and sang 'Blest Be the Tie That Binds'. Philena Thomas and Benjamin F. Passmore served as toastmasters at the dinner prepared and

served by the members, during which Mary Paul Taylor, Louella Passmore Hayes, Hanson P. Passmore and J. Allen Way told of early incidents of the First-day School and school.

"Greetings from the children were given by Lucilla Preston, Dorothy Kirk and William Fredd. Marian Pugh represented young people, and words of wit and wisdom were given by Ethel E. Reynolds, Charles F. Preston and Dr. Evan Stubbs. An original poem by John J. Pugh was read by Reba Pugh. Eva Gilbert Wright in a few fitting words mentioned the names of the Elders of the Meeting who have gone, while 'Memories' was softly played on the piano by Rebecca Reynolds, who also gave two piano solos. A 'son-in-law of the meeting', J. Carroll Hayes, gave a delightful address, stressing the importance of learning to love a church or meeting house.

"Elizabeth B. Passmore, now in her 91st year, told of her early recollections; and had the honor of cutting the birthday cake with 50 candles on it. Among the many who made the dinner such a success were Mercy Kirk, Ella Mason, Katie Fredd, Bessie Preston, Martha S. Brown, Mabel Clement, Margaret Reynolds, Marian Earnhart and Edna Reynolds."

From an article prepared by Ella W. Thomas of Oxford, Pa., published in the West Chester Daily Local News, February 16, 1929, the following extract has been taken:- "The first meeting was held at the house of George B. and Elizabeth B. Passmore, June 4, 1876. Of the adult members of those attending that meeting the only one living is Elizabeth B. Passmore, now in her 90th year, to whose recollections these facts are due. It will be noted that from this small beginning there has not been a meeting omitted up to the present time. (1929). The meetings continued to be held in many homes opened to them for more than three years, when it was decided to have a permanent place of meeting. A lot on South Third street (Baltimore Pike), was purchased and deeded to the following Trustees 'for that branch of Friends of which they, the Trustees are members;' Benjamin J. Passmore, R. Haines Passmore, Joseph T. Reynolds, William Harlan, Rodger D. Kirk, and Levi K. Brown.

"The new house was opened first for worship November 9, 1879, with a large attendance. Among those who took part in the service were Martin Meloney, William Brosius, Thomas Sheward, James Scott, William M. Way and Amanda Deyo. The house was so constructed that a school could be held, so in September, 1881, a school was opened, with Arthur H. Tomlinson, principal. He continued here two years, and as may be surmised this well known educator had a most prosperous school. Under the guidance of other instructors the school continued several years, until the need of it seemed to lapse.

"From the earliest days there has been a well conducted First-day School opened all the year. At the present time there are graded classes under the care of thoughtful teachers with Ella W. Thomas, Superintendent. Music, led by Rebecca Reynolds or Ella S. Mason, piano, and Raymond Earnhart, flute, add to the interest. Edna Reynolds is recorder.

"In 1909 there was organized a Young Friends' Association, which meets twice a month, from October to May, inclusive. The average attendance last year was 60. The 20th anniversary is being celebrated this evening, February 16th. Benjamin F. Passmore, President; Philena Thomas, Secretary; Melvin Reynolds, Elwood Bicknell, Vice Presidents; and Charles R. Brown, Treasurer.....For many years Mary Heald Way was a valued and well beloved member and minister of this meeting."

Oxford Meeting House is a brick building facing the east on Third Street, with a well-shaded lawn in front and a spacious open yard at the back. On the front, above the porch, is the date-stone marked "Friends 1878." No fence is at the front on Third Street, but a neat post and pipe railing separates the grounds at the back from the sidewalk on Penn Avenue. The sheds on the north side begin to show signs of the passage of time, yet everything about the place reveals careful owners who give proper attention to the Meeting House and its surroundings.

The Friends' School was formerly kept in the Meeting House. There is no graveyard belonging to Oxford Meeting, the members using the Burial Ground at East Nottingham and other cemeteries of the Society of Friends in the vicinity.

The Passmore-Taylor House where the first Oxford Friends' Meeting convened for its initial sitting, was located on Third Street quite a distance from where the Meeting House was built. The present home of Elizabeth B. Passmore, the oldest living member of Oxford Meeting in 1931, when the compiler of these records visited the locality, is on Penn Avenue not greatly distant from the Meeting House.

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PIPE CREEK.

Meeting organized.....1735.
First Meeting House built.....1757.
Preparative Meeting established.....1759.
Monthly Meeting established.....1772.
Second Meeting House built.....1772.
Meeting House burnt.....1934.
Meeting House rebuilt.....1935.
Location .....Union Bridge, Md.

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Pipe Creek Friends' Meeting is an old one, which, in 1931, is one of the two Monthly Meetings forming Warrington Quarter of Baltimore Yearly Meeting of the Society of Friends. From the time of its organization to 1789 it was a part of Philadelphia Yearly Meeting, at first a constituent of Western Quarter; however, when Warrington Quarterly Meeting met at Pipe Creek, 11 Mo. 24, 1788, it was recorded, "It also appears by the extracts that the Yearly Meeting have had under solid deliberation the uniting this Quarter & Fairfax Quarterly meeting to the Yearly meeting of Maryland." —And one year later, 11 Mo. 23, 1789, another statement was recorded, "Fairfax and this Quarterly meeting are in future to be considered as branches of the Yearly Meeting for Maryland &c."

From the minutes of Warrington Quarterly Meeting it is evident that Pipe Creek early became active in reform movements, for the following minute was made , 11 Mo. 24, 1788, when the Quarterly Meeting was held at Pip

Creek:- "It also appears that a weighty exercise attended that meeting (Yearly Meeting) on account of the great mischief done by the use of Spiritous liquors & have earnestly recommended Quarterly and Monthly meetings to unite in discouraging the importation, distillation, or use of Spiritous liquors & when any in profession with us are concerned in either importing distilling or Retailing Spirits to tenderly deal with such for their help agreeable to the advice of the Yearly Meeting in 1777, & succeeding meetings, which together with the other advices particularly contained & recommended by the said extracts to the notice of Quarterly and Monthly meetings, is by this meeting recommended to the particular care of the Monthly meetings, who are desired to render a particular account to next meeting whether they know of any in membership with us, who are in any wise concerned in importing, distilling, or Retailing of Spiritous Liquors, in order if there be any such this meeting may unite in endeavoring to have the cause of complaints therein removed."

Again, 2nd Mo. 23, 1795, it was recorded in the minutes,- "Pipe Creek monthly meeting informs that they have agreed to request the advice and assistance of the Quarterly meeting in a case that has to them appeared difficult to determine which being opened by their Representatives appeared to be a Query-- whether Overseers or preparative meetings can with propriety pass over publick or plain cases of dancing without bringing them forward to the monthly meeting which being weightily considered it appears to be the sense of this meeting that no such power is vested in overseers or preparative meetings; but that it is proper for such conduct to be publickly testified against either by the party or the Monthly meeting."

Education claimed the attention of Warrington Quarterly and Pipe Creek Monthly Meeting at early date. This minute of Warrington Quarterly Meeting so testifies:- "The Committee appointed to the Care of the School Education of our Youth, &c., made the following report viz. Several of the Committee appointed on the Education of the Youth &c., having met and conferred together, agree to report that we find that of the school Education of our Youth hath been attended to by Friends in most Parts of our Quarter, and some Provision made agreeable to the advice of last Yearly Meeting; within the Verge of fairfax Monthly Meeting they have raised the sum of £202 Pounds towards a fund and within the Verge of Warrington Monthly meeting they have made some Provision that way, at one Meeting they have purchased a Lot of about 16as of Land for that purpose advised to, and in several other places made some Provision, but are not supplied with suitable Persons to teach at most places; within Pipe Creek Monthly Meeting, a Lot of Ground purchased, a school House built, and school kept under the direction of a Committee appointed for that purpose, and we find that there are sevral School Houses built and Schools kept within the Verge of this quarter but think the Intention of the Yearly Meeting not enough attended to in most places, and that in some places Persons properly qualified are not as yet to be got. Signed on behalf of the Committee the 18th of the 9th Month 1779 by Joseph Wright."

Pipe Creek Meeting House is in Carroll County, Md., at or near Union Bridge Station on Pipe Creek, a tributary of the Monocacy River, close to the border of Frederick County. In the "History of Western Maryland," by Thomas Scharf, 1882, are some interesting notes relating to Pipe Creek and its neighbor, Bush Creek, as follows:-

"In the year 1735 the Friends, William Farquhar and Anna, his wife, re-

moved from Pennsylvania and settled at Pike Creek. In process of time other members of this denomination settled here, and held meetings for worship at the Farquhar residence by permission of Fairfax Monthly Meeting. They were allowed to build a house for worship by Chester Quarterly Meeting, held at Concord in the 5th month, 1757, and a preparative by the Western Quarterly Meeting, held at London Grove in the 8th month, 1759, which continued and increased.

"In the 9th month, 1746, came the Friends, Thomas and Joseph Plummer, from Patuxent, in Prince George's County, and in 1750 and 1751, Richard Holland and William Ballenger, with their wives, Ruth and Cassandra, who settled at Bush Creek, and for some time were members of Monocacy Meeting. In 1755 they were allowed to hold meetings on First days for the winter season in Thomas Plummer's house, and in the year following week-day meetings, which continued until a house was built and a meeting for worship allowed by the Western Quarterly Meeting, held at London Grove in the 11th month, 1764. This house was erected near the locality now called Muttontown, but has long ago been torn down. They were then members of the above Preparative Meeting which was held Circular, answerable to Fairfax Monthly Meeting.

"After considerable time, the number of each meeting increasing, they petitioned for a Monthly Meeting in the 7th month, 1767, which was again renewed in the 4th month, 1768, and being sent to the Quarterly Meeting in the 8th month, 1771, was granted accordingly at the 11th month Quarterly in the year following.

"About this time the meeting-house was erected, which is situated close to the town of Union Bridge. At a meeting on the 19th of the 12th month, 1772, the representatives present on behalf of the Preparative Meeting were William Farquhar, William Ballenger, Richard Holland, and William Farquhar. Allen Farquhar was chosen clerk.

"On the 16th of the 1st month, 1773, Samuel Cookson, a widower, and Mary Haines, a widow of Daniel Haines, were united in marriage, being the first wedding in that old edifice. Joseph Wright was appointed overseer of Pipe Creek.

"At Bush Creek, 20th of 2d month, 1773, Joseph Talbott (afterwards keeper of the 'Washington Hotel' in Frederick) produced a certificate for himself and wife, Anna, from West River, Md. Meeting.

"Ruth Holland was appointed a minister to the meeting of ministers and elders.

"In 1774 Joel Wright was chosen clerk. In 1777, William Matthews was chosen clerk, and Joseph Wright, Sarah Miller, elder for Pipe Creek Particular. Friends' cemetery is situated immediately in the rear of the meeting-house."

"Pipe Creek Monthly Meeting, Composed of Pipe Creek and Bush Creek Meetings," wrote Levi K. Brown in 1874, "is held seventh before third second day at Pipe Creek first month, Bush Creek second month, etc., at ten o'clock. Pipe Creek Meeting is located in Carroll County, Maryland, eighteen miles east of north of Bush Creek, twenty miles south of Gettysburg, and forty miles west of Baltimore, half a mile distant from Union Bridge Station on Western Maryland Railroad. This meeting was established about the year 1735, then a branch of Warrington Monthly Meeting. In 1870 there were twenty-three families and parts of families, and 79 members."

On May 14, 1933, Ralph W. Hershey of Gap, Lancaster County, Pa., took the compiler of these Friends' Meetings notes to the Pipe Creek Meeting lo-

cality at Union Bridge, Md. The Meeting House is built of bricks but has no date visible on its walls, which, however, by general appearance are mindful of old age, though not of either decrepitude or neglect. The bricks, in construction, were laid alternately with the long and the short sides to the surface, thereby producing rather a unique appearance. It is located on high ground, faces the east and overlooks an expansive valley reaching down and outward from it. It is outside of the little settlement of Union Bridge, Md., and a few feet back of the road winding about it leading southward. There is a fine large tree, a rock chestnut oak, at the northeast corner of the House, but otherwise the surrounding grounds are quite open to the sunlight. The House is not large, has an open porch on the east and south sides and a small frame tool-house and woodshed at the southwest corner. There are four entrance doors, one at each end and two in front, with two little windows between. The north gable is protected by a covering of weather-boards. A narrow space is between the House and the fine stone wall surrounding the clean and well-kept Burial Ground, an oblong-shaped inclosure well filled with marked graves. Some of the stones are quite small, bearing names only, and others are larger than are usually permitted by the rules of the Society of Friends. There are many of the name of Haines buried in this Cemetery, and some of the other family names on the headstones are Cox, Hibberd, Holland, Jones, Janney, Plummer, Russell, Shepperd, Shaw, Smith and Wood. Several box-bushes and two or three small trees are in the graveyard, which is entered by one gate near the porch at the southern end of the Meeting House.

In answer to inquiry made during May, 1938, W. Morris Haines of Linwood, in the vicinity of Union Bridge, Maryland, a member of Pipe Creek Meeting, gave the following information:-

"Now as to thy inquiry in reference to Pipe Creek Meeting House may say it is true that it was destroyed by fire from incendiary origin on the night of 10th mo. 12th 1934. I am happy to relate the old historic land mark has been rebuilt to conform to the old original structure except in minor detail which was only sacrificed as a matter of cost. Our funds for reconstruction were limited. The outside is true to the original. The only portion of the structure not consumed were the four walls and only one of which needed the top repaired (the south end over which the wind drove the flames) to rebuild.

"The old oak tree to which thee refers was not damaged by the fire as the wind carried the flames away from the tree. Of course the tree is showing the ravages of age with dead limbs here and there.

"I may further state the rebuilding of the Meeting House was undertaken during the Spring of 1935 and was far enough advanced to hold our Quarterly Meeting in Fifth Month thus enabling us to prevent an unbroken series of said meetings from its earliest inception."

NOTE. In the foregoing communication the writer's intention was to write "enabling us to continue an unbroken series."

See Addenda, P. 924, for further information.

REDSTONE.

Meeting organized.....1776.

Meeting settled.....1782.
Preparative Meeting established....1785.
Meeting House built before.....1785.
Monthly Meeting established.....1793.
Quarterly Meeting established.....1798.
Meeting discontinued.....1864.
Location.....Fayette Co. Pa.

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Early minutes of Warrington Quarterly Meeting, before it was set apart from Fairfax and was yet a Quarter belonging to Philadelphia Yearly Meeting, make frequent mention of a group of Friends who settled on the further side of the Allegheny Mountains in Fayette and Washington Counties of Pennsylvania. These Friends were decidedly isolated from other Quakers, too far from any local meeting already established to attend gatherings for worship, so they asked for the privilege of establishing a meeting convenient for themselves in their own neighborhood. They were located in Redstone Township in Fayette County and on the western side of the Monongahela River in Washington County. During the time in which the Monthly Meeting in Virginia was considering the request of these Friends, they were designated as the Redstone group, but when the request was granted the name of Westland first appeared and was given to the new Meeting. This was the group west of the Monongahela River. Those east of the river retained the name Redstone. The following extracts from the Quarterly Meeting minutes give the story of the establishment of the Redstone and Westland Meetings.

"At a Quarterly Meeting held at Fairfax the 16th of the 12th mo 1776— It also appears to be the sense & Judgment of the Yearly Meeting that this meeting & Friends of Hopewell Monthly Meeting should unite in a visit to Friends settled at Red Stone in order that Friends may be more capable to Judge of their situation & circumstances, & that the Monthly Meeting of Hopewell receive the Certificates that may be ofer'd them from those friends where no other objection appears than that of the remoteness of their situation their case is left under the solid consideration of Friends until next Meeting & they are desired to attend to their feeling that if way should open next Quarter for a visit to their friends in order to be fully informed of their situation such as feel their minds engaged thereto may not be discouraged from proceeding therein."

"At a Quarterly Meeting held at Warrington the 17th of the 3d mo 1777— The case of the friends settled at Red Stone & thereaway coming under the solid consideration of this meeting, & it appearing by a copy of a minute of the Western Quarterly Meeting held last month that they have appointed a number of friends to unite with such committee as this Meeting may appoint in visiting them friends in such manner as truth may point out, Joseph Janney Joseph Elgar, William Matthews, Casper Sybole, Abel Walker, & Richard Ridgway Jur are appointed to that service who are desired to proceed therein, as best wisdom may direct & open their way & report their sense & Judgment of Friends there & their situation to a future Quarterly Meeting."

"At a Quarterly Meeting held at Fairfax by adjournment on 22d & 23d Days of the 12th mo 1777 'the friends appointed to visit at Redstone not having performed that service are continued."

22d of 6th Mo. 1778. "Two of the Friends appointed in the Case of Friends settled on the West side of the Allegany Mountains reports they have not found a freedom, as yet, or way to open to perform a visit to them and this Meeting being informed that many of the Families of Friends settled there have removed back to the Meetings from whence they went, and that they are much dispersed. It is left under the solid Consideration of friends untill next Quarterly Meeting whether it may not be of benefit to request the Yearly Meeting to reconsider that Case and if any of the Committee should find their way open to perform a visit to such as remain there they are desired to proceed and report to next Meeting."

-21st of the 9 Mo. 1778.- "The case and Situation of Friends that settled at Red Stone and thereaway coming under consideration agreed to lay the same before the Yearly Meeting to be reconsidered."

-21st of 12 Mo. 1778.- "The Case and Situation of Friends settled at Red Stone and thereaway having been reconsidered by our last Yearly Meeting. they are continued under the Care of the Quarterly & Hopewell Monthly Meeting as heretofore their Case is left under Consideration untill next Meeting, and friends of Hopewell Monthly Meeting are desired to attend to the Service as pointed out by the Yearly Meeting."

-22d of 3d Month 1779.- "The Case of Friends settled at Red Stone & thereaway coming under the Consideration of this Meeting Joseph Elgar Casper Sybole and Joseph Wright are appointed to unite with Friends of Hopewell Monthly Meeting in a visit to them Friends as way may open for such Service and they in best Wisdom may be directed, and report their case herein to next Meeting "

-At Fairfax 21st of the 6th Mo 1779.- "The Friends appointed to visit Friends at Red Stone and thereaway made the following report, viz. 'Agreeable to appointment we of the Committee visited Friends on the west side of the Allegany Mountains in company with our esteemed Friends John Simpson and Margaret Cook. we visited their Families and had four publick Meetings in one of which we had a free conference relating to the affairs of society and are unanimously of the opinion that the further Care of the Quarterly Meeting, uniting with Hopewell Monthly Meeting may be of real use to them. Casper Sybole Joseph Wright' Which is left to be farther considered at next Meeting and Friends are desired to attend in their feeling respecting them Friends, that if Truth should open the way for another visit to them we may join therewith "

At the next Quarterly Meeting, held at Warrington, 20th of 9th Mo. 1779, the subject was again under consideration and Joseph Elgar, William Matthews, John Hough, Joseph Janney and William Kersey were appointed to pay another visit, but no visit was made during the next two Quarters.

18th of 9 Mo. 1780.- "The Case and Situation of Friends settled westward of the Allegany Mountains hath been attended to by this Meeting and for a particular account of their Situation we refer to a Copy of a Minute of last Quarterly Meeting on that subject herewith sent."

"At Warrington and Fairfax Quarterly Meeting held at Fairfax the 3d day of the 12th Month 1781. Hopewell Informs that Friends near Red Stone have requested to have a Meeting for Worship and Preparative Meeting settled among them, and they having visited them by a Committee of that Meeting concur therewith, and proposes the same to this Meeting for our Concurrence, which being solidly considered it appears to be the sense thereof to appoint a Committee to visit Friends in them Parts, feel after the Mind of

Truth respecting their Situation and Request, Judge thereof as best Wisdom may direct and report the sense given them in Writing to next Quarterly Meeting. Therefore Benja. Townsend, William Farquhar, Joseph Elgar, William Hough, Joseph Wright, Wm Kersey, Stephen Gregg, Anthony Poultney, Thomas Matthews are appointed to that service."

The next Quarterly Meeting was held at Warrington, 18 of 3 Mo. 1782.- "The Committee appointed in the Case of the Request of Friends settled near Red Stone made the following Report, viz. 'Agreeable to appointment we have visited Friends over the Allegany Mountains, had several Meetings amongst them, endeavoured to feel after their Situation, and now agree to report as our united Sense that there is a small remnant there, who we believe are honestly concerned for the Cause of Truth, and are most easy not to discourage their requests being granted if the Quarterly Meeting on considering the same may think it best, having a hope that if they seek for an Establishment in the Truth it may tend to real use, and it is proposed for their Meetings for Worship to be held on the first and fifth days in each week and the preparative Meeting on the Second fifth day in each Month and to be called Westland Meeting; all which is submitted to the ensuing Quarterly Meeting to be held at Warrington. by Joseph Elgar, Benjamin Townsend, William Farquhar, William Hough, Stephen Gregg, Anthony Poultney, William Kersey, Thomas Matthews 1st Mo. 17th 1782.'"

The request of Redstone Friends was considered in that and in succeeding Quarterly Meetings and was granted 16th of 9th Mo. 1782. From the minutes of Westland Monthly Meeting the following is an extract:- "At the first Monthly Meeting at Westland, held the 12th Day of the 11th Month 1785, Pursuant to the following Minute of Warrington & Fairfax Quarterly Meeting, Viz. The Quarterly Meeting having directed that a Meeting for Worship and a Preparative Meeting be settled at Redstone Meeting House on the East side of the Monongahela River, and accordingly a Preparative Meeting was held there the 11th Instant "

The following extract is from the Minute Book of Redstone Monthly Meeting:- "Westland Monthly meeting having proposed to the Quarterly meeting a division of that meeting and that the Preparative meetings of Redstone and Providence constitute a Monthly-meeting, report being made thereon by the committee appointed to visit said meeting, which being deliberately considered by the Quarterly-meeting, was concurred with, as will appear by the following minutes, videlicit.

"The Friends appointed on the request of Redstone & Providence Preparative-meetings with respect to their having a Monthly-meeting established among them brought the following report.

"'To Fairfax Quarterly-meeting to be held the 11th day of the third month next. We the committee appointed on the request of Westland Monthly-meeting, with respect to the request of Redstone & Providence having a Monthly-meeting established among them, agree to report: That we visited the Monthly-meeting at Westland, as also the meetings of Redstone and Providence to a good degree of satisfaction and are of the mind it would be best to grant their request & that the Monthly-meeting be held circular between Redstone and Providence on the sixth-day preceeding the Monthly-meeting at Westland and be called by the name of Redstone Monthly-meeting all of which is submitted to the Quarterly meeting by Abel Walker William McPherson
Jacob McKay Israel Janny
James Ratikin David Lupton
Joseph Beals Asa Moore

Which being read and deliberated on is concurred with and their first meeting to be held at Redstone the sixth-day preceeding the Monthly-meeting at Westland on the fourth month next and Jonathan Lupton, Goldsmith Chandlee Joseph Steer, Joshua Dixon & Andrew McKay are appointed to attend the opening of the same; give such assistance as Wisdom may dictate and report their attention thereto to next Quarterly-meeting, and the Clark is directed to furnish them with a copy of this Minute.

"Extracted from the minutes of Fairfax Quarterly-meeting held the 11th day of the third month 1793

James Mendenhall Clk."

The first entry in the minutes of the Redstone Monthly Meeting of Women Friends is as here qouted:-

"At the first Monthly Meeting for Redstone and Providence, held the 26th of the 4th mo. 1793. The Representatives being called were all present. A minute was produced by men friends from the Quarterly meeting, which was read, seting forth there Concurrence in our having a Monthly Meeting Established for Redstone and Providence, which is directed to be held Circular the 6th day before the Monthly-meeting at Westland: and to be called by the name of Redstone Monthly meeting— and the aforesaid minute is to be entered in full on mens minutes."

In 1780 Redstone held its meetings in a schoolhouse, but before 1785 a Meeting House was erected. In 1798 the Meetings located in southwestern Pennsylvania were established as Redstone Quarter of Baltimore Yearly Meeting. This Quarter comprised the Monthly Meetings of Westland and Redstone, with their constituents, among which were Providence and Fallowfield.

The "History of Fayette County," 1882, located Redstone Meeting nearly east from Brownsville, where Redstone Creek separates the townships of Jefferson, Franklin and Redstone. At the junction of Crab Apple Run with Redstone Creek is a rock called Quaker Rock, so named because it was there the Quaker, Peter Miller, threw a tree across the stream for a bridge to aid in the journey to meeting on First-days. The History also states:- "A graveyard laid out by the Quakers at the church is still used occasionally though it is a neglected spot, where broken and crumbled headstones and rankly growing weeds contribute to the appearance of desolation. But few of the headstones bear any inscriptions, but simply initials rudely cut. Two stones record the burials of 'Mr. Sharpless' and 'Joseph Sharpless'. Others are marked W.P. : P.E. Esq.; C.M.; J.P.; D.C.; C.P.; E.S.F.; and H."

On May 2, 1937, the compiler of these notes concerning Friends' Meeting Houses, visited the localities of Westland and Redstone and also the former Fallowfield Meetings. To reach them he was indebted to the kindness and courtesy of Carl H. Young and his wife, Henrietta Roschie Young, of Pittsburgy, Pa., who motored to those localities in their car.

The much neglected Burial Ground of the Redstone Friends' Meeting is only a little distance up the hill from the concrete bridge built over the Redstone Creek whose waters, now yellow from the influence of sulphur it is said, find a winding way to the Monongahela River some eight miles distant from the Meeting locality. As stated in the "History of Fayette County", the Redstone Graveyard is in the Center School District. The school-house still stands, but it is not used now. The Burial Ground is about 500 yards beyond it and presents a deplorable state of "lack of care." In size it is of considerable extent and of an irregular oblong in shape, is well filled with marked graves, and was at one time enclosed by a fence, now easily traced by the broken slats and piles of half-decayed wood lying on the sur-

face of the ground where it has fallen. Next to the road some of the fence still stands with a couple of strands of barbed wire along its length to shut out ordinary trespassers. A very large majority of the stones marking the graves of the silent sleepers, are rough uninscribed fieldstones with occasional more shapely brown stone markers, and a few marble memorials bearing brief inscriptions. Two of the few marble markers, near the middle of the cemetery, have fallen prone upon the graves. The inscriptions on them are "Sarah Mary Daughter of Wm. & Edith N. Pearsall. Died Sept. 22, 1865 Aged 13 Years 7 Mos 27 days" and "Sabina Sharpless Born 1st mo 25th 1810 Died 11th mo 1st 1891." Another memorial, a shapely brown stone, nearer the roadside, without date, is simply marked "W.P. - D.C." The grave is a few paces from a solitary small tree, which, in the spring season before the coming of green foliage, looks as denuded and dead as the Redstone neglected graveyard itself.

Although the Redstone Friends' Meeting of the original Quaker settlers is now a circumstance of the past, for the Meeting was laid down in 1864, there is still in 1937 a remnant of Friends left in the old neighborhood, who hold active church services at a village called Periopolis where they have a Meeting House for worship.

RIDGE
comprising the two Meetings
LOWER RIDGE and UPPER RIDGE

LOWER RIDGE

Meeting organized.....1787.
Meeting established.....1791.
Meeting House built.....
Meeting discontinued.....
Location.....Whitehall, Va.

UPPER RIDGE

Meeting organized.....1791.
Meeting established.....1791.
Meeting House built.....
Meeting discontinued about.....1925.
Meeting House burnt near.....1925.
Location.....Apple Pie Ridge, Va.

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Ridge Meeting was a subordinate Meeting belonging to Hopewell Monthly Meeting in Fairfax Quarter of Baltimore Yearly Meeting of the Society of Friends. There were two Meetings bearing the name of Ridge, the first or-

ganized at Pughtown, later known as Gainesboro, while the parent meeting, Hopewell, was still a part of Philadelphia Yearly Meeting, and the second, which survived the former, was located about four or five miles northwest of Winchester, Frederick County, in the Shenandoah Valley, Virginia. In former days this was called Upper Ridge for distinguishment from the other, Lower Ridge, located about nine miles northwest of Winchester. Stephen B. Weeks, in his interesting work, "Southern Quakers and Slavery", states that Ridge Meeting was settled "before 1865" which is very indefinite. Levi K. Brown said of it in 1875:-

"Ridge Meeting, Situated in Frederick County, Virginia, five miles northwest of Winchester, four and a half miles south of west from Hopewell; nearest Railtoad Station, Winchester. Mid-week Meetings fourth days at eleven A.M. Established as an Indulged Meeting, second month, 1791, a branch of Hopewell Preparative Meeting. In 1870 there were 11 families and parts of families, total 38 members, residing at this meeting."

The "History of Frederick County, Va.," by T. K. Cartwell, 1909, contains the following reference to the Ridge Meetings:-

"The Friends for many years maintained three Meetings, and for some reason they were all designated as Hopewell Meeting; the first being Hopewell on Apple-pie Ridge, one at Pugh's town (Gainesboro), and one on Crooked-Run, (East of Stephens City)."

"The Hicksites and Orthodox branches, however, hold one Yearly meeting for one day at Hopewell, while only the Hicksites own and occupy Centre Meeting-house in Winchester. Two other Meetings were held on Apple-pie Ridge-- one at the Ridge meeting-house, and one in the vicinity of Whitehall. For many years there was a Meeting at what was known as the Quaker School-house on the Cedar Creek turnpike, near Fawcetts Gap, which was abandoned many years ago. The Meeting at 'Pughtown' was well attended for many years; but the Methodist Church has gradually strengthened its Congregation by accessions from the families of the old Society who were once numerous on Back-creek. There is an old graveyard adjoining this place that contains the remains of many of the pioneers. Crooked-run Meeting has been abandoned so long, that very few young quakers of to-day are aware that a large Meeting was once a part of that section. Prior to the Civil War the Quakers had a Meeting-house in the south end of Winchester..... This was known as Centre Meeting. The Meeting house was on the west side of Washington Street, corner of Stewart, German and Monmouth Streets. A whole square was conveyed by Sarah Zane of Philadelphia to Joshua Lupton, Samuel Brown and Samuel Swayne in 1814 'for the purpose of erecting a Meeting-house thereon, and for a burial ground on part thereof for use of the Friends society.' The site is now occupied by residences."

"We must mention, however, that a large concourse of people first visited the Confederate graves in the Episcopal graveyard, and also the lot adjoined called the Quqker Lot-- both these places receiving floral tributes." This refers to ceremonies that took place June 6, 1865, in Winchester, being held by the Ladies Memorial Association organized that year.

The following note is likewise from the same "History of Frederick County,,Va.," by T. K. Cartwell. "Gainesboro, the attractive little town, about 10 miles Northwest from Winchester, with its several enterprises, stores, shops and homes of good citizens, has its streets and churches. In the long ago it was known as Pughtown. In about 1770, it was founded by Job Pugh when a nucleus of a village was formed near the old Quaker Meeting

House, then a branch of Hopewell. The plat and charter of Pugh Town was dated Jany. 12, 1797; it was surveyed by order of Job Pugh."

These preceding extracts from Cartwell's "History of Frederick County", although interesting as small items of Quaker associations with the Shenandoah Valley in the neighborhood of Winchester, contain, however, but very meager hints about the Ridge Meetings. Consulting the records of Hopewell Monthly Meeting, we find the following minutes of different dates bearing upon the establishments of the two Meetings of Pughtown and the Ridge, the former being first mentioned in 1787, the latter in 1791.

12th Mo. 5, 1787.- "Friends living near the School house near William Lupton's requests to be indulged with holding a meeting for worship the winter season. William Grubb, James Mendenhall, Anthony Lee, Richard Ridgway, Abel Walker, James Steer & William Pickering are appointed to set with them friends, Judge as best Wisdom may direct of the expediency of their request, and report their sense thereof to next mo. meeting."

ist Mo. 7, 1788:- "Friends appointed to sit with Friends at the Schoolhouse near Lupton's , report they mostly attended to the service and were of the mind it would be best to refer their request to them for their further consideration, with which this meeting Concurs."

2nd Mo. 2, 1789:- "H. P. M. Informs that friends near the schoolhouse Convenient to William Lupton's request liberty of holding a Meeting for Worship on first and fourth days in each week. James Ony, James Mendenhall, Josiah Jackson, Walter Denny, John & William McPherson, & Evan Hiett are appointed to set with them Friends, Judge of the propriety & fitness of such a meeting, & report their sense thereof to next mo. meeting."

3rd Mo. 2, 1789:- "The friends appointed on the request of friends with respect of holding a Meeting in the Schoolhouse near William Lupton's, report that most of them attended, & upon consideration agreed that their request might be granted, which upon weighty deliberation the meeting thinks best to continue the Committee another month with the addition of Anthony Lee, William Grubb, Jacob Taulbot & Evan Rogers, who are desired to unite with women friends in meeting with them Friends, & weightily deliberate on the subject, & report to next mo. meeting."

4th Mo. 6, 1789:- "Friends appointed upon the request of Friends for holding a meeting at the Schoolhouse near William Lupton's, report they an opportunity with them, & are of the mind it may be safe at this time to decline holding a meeting at that place at present, with which this meeting Concurs."

1st Mo. 3, 1791:- "Friends convenient to the Schoolhouse near William Lupton's revive their request of being Indulged with a Meeting. James Mendenhall, Anthony Lee, Edward Morris, Stephen McBride, Edward Beeson, Josiah Jackson, Robert Rogers, John McPherson, Jonas Chamberlain, & Evan Rogers are appointed to set with them friends, Judge of the Expediency of such a request, and report your sense thereof to next mon. meeting."

2nd Mo. 7, 1791:- "The committee appointed on the request of Friends with respect to holding a meeting in the Schoolhouse near William Lupton's, report in writing as follows: We of the committee appointed on the request of Friends with respect to holding a meeting in the Schoolhouse near William Lupton's, we have attended to the service, had an Opportunity with them Friends and find it to be a matter of importance, & our minds being dipt into an exercise, felt somewhat straitened, but upon the whole thought

it might be best to grant their request. they informing the Monthly meeting the bounds thereof, which we wholly submit the matter to. The 2d mo. 4th 1791. Signed on behalf of the committee by

Mary Falkner
Charity Ridgway
Martha Dingee
} Anthony Lee
Edward Beeson

Which being deliberated, on is concured with, Their meetings held on first & Fourth days of the week, Except that week of the preparative meeting at Hopewell. Richard Ridgway, Nathaniel White senr. & Charles Dingee are appointed to attend their first Meeting, which is to begin on first day next, and report thereof to next Mo. Meeting."

7th Mo. 4, 1791:- "Hopewell P. M. informs that friends about the ridge near Mordecai Walkers requests liberty of holding a Meeting in the afternoon on first days for the summer season. James Steer, Abel Walker, Josiah Jackson & Charles Dingee are appointed to unite with women Friends in a visit to them Friends, who are to set with them & Judge the propriety of such a request & report to next mo. meeting."

8th Mo. 1, 1791:- "The friends appointed to unite with the Women in a visit to friends on the ridge near Mordecai Walker's report they visited them & are free their request should be granted, with which this meeting concur's and their first to Begin on first day next, at the fourth Hour in the afternoon, Joshua Cope, Isaac Brown & James Mendenhall are appointed to attend their first meeting and report to next mo. meeting."

NOTE by Louis Pidgeon of Wadesville, Va.- "The last one (Friends meeting) laid down was the Ridge meeting, held in a little log building on Apple ridge, about five miles northwest of Winchester. Here a meeting was held twice a week, and then once a week, until a few years ago when it was discontinued except once a year, until the summer of 1925, shortly after which the building was destroyed by fire."

See Addenda, P. 924, for further information.

SMITH CREEK.

Meeting organized.....1760.
Third Meeting House built.....1772.
Meeting established.....1779.
Meeting discontinued.....
Meeting property sold.....1839.
Meeting House demolished.....1840.
Location.....Quicksburg, Va.

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Smith Creek, or Smith's Creek, was a Friends' Meeting in the Shenandoah Valley, in Shenandoah County, Virginia, which was organized before 1770. It was subordinate to the Crooked Run Monthly Meeting from which it was located towards the southwest upwards of fifty miles distant. In the

Hopewell Monthly Meeting minutes there is occasional mention of this Meeting.

11th mo. 1760.- "This meeting appoints Jesse Pugh, Benjamin Thornborough, & Robert Haines to pay a Visit to the several families of friends Liveing on Smith's Creek that desire to be Joined in membership with us & several of them So Requesting, & Report their unity with their Request to next monthly meeting or as soon as they Conveniently Can."

12th mo. 1, 1760.- "The Commity of friends appointed to Vizet friends on Smit's Creck haveing not performed that Service are to Continue their Care & endeavour to do it against next Monthly Meeting."

1st mo. 5, 1761.- "The friends appointed to Visit friends on Smith's Creck Report that they have not performed that Service and are of opinion that Thomas Moore & John Miller's Request of being Joined in membership with friends may not at this time be granted, they being at variance between themselves & there being some other Disorders in that place it is the opinion of this meeting that it be under the notice of friends till next Monthly Meeting & then to appoint a nother Commity to Endeavour to Reconcile things amongst them."

4th mo. 5, 1761.- "The friends appointed to Visit friends on Smith's Crick Report they have performed that Service and the friends there gave Expectation of being at this meeting but they failing to Come it is continued till next monthly meeting."

Early in 1763 Smith's Creek asked for liberty to hold a meeting at the house of Thomas Moore till further orders and the request was granted.

6th mo. 3, 1771.- "Crooked Run preparative Representatives informs this Meeting that they have had several Oppertunityes in Setting & Conversing with Smith Creek friends that it might be best to have their meeting some Place more Conveniant but they not seeming abel to fix on a Spot among themselves Desier the assistance of the monthly meeting. Benjamin Thornbrugh, Jesse Faulkner, Samuel Pickering and Abel Walker is added to their assistance & Report of their Servis when performed. William Pickering & Robert hains is added to the above."

At the following Monthly Meeting the committee reported, but thought it best another committee should be appointed. So 10th mo. 7, 1771, a new committee came into action, visited Smith Creek Friends and was continued a couple of months, then,-

5th mo. 4, 1772.- "The friends appointed to vifsit the friends at Smith's Creek report the have performed that servis and are of the opinion that it would be best to Indulge sd friends in holding their meeting for worship some Longer but not at th usual place therefore this appoints that they build a house on or near Jackson Allen's Land on the south side of the North Fork of Shannendo to meet in and that the are Injoined to give account to Crooked Run preparative meeting how the same is kept up and this meeting appoints Robert Hains to send the sd friends a Copy of this minuet."

NOTE.- In the Warrington and Fairfax Quarterly Meeting books a minute was recorded under date, 6th Mo. 21, 1779, to this effect:- "The Committee appointed on the proposal of settling meetings at Smith's Creek and Middle Creek make the following report, viz— To the Quarterly Meeting of Warrington & Fairfax We of the Committee appointed by our Quarterly Meeting to consider the proposal of settling Meetings at Smith's Creek and Middle Creek attended to the service, met the Friends at each of their Meeting Houses, had a free and open Conference with them and give as our Judgement that it may be seasonable and useful to settle Meetings at each Place, which is

nevertheless submitted to the Quarterly Meeting. N.B. The week day Meeting at Smith's Creek to be held on 5th day, and at Middle Creek on fourth day." The committee's report was approved by the Quarterly Meeting.

Smith Creek appears to have wanted to branch out, for, in 9th Month, 1776, a request was made for an Indulged Meeting at Isaac Perkins', which, during the 10th Month of the same year, was granted. On 9th Mo. 20, 1779, it was reported to the Quarterly Meeting that a Meeting House had been built "some time past" at Smith Creek.

Evidently the action of Hopewell Monthly Meeting in regard to the meeting at Smith Creek was not meant as an establishment, but rather as a recognition of it as an Indulged Meeting, for in 1778 the desire to have Smith Creek Meeting acknowledged as established was forwarded to the Quarterly Meeting by Hopewell Monthly Meeting with results as detailed in the foregoing minute.

In the "History of Hopewell Friends", by Walker McC. Bond and others, 1936, the following notes of interest are to be found:- "Smith Creek Meeting House was four miles northeast of new Market near the present village of Quicksburg....If, therefore, a meeting house was built in or about 1772 on or near Jackson Allen's land 'on the South side of the North fork of Shannando', it seems evident that there were from first to last three Smith Creek meeting houses: (1) One somewhere southwest of New Market; (2) another later, on the same (south) side of the river, probably between the river and Smith Creek; (3) and finally a third on the northwest side of the river, in the angle between the river and Holman's Creek, and about a mile northeast of Quicksburg."

"The Friends' meeting at Smith Creek, now in the counties of Shenandoah and Rockingham, Virginia, was never large, but it was in existence at an early date. The burning of the earliest Hopewell records destroyed particular information prior to 1759, but luckily a few items have been preserved in other sources."

"On the 6th of 8th month, 1829, Hopewell Monthly Meeting records a communication from Benjamin Allen respecting Smith Creek meeting house and lot. Joseph Hackney, Thomas Wright, Josiah Fawcett, and John Bond were appointed to take the subject into consideration and report when ready. Nearly four years later, to wit, on the 9th of 5th month, 1833, the committee reported that they had investigated the subject. They had found that Benjamin Allen, a Friend in Ohio, who formerly resided near the Smith Creek meeting house, had lately written to John Bond, informing him that many years past he (Allen)- had expended money in acquiring a title to the said property, and that he wished him (Bond) to inform the monthly meeting of it. He requested Friends to refund to him his money. The committee had requested Allen to send the deed or state where it might be obtained; also to send an itemized account of his expenditures in the case. John Bond, Thomas Wright, and Isaac Smith reported as the committee. On the 6th of 3d month, 1834, John Bond on behalf of the committee reported that they were willing to allow the said Allen the sum of $8.25 for the monies expended and for his trouble. The committee also proposed that some Friend or Friends be appointed to take charge of the property and make sale of it as soon as convenient. Four months later John Bond and Thomas Wright were appointed to take charge and make sale. On the 7th of 3d month, 1839, the said appointed trustees reported to Hopewell Monthly Meeting as follows:

"We the subscribers having been appointed by the meeting to make sale

of the meeting house and lot at Smith Creek belonging to Friends report, that through the intervention of Moses Walton, who resided in the vicinity of the property, we have contracted with and sold it to John Neff whose land joins it for the sum of Sixty Dollars, one half of which sum he has paid and the other half is to be paid on the 1st of the 5th Month next and we hold his note to that effect. In consequence of the service of Moses Walton we have agreed and paid him "4.00 out of the sum we have received and John Bond $2.75 on account of money sent by him to Benjamin Allen, who had a claim on the property which the meeting directed be liquidated and also, one dollar expended in correspondence with Benjamin Allen, and in obtaining the original deed for the property

John Bond
Thomas Wright.

The site of the building, which was perhaps the third meeting house of Friends in the Smith Creek region, can be fixed by means of a graveyard. The lot of land was until recent years part of the farm of Jacob G. Neff, a grandson of John Neff, to whom the land was sold in 1839. John Neff and both his wives have tombstones in the graveyard, with legible inscriptions. About 1840 the meeting house was torn down and some of the logs therein were used in the construction of 'Liberty', a building on Holman's Creek which was remodeled, since when it has been used mainly as a church."

See Addenda, P. 925, for further information.

SOUTH FORK.

Meeting organized.....1769.
Meeting House built.....1771.
Meeting established.....1774.
Preparative Meeting established.....1785.
Preparative Meeting laid down.....1826.
Meeting discontinued.....1840.
Location.....Unison, Va.

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Among the many Friends' Meetings established from time to time in the early Quaker days in Virginia, later abandoned or "laid down", chiefly by reason of the emigration of the members to other districts, or by being decimated by means of death or disownment, was one of considerable importance called South Fork Meeting, a constituent of Fairfax Preparative Meeting. According to Stephen B. Weeks in his "Southern Quakers and Slavery," 1896, it was settled in 1769 and laid down in 1810.

In the Minutes of Western Quarterly Meeting, 1758 to 1779, there are several definite references to South Fork Meeting when it was struggling to be acknowledged as an established Meeting. The following extracts are from Gilbert Cope's copy of Western Quarterly Meeting. The first minute refers to the Meeting House:-

"At the Western Quarterly Meeting held at London Grove the 19th of the 8th mo. 1771 One New Meeting-house built called South Fork within the Virge of Fairfax Preparative Meeting."

At London Grove, 8mo. 16, 1773.- "Fairfax Report mentions that a Meeting has been held for several years, called South Fork, the Friends thereof some time ago showed their Desire of having the same established by the Quar.ly Meeting; It is also proposed that a preparative Meeting be held by the said South Fork Friends, & those of Goose Creek Meeting; which Cases being considered in their Monthly Meeting & by Committees, they propose it for Consideration to the Quarterly Meeting. Wherefore this Meeting appoints Wm Harvey Thos. Gibson, John Milhous, Joshua Sharples, Thos. Pimm, Willm Penrose & Riccord Hussy to visit Friends who have made the Request for the Settlement of the Meetings proposed. Judge of their Capacity as best Wisdom may enable & Report their sense thereof in Writing to next Quarter."

At London Grove, 11mo. 15, 1773.- "10th.....Most of the Committee appointed in the Case of South Fork & Goose Creek friends Report in Writing as follows vizt, Pursuant to the appointment at last Quarterly Meeting, we whose names are under written have visited the Friends of South Fork, & also of Goose-Creek Meeting in Virginia, & after having weightily considered their Requests, & endeavoured to have a Sense of Weight of the matters; we do not see the Way quite clear for the Requests to be granted at present, but are rather of the Mind that it will be best to remain under the weighty consideration of the Friends who made the Requests, & of the Quarterly Meeting for some Time; which is Submitted to the said Meeting by Wm Harvey, Thos. Gibson, Jno. Milhous William Penrose, Ann Chandler, Zillah Brown, Rebekah Chambers Elizh. Nichols, Margt. Cook— The 31st of the 10th mo 1773. Which being twice read & Considered their Report & sense of the matter is Concurred with & the Case left at present."

At next Quarterly Meeting at London Grove, 2mo. 21, 1774.- "The Case respecting South Fork and Goose Creek Friends, continued until next Quar.ly Meeting, & the Clerk is directed to send them a Copy of last Meeting's Minute, & the Friends Report that visited them."

At Quarterly Meeting, 5mo. 16, 1774.- "The Clerk informs he sent a Copy of the Minute & Report as directed to South Fork & Goose Creek Friends & their Case being now attended to, it is laft to be further considered at next Quarterly Meeting; & the Friends that are present from that Mo.ly Meeting are desired to timely Notify their said Meeting that some account be given to their next Report respecting it."

At London Grove, 8mo. 15, 1774.- "The Case respecting South Fork & Goose Creek coming under Consideration & an account received from Fairfax Mo.ly Meeting informing that South Fork Friends are still desirous to have their Meeting established & They join Goose-Creek Friends in continuing their request for a preparative Meeting: Which Cases being considered in this Meeting, it is concluded to grant their Requests untill further order, allowing a Meeting of Worship to be held at South Fork on the First & Fourth Days of the Week; and also a Preparative Meeting to be held at Goose Creek on the last fifth Day but one before the last Seventh Day in each month; & the Clerk is directed to furnish Fairfax mo.ly Meeting with a Copy of this Minute."

South Fork Friends' Meeting House with its Burial Ground was located one mile from Unison in Loudoun County, Virginia. According to information derived from Weeks's "Southern Quakers and Slavery" This Meeting was lo-

cated about sixteen or eighteen miles southwest of Leesburg, Va., and was laid down in 1840. The date of its discontinuance was also given in another part of the work as 1810, and both were doubtless incorrect for the meeting at South Fork is known to have been held, possibly but not positively irregularly, for upwards of thirty or more years beyond 1840.

From Friends' Meeting records the following is obtained.- 12th month 1785. "The Quarterly Meeting having settled a Preparative Meeting at South Fork this meeting appoints Israel Janney, John Hirst, Isaac Nichols Stephen Gregg, Moses Cadwalder and Thomas Hatcher to attend the opening of that meeting and as occasion may require assist them in such business as may come before them as they may be influenced by best wisdom and report at next meeting."

Goose Creek Mo. M. 30th of 1st Mo. 1786.- "John Hirst on behalf of the Committee appointed to attend the opening of the preparative meeting at South Fork report that most of them complied with the appointment."

Fairfax Quarterly Meeting held at Hopewell 14th, 9th. month 1789 "We the undersigned, to whom the subject of allowing South Fork Preparative Meeting a credit for part of the rent of the east end of the old Meeting House had been referred, having considered the same and agreed to report as our Judgement, that as long as that meeting shall contribute a proportional part toward the support of the poor and other expences of the monthly meeting they ought to have a proportional part of the benefit of the property belonging to the monthly meeting, and that the treasurer to be directed to keep the accounts with the preparative meetings accordingly: and to give that meeting credit as proposed for one sixth of the rent.

Samuel Nichols Amos Gibson
2 mo. 28th. 1822. Isaac Nichols Seth Smith
In the case of the appeal of Seth Smith the Judgment of Goose Creek Mo. is confirmed."

"Goose Creek Monthly Meeting informs that Friends at South Fork have requested that their Preparative Meeting might be discontinued, on which account they have appointed a Committee, which after having paid them several visits were of the Judgment it would be right to grant their request, with which report the Monthly Meeting united. After considering the case this meeting have concluded to discontinue the said meeting and the clerk is directed to furnish Goose Creek Monthly Meeting with and extract from this minute signed on behalf of the meeting." Extract from the Minutes of Fairfax Quarterly Meeting the 20th. of the 2nd. mo. 1826.

By John Williams Clerk."

The following note is in the "History of Hopewell Friends", by Walker McC. Bond and others:- "South Fork Meeting was in Loudoun Co., Va., six or seven miles southwest of Lincoln (Goose Creek Meeting). In 1784 Hugh Judge was at South Fork. It was on or near the south fork of Beaver dam Creek. Yardley Taylor's map of Loudoun County, made in 1853, shows South Fork Friends' Meeting still active. The old burial ground, near the village of Unison, marks the site of the meeting house."

On a cloudy morning, August 23, 1937, the compiler of this series of historical notes concerning Friends' Meetings, visited the South Fork locality near Unison, Va., being taken there by John W. Gregg of Lincoln, Va., also in company with Mary Shoemaker, a granddaughter of Samuel M. Janney, the historian, and a near relative of hers, Edith Moore Easterling. The Burial Ground of the discontinued South Fork Meeting is still used in 1937.

It is an oblong-shaped enclosure surrounded by a good substantial stone wall with the one entrance gateway at the north end. There are many marked graves, mostly with tall marble markers, some neglected and broken. One bears this inscription, "In memory of Charity Nichols Died Sept. 26, 1861 aged 87 Yrs. 2 Mo. & 11 Dys " The broken sections of another headstone have been firmly secured together with iron strips at either side, but which, however, on one side, hide the last figure of the birth date, The inscription is "Farewell William Seaton Born March 20, 180- Died Nov. 22, 1878." Among the family names seen at South Fork are Baldwin, Brooke, Burson, Carter, Cowgill, Dunkin, Fleming, Gibson, Hatcher, Hoge, Hibbs, Humphreys, Kendall, Love, Littleton, Nichols, Rector, Seaton, Stewart, Walker, Wilkinson, Whitacre and Wright. The oldest dates of deaths recorded on stones in this yard, are "Sarah Love died 1792"; "William Walker Born 1735 Died 1801"; and "Burr Dunkin died 11mo. 28-1802."

There is a profuse growth of periwinkle, a plant very common in old burial grounds, over the graves at South Fork, intermingled with other vines and plants of wild unrestrained growth. But in great measure the graveyard is kept in fairly good order. The caretaker's house is on the opposite side of the road passing between it and the cemetery. This road leading from Unison is locally called "Quaker Lane". There is a fine graceful pine tree in the northwestern part of the cemetery, which, doubtless, in former years was not very far from the Meeting House which stood just north of the gate of the graveyard. As an indulged meeting in later years, South Fork was kept up through the ministry of Phineas Janney Nichols of Goose Creek Meeting. John W. Gregg recalls attending South Fork Meeting in his boyhood, between 1875 and 1885. The Meeting House was a small frame building without a dividing partition, and had but one door and only a few windows; such being the personal recollections of Mr. Gregg. It disappeared, probably a little more than a quarter of a century ago, counting backward from 1937.

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TUSCARORA
also
MIDDLE CREEK and MILL CREEK.

Meeting organized.....1733.
Mill Creek Meeting allowed.....1759.
Middle Creek Meeting allowed....1760.
Tuscarora Meeting established...1766.
Meeting discontinued.....1768.
Meeting revived.....1768 - 1771.
Middle Creek Meeting settled....1779.
Middle Creek Preparative.....1781.
Location.....Martinsburg, W.Va.

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Tuscarora Friends' Meeting was early organized in 1733 under the care of Hopewell Monthly Meeting, while the latter was a part of Fairfax and belonged to Philadelphia Yearly Meeting of the Society of Friends. Although a meeting in colonial Virginia, its location was in the present state of West Virginia, and it was asserted by Kercheval "to have been the place where the gospel was first preached west of the Blue Ridge Mountains." It is supposed to be the same as the Providence Meeting, and in the county of Berkeley which occupies the northeastern part of West Virginia, bordering on the Potomac River between the Opequan Creek and Sleepy Creek Mountains, with the counties of Jefferson and Morgan on either side of it.

Two other meetings, Mill Creek and Middle Creek, and sometimes another, Smith's Creek, are generally mentioned in direct connection with Tuscarora in the Monthly Meeting minutes; but Smith's Creek was very far distant and belonged to Crooked Run. All these appear to have been permitted as indulged meetings during the winter seasons. Tuscarora, Mill Creek and Middle Creek were off and on "laid down" and from time to time re-indulged. The following extracts from Hopewell Monthly Meeting's minutes, between 1759 and 1788, record some interesting items of Quaker history in Virginia, between the lines of which a part of the story of these meetings may be gleaned:-

11mo. 19, 1759.- "At this meeting it was agreed that the friends Living on or near Mill Crik might have Liberty to hold a meeting for Worship at the former Dwelling house of hur Mills twife a week during the winter quarter, viz on first day & Sixth day in Each week & that they be acomtable to this meeting how the same is kept up."

10mo. 6, 1760.- "There being a scattered number of friends Liveing on Mill Crick Midle Crick & Tuscarorah who by Reason of the distance they live from here Cent well attend this this meeting & they Seeming Desireous of being indulged with Liberty of holding a meeting during the Winter Season for Worship But not agreeing amongst themselves on a proper place to meet therefore this meeting appoints Jesse Pugh, Enos Thomas, Jonathan Perkins, William Dillon & Henry Rees and Joseph Lupton to pay them a vizet & indeavour to assist them in agreeing on a proper place & to bring them as much as possible to be of one mind & unanimous in the matter & make Report of their Service to next monthly meeting."

11mo. 3, 1760.- "The Committy appointed by last meeting to Vizet friends on Mill Creek Midle Crick & Tufkarorah Report they have not performed that Servife therefore they are Desired to do it against next monthly meeting."

12mo. 1, 1760.- "The Commity appointed to Vizet the friends on Mill Crick Midle Crick & Tuskarorah haveing met on that Service Report to this meeting that they are of opinion that the old meeting house at Providence is the properest place to hold a meeting for worship, therefore this meeting after mature Considerstion allows the said friends to meet at the afforesaid meeting house during the winter Season in order to hold a meeting for worship Twice a week viz on firstday and sixth day."

5mo. 4, 1761.- "The friends Living on or near Mill Crick being a bout eight families & Living at so far Distence from this meeting as makes it Difficult to attend here Requests Liberty to hold a meeting once a month at their School house viz on the first Day next after the Monthly meeting. which this meeting after Deliberate Consideration grants till further orders."

In 1762 eight families of Mill Creek and Middle Creek were granted liberty to hold a meeting in a school-house.

10mo. 4, 1762.- "A concern resting on the minds of friends respecting the small meeting at Mill Creek and Providence Lest they are not kept up Reputably to the Society this meeting appoints Jonathan Perkins, John Lupton and Joseph Lupton to viset sd meetings and see how they are kept up and report their Judgment thereon to next mo. meeting."

12mo. 6, 1762.- "The Committee appointed to Viset the small meetings on Mill Creek and at Providence made report in writeing to this meeting that they have taken an opportunity with them of boath places and are of the Judgment that the friends on Mill Creek have not kept up their meeting Reputably and it being the Judgment of this meeting that the number of friends at Providence are two few to kep up that meeting that both them small meetings be Discontinued and Layd Down at present."

3mo. 5, 1764.- "The friends on and about Mill Creek Requested Liberty of this meeting to hold a meeting for worship at the Dwelling house of Norris Rees senior on each first Day of the week to meet at the eleventh hour till further orders, which request this meeting after Deliberate Consideration grants."

12mo. 3, 1764.- "there haveing been a meeting for worship held by indulgins of this meeting at the house of Norris Rees Senior on first days for some time past which being so far from Tuskarorah that friends there can hardly attend it therefore this meeting thinks it best that it be held during the winter Seson at the house where John Rees did live on Mill Creek on first days and six days of the week, to meet at the Eleventh hour and that they be accountable to this meeting how the same is kept up."

11mo. 3, 1766.- "At the request of friends living at Tuskarora and Mill Creek this meeting indulges them to hold a meeting every other first day that is to say one first day at Morris Rees Ser. and the next at Providence old meeting house during the winter season."

6mo. 6, 1768.- "There having been a Meeting by Indulgence of this Meeting held Circular at Mill Creek and Tuscarora some time Past, accountable to this meeting but they very seldom rendering any account how the same is kept up, and when accounts is rendered it appears Very Discourageing by reasons of divisions among themselves & now by some of them removeing away and more Especially want of Diligence & zeal among themselves Whereby this meeting is become uneasy. Its therefore after Deliberate Consideration Concluded by this Meeting that it will be most Reputable to have the Meeting Discontinued & the same is hereby discontinued till further orders."

On Ninth Mo. 5, 1768, Tuscarora requested liberty to again hold "a Meeting for Worship on the first day of each week during the Winter season at the Old meeting house at that place" and the privilege was granted. The Meeting appears to have continued, for, on Firth Mo. 6, 1771, Job Hastings was appointed overseer of Tuscarora Meeting. Another request was made of Hopewell Monthly Meeting in Eighth Month, 1771, when it was asked for "Tuscarorah & Middlecreek" to have permission to circulate with each other and this was granted,-

6mo. 7, 1773,- "Friends of Middel Creek & Tuscarorah requests Liberty of this Meeting to hold their Meeting Constant at Middel Crek."

In the Warrington and Fairfax Quarterly Meeting books, a minute was recorded under date, 6th Mo. 21, 1779, to this effect:- "The Committee appointed on the proposal of settling meetings at Smith's Creek and Middle Creek make the following report, viz— To the Quarterly Meeting of Warrington & Fairfax We of the Committee appointed by our Quarterly Meeting to consider the proposal of settling Meetings at Smith's Creek and Middle Creek attended to the

service, met the Friends at each of their Meeting Houses, had a free and open Conference with them and give as our Judgement that it may be seasonable and useful to settle Meetings at each Place, which is nevertheless submitted to the Quarterly Meeting. N.B. The week day Meeting at Smith's Creek to be held on 5th day, and at Middle Creek on fourth day-" The committee's report was approved by the Quarterly Meeting, hence Middle Creek became an established meeting in 1779.

On Third Mo. 5, 1781, a Preparative Meeting was settled at Middle Creek.

1mo. 1, 1787.- "Middle creek preparative meeting informs that Friends of & near Tuscarora requests Liberty of holding Meeting on firstday during the Winter season." Permission was given and in the Spring of 1788, the time having expired, the Meeting was discontinued. The same request was repeated the following Winter and again it was discontinued in the Summer.

The following minute of an earlier date refers to Middle Creek:- 4mo. 3, 1775.- "The friends appointed to Visit the fameleys of friends belonging to Middle Creek meeting report they have performd the servis with Good Satisfaction."

A specimen of moral discipline at Middle Creek was recorded in 1784, when Jesse Faulkner "hath been guilty of striking a man and calling him a unbecoming Name." A committee was appointed to take the case in hand, and next month, Jesse was "reported in a good degree sensible of his misconduct." The case was continued and an acknowledgement was ultimately made.

From the minutes of Warrington and Fairfax Quarterly Meeting the following extract is obtained:-

12mo. 21, 1778.- Hopewell reported "situation of Friends of Smith's Creek and Middle Creek came under their solid Consideration and by report of Committee appointed to visit them they think proper to lay the case of establishing meetings there before the Quarterly Meeting."

Following this is the minute of 6mo. 21, 1779, quoted above. The Committee that signed the report were John Hough, William Matthews, William Ballinger, Mahlon Janney, Anthony Poultney, Joseph Janney, John Edmundson, William Kersey, Jonathan Wright and Stephen Gregg, "Which being considered by this Meeting is concurred with, with a desire and Trust that the settling Meetings at those Places may tend to advantage."

The Meeting House at Middle Creek was built some time previous to 9th Mo. 20, 1779. In "Hopewell Friends History," 1936, it is stated,- "No evidence has thus far been found of a Meeting House for Mill Creek."

The following is an interesting minute, and a very early one, found in the records of Western Quarterly Meeting:-

"At the Western Quarterly Meeting of Friends held at Londongrove Meeting House in Chester County the 20th of ye 11th mo 1758 It having been for Weighty Reasons Recommended by the Quarterly Meeting from which we are Divided, that Providence Particular Meeting (in Virginia) should be discontinued; by an account now Recd from Hopewell Monthly Meeting we are Inform'd that advice is Comply'd with."

According to Weeks's "Southern Quakers and Slavery" Tuscarora Meeting was settled in 1733 and discontinued in 1768. In the same book it is stated that Middle Creek Meeting House was located in Berkeley County, West Virginia, 18 miles north of Winchester.

In "Hopewell Friends History" by Walker McC. Bond and others, it is remarked:- "Tuscarora meeting house was located 2½ miles northwest of Martinsburg, now in West Virginia, on the Tuscarora Pike. The meeting at this place

seems to have been called Providence, as well as Tuscarora. On 1st of 12th month 1760, the Friends of Tuscarora, Mill Creek, and Middle Creek were given leave to hold their meetings during the winter season in the 'Old Meeting House of Providence.' In 1768 the Friends of Tuscarora were granted liberty to hold a meeting for worship on each 1st day during the winter season in the 'Old meeting house at that Place.' Tuscarora was still holding in 1792."

Tuscarora. See Addenda, P. 926, for further information.
Middle Creek. See Addenda, P. 926, for further information.

WARRINGTON.

Meeting organized.....1740.
Meeting established about.....1745.
First Meeting House built.....1745.
Preparative Meeting established.....
Monthly Meeting established.....1747.
Second Meeting House built.....1767.
Quarterly Meeting with Fairfax settled...1776.
Meeting House enlarged.....1782.
Quarterly Meeting established.....1787.
Transferred to Baltimore.....1789.
Meeting discontinued.....
Location near.....Rossville, Pa.

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Warrington Township, which gave its name to an old Friends' Meeting, is located in the northern part of the county of York, Pa., west of the Conewago Creek, a western tributary of the Susquehanna River. The Warrington Meeting House is midway between Wellsville and Rossville, about 9 miles south of Newberry Meeting House in the same county.

Warrington Friends' meeting was established regularly in 1745, but was actually organized some years before, since meetings were held in its neighborhood as early as 1740. This fact is evident from the circumstance that the marriage is on record of James Frazier and Rebecca Cox, 8th Mo. 22, 1740, at the residence of William Garretson in Warrington.

The present Meeting House of Warrington is not the first. The first was a log house erected in 1745 on a tract of land comprising 29 acres and 150 perches in extent, near the land of Stephen Eyles (Ailes) on a branch of Conewago Creek. Quoting from Albert Cook Myers's valuable researches, in "Immigration of the Irish Quakers into Pennsylvania," 1902:-

"A warrant, dated July 5, 1745, was issued for the land to be held in trust for the Society of Friends, but owing to an irregularity, the land was later, by proclamation, declared vacant and afterwards granted by patent, dated 1 Mo. 22, 1767, from John Penn, Lieutenant Governor, to William Garretson, William Underwood, William Penrose, and Peter Cleaver, in trust for the Society the consideration being £9, 12s, 9d."

"In 1769, a new stone meeting-house was built near the old one. In 1782, it was found necessary to enlarge the building to almost double its original size in order to accommodate the Quarterly Meeting, and a stone addition was made to the north end. The following year the old end was thoroughly repaired and given a new floor and a new roof. With the exception of a slate roof and other repairs effected in the latter 80's the old structure remains substantially as it was in 1782, and is still surrounded by a strip of the primitive forest. On account of the westward emigration the regular meeting was discontinued about the middle of the nineteenth century, and now meetings are held on only one First-day each year."

In the township of Warrington quite a number of Irish Friends settled, coming from Ireland or from neighboring colonial settlements. Among them were Thomas Wilson of Grange, Ireland, about 1740, Thomas Blackburn from County Armagh, George, John and William McMillan, who came from Nantmeal about 1750, John Marsh and sons from the same place, William Nevitt, minister, from West Meath, Ireland, in 1751, Francis Hobson from Ballyhagen, County Armagh about 1764, William Pillar from Grange about 1767, and others.

During its early history Warrington Meeting was a Monthly Meeting of Chester Quarter, but in 1758, when Western Quarter was established, it, with eight others, became a part of the new Quarter. In 1789 it was transferred from the Philadelphia Yearly Meeting to the Yearly Meeting of Baltimore. Warrington gave its name to one of the five Quarters of Baltimore Yearly Meeting, of which, in 1930, the active Monthly Meetings are Menallen and Pipe Creek.

A Monthly Meeting was established early at Warrington. The following minute of the Quarterly Meeting treats of its settlement:-

"At our Quarterly meeting held at Concord for the County of Chester the 9th of the 9th month 1747 the friends appointed to visit friends of Warrington and Newberry meetings report that they believe the friends of sd meetings may be allowed the privilidge of having a monthly meeting for dicipline Settled amongst them, and do unanimously agree that the sd meeting be kept at warrington meeting house on the third seventh day of the week in Each month-- Which this meeting after some Consideration had on the affair do allow the sd friends Libety of having and keeping a monthly meeting for Dicipline at the time and place above said till further order."

Gilbert Cope of West Chester, Pa., made a copy of the minutes of Warrington Monthly Meeting. This is now in the Pennsylvania Historical Society's Library, 1300 Locust Street, Phila. From it the following is copied from the first page of the book. It gives a "History" of the Meeting to which is interlined in parenthesis a comment by the copyist.

"History. The friends of Warrington and Newberry meetings Living at a considerable distance from their Respective monthly meeting (Sadsbury) to which they belonged, agreed to request the Liberty of the Quarterly meeting of holding a monthly meeting for discipline, and accordingly did, and after some time received the following Copy of the Quarterly meeting minute (to wit) 'At our Quarterly meeting held at Concord for the County of Chester, the 9th of the 9th month, 1747: the friends appointed to visit friends of Warrington and Newberry meetings report that they believe the friends of sd meetings may be allowed the privilidge of having a monthly meeting for discipline settled amongst them, and do unanimously agree that the sd meeting be kept at Warrington meeting house on the third seventh day of the week in Each month-- Which this meeting after some Consideration had on the affair do allow the sd friends Liberty of having and keeping a monthly meeting for Dicipline at the time and place above said till further order.

Which minute being read at Warrington it was agreed to Call the monthly meeting by the name of Warrington Monthly Meeting."

"At a monthly meeting of Warrington, held the 19th of the 10th month, 1747, it being the first time, the Representatives being Called, all appeared this meeting agreed to Choose William Underwood Clerk for the meeting till further order."

"(Although there does not appear on the minutes any mention of the change in the place of holding the Monthly Meeting, by reference to the Women's minutes it seems that in the 6th month 1757 it was held at Huntington; also in the following 12th and 6th months, after which it was settled there in the 3rd, 6th, 9th and 12th months untill 1770, when, probably owing to the increase of York meeting, it was settled again at Warrington throughout the year.)"

These two minutes are also from the same Monthly Meeting's book:-

8-8-1761 "The friends appointed to attend the marriage of Richard Carson & Mary Passmore report that it was orderly accomplished except their having a man & maid to wait on them, which practice this meeting doth not approve of."

9-14-1765. "The friends appointed to attend the marriage of Isaac Wickersham & Elizabeth Frazier report that it was not quite so orderly accomplished as could have been desired, by reason of their not waiting until the service of the meeting was over; it is desired it may be caution to others on such occasions. They produced the marriage Certificate to this meeting."

When Warrington first became a Quarterly Meeting it was in conjunction with Fairfax Meeting, and the privilege was asked for many years before it was granted by the Yearly Meeting. The following are the introductory words of the Warrington and Fairfax Quarterly Meeting Minutes:-

"The Records of Warrington and Fairfax Quarterly Meeting from the first establishment thereof In the year 1776 to the year ——

"The Friends belonging to the Monthly Meetings of Hopewell, Fairfax and Warrington liveing at a considerable distance from the Quarterly Meeting they belong to (viz the Western Quarter) and believing it would tend to the advancement of the cause of truth to have a Quarterly Meeting settled amongst them after a solid deliberation thereon united in the year 1769 in requesting to have one settled to circulate between Fairfax and Warrington which request being deliberately considered by the Quarterly Meeting and divers Committees appointed to visit the said Monthly Meetings (in which time a Monthly Meeting was settled at Pipe Creek heretofore a branch of Fairfax Monthly Meeting) the same was in the year 1774 laid before the Yearly Meeting for their consideration, when a Large committee was appointed to consider the proposal, and as way opened to visit the several Monthly Meetings that was to constitute the said Quarterly Meeting if allowed of and the Western Quarter, which committee made report to the Yearly Meeting in 1775 of their attention given to the weighty Service and their Judgment thereon as follows, vizt We of the committee appointed by Last Yearly Meeting to consider the request of Hopewell, Fairfax Warrington and Pipe Creek Monthly Meetings, respecting their haveing a Quarterly Meeting established and held alternately between Fairfax and Warrington, have several times met and taken that weighty matter under our serious deliberation and haveing considered the Minutes of the Western Quarterly Meeting and the reports of two committees appointed by said Quarterly Meeting to visit the said Monthly & Preparative Meetings, and the men & women Friends of this committee who have since last year visited the aforesaid Monthly & Preparative Meetings & the Western Quarterly Meeting haveing severally expressed their sense of the matter with great clearness & unanimity that a

Quarterly Meeting would be useful and beneficial amongst them: the sense of Truth prevailing & uniteing us together in tender sympathy with the friends of the said Monthly Meetings; we are of the Judgment that their request be allowed, & a Quarterly Meeting be held there on the second day following the third first day in the third & ninth Months at Fairfax, the first Meeting to be held at Warrington in the third month next and known & distinguished by the name of Warrington and Fairfax Quarterly Meeting, which we nevertheless submit to the Yearly Meeting."

In 1787 Warrington Quarterly Meeting was established independently of Fairfax. The following is a copy of the first page of the new Quarterly Meeting's Minute Book:-

"1787 Warrington and Fairfax Quarterly Meeting after duly deliberating on the Situation and Circumstance of the meetings and Friends that Composed it both by Committees appointed for that Purpose and in a Collective Capacity being united in believing that it would advance their religious Improvement for that Meeting to be divided and two established the one to be composed of the Monthly Meetings of Hopewell, Fairfax, Crooked Run, Westland, and Goose Creek to be held alternately at Fairfax and Hopewell on the Second 2nd day in the 6th 9th 12th & 3rd Months, and the other of Warrington, Pipe Creek, Monallen and York, to be held in like manner at Warrington and Pipe Creek on the fourth 2d day in the 5th, 8th, 11th & 2d Months forwarded their Request for the same to the last Yearly Meeting in Philadelphia which was granted as appears by the following Minute of that Meeting viz 'The Committee named on the Proposal from Warrington and Fairfax respecting the Institution of a new Quarterly Meeting within the Compass thereof reported that no obstacle arises in the way to the Request being confirmed by the Yearly Meeting at this time with which this Meeting concurs recommending to our Brethren who are to compose the 2 proposed Quarterly Meetings, that they consider themselves so far still united as mutually labour to dwell under a Brotherly Concern for their Spiritual Health & Prosperity and that they appoint a Committee to visit and assist each other therein, and it being proposed that the opening of the first of these Meetings under the name of Warrington Quarterly Meeting to be held alternately at Pipe Creek & Warrington be on the 4th second day in the 5th mo. next at Pipe Creek and the other by the name of Fairfax Quarterly Meeting be held in like manner at Fairfax and Hopewell, first at Fairfax on the 2d Second day in the 6th Month next, the Select Meeting for each to be held as usual on the 7th day preceeding, no objection thereto appearing the following Friends are appointed to attend the opening of the said Meetings, at the Times and Places aforesaid, viz David Bacon, Benja Clark, Jacob Lindley, Benja Mason, David Cooper, William Savoury, junr. John Evans, William Blakey, Joseph West who are desired to report their Performance of this Service to the Meeting next Year, which being received and read at the Close of a Solemn favoured Meeting held in Pursuance thereof at Pipe Creek the 28th day of the 5th Month 1787. Most of the Committee appointed by the Yearly Meeting attending and the following Friends Representatives from the several Monthly Meetings viz

From Warrington— James Hancock, Edward Jones, Jonathan Marsh, Benja. Underwood, John Marsh, Wm Edmundson.

From Pipe Creek— William Farquhar, Joseph Wright, George Pusey, Anthony Poultney, Yate Plummer, Allen Farquhar, William Morsel, Richard Roberts

From Monallen— Joseph Elgar a Jonathan Wright, Abel John, Isaac Pearson, William Wireman, Elias Pearson a.

From York— William Kersey, Herman Updegraff, Jos.h Updegraff. Peter Yarnall a, Ambrose Updegraff, all present except those names are noted."

During 1789 and 1790 Warrington Quarterly Meeting was transferred to Baltimore Yearly Meeting. Here are two minutes of the Quarterly Meeting made in regard to the matter:-

"At Warrington Qrly M held at Pipe Creek by adjournment the first day of the 6th Month 1789— The weighty matter proposed by our last Yearly Meeting in Philadelphia respecting the uniting Fairfax and this Quarterly Meeting to the Yearly Meeting in Maryland being now revived and considered our women Friends and many of the Committees of Men and Women present, the proposal appears to have obtained the approbation and united concurrence of this Meeting."

"Warrington Qrly M held 22nd of 2nd Month 1790 The time of holding the Yearly Meeting in Maryland, of which we are now accounted members, being soon after our next Quarter, it is now recommended to our several monthly meetings to promote a free and liberal Contribution for the use thereof, and produce it to next meeting "

It was on May 15, 1932, that Ralph W. Hershey, with his wife and daughter, took the compiler of these Historical Sketches of Friends' Meetings to the old Warrington Meeting House.

The large Meeting House called Warrington from the township in which it is located, was erected in the midst of ample grounds by the woodland on the roadside, midway between Rossville and Wellsville, York County, Pa. The south end of the House is the part of the building which is oldest, and the north end is the section which was erected in 1782. When the visitor is a stranger and unable to gain access to the interior, being left to judge only from outward appearance, the building puzzles one to know which side is really to be considered the front. Old Meeting Houses, and Warrington is one of them having been erected in 1767, (the date is in the peak of the southern gable), were customarily built facing the south, and that was generally the lengthy side, rather than the gable end. Possibly Warrington's front is to the east, facing the graveyard, but the two doors on that side are small and unpretending, while the south end door is double suggesting a main entrance. There are two doors at the back, or side towards the road, neither of which has steps. Still, perhaps, the south end was originally the front of the house before the addition or enlargement of 1782 changed the front apparently to the east.

Warrington Meeting House puts on a particularly attractive aspect during the summer and autumn seasons when the luxuriant growth of Ampelopsis tricuspidata, covering the walls to the eaves, puts forth its shining foliage that holds its green in summer and diplays its brilliant hues of autumn until winter defoliates the vines. There are some fine trees about the grounds but not close enough to hide the Meeting House or to shade the Burial Ground nearby.

The graveyard is an up-to-date cemetery, evidently used by others than members of the Society of Friends, for it is filled with conspicuous marble and granite monuments and memorials, while only a few modest headstones, such as usually distinguish a Quaker Burial Ground, are to be seen. Yet there are some stones which tell that the cemetery is or was a graveyard belonging to the Society of Friends. Two small modest headstones, side by side, among the taller monuments, read:-

PRISCILLA W. HEIGES. Died 6th mo. 11th 1862 aged 47yrs, 7mo. & 28 days
SARAH Daughter of William & Ann Vale Born 5mo. 12th 1789 Died 5mo. 4th 1862 Aged 73 years & 8 days

A few of the many family names seen on the monuments at Warrington are Anderson, Benedict, Cook, Griest, Garretson, Moody, Myers, Spangler, Shillito, Urich and Wells.

WESTLAND.

Meeting organized.....1776.
Meeting established.....1782.
Preparative Meeting established.....1782.
Monthly Meeting established.....1785.
Meeting House built.....1799.
Fallowfield Meeting established about.1799.
Fallowfield Meeting discontinued...?..1850.
Westland Meeting discontinued.....1864.
Location.....Centerville, Pa.

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The early minutes of Warrington Quarterly Meeting, before it was set apart from Fairfax and was yet a Quarter belonging to Philadelphia Yearly Meeting of the Society of Friends, make frequent mention of a group of Friends who settled on the further side of the Allegheny Mountains in Fayette and Washington Counties, Pennsylvania. Those Friends were decidedly isolated from other Quakers, too far from their home Meetings of which they were members, to attend any gatherings for worship held therein. So they called for the privilege of establishing a convenient meeting of their own. They were located in Redstone Township in Fayette County, and on the western side of the Monongahela River in Washington County. During the time in which Monthly Meeting in Virginia was considering the request of these far-off Friends they were designated as the Redstone group, but when the request was granted the name of Westland first appeared and was given to the new Meeting. This was the group west of the Monongahela River. Westland was a very appropriate name for the meeting but at variance to the usual custom of naming meetings for it applied to a group in East Bethlehem Township. Meetings were generally named from the names of the townships in which they were situated.

The following extracts from the Quarterly Meeting minutes give the story of the establishment of Westland Friends' Meeting:-

"At a Quarterly Meeting held at Fairfax the 16th of the 12th mo 1776— It allso appears to be the sense & Judgment of the Yearly Meeting that this meeting & Friends of Hopewell Monthly Meeting should unite in a visit to Friends settled at Red Stone in order that Friends may be the more capable to Judge of their situation & circumstances, & that the Monthly Meeting of

Hopewell receive the Certificates that may be ofer'd them from those friends where no other objection appears than that of the remoteness of their situation their case is left under the solid consideration of Friends until next Meeting & they are desired to attend to their feeling that if way should open next Quarter for a visit to their friends in order to be fully informed of their situation such as feel their minds engaged thereto may not be discouraged from proceeding therein."

"At a Quarterly Meeting held at Warrington the 17th of the 3d mo 1777— The case of friends settled at Red Stone & thereaway comeing under the solid consideration of this meeting, & it appearing by a copy of a minute of the Western Quarterly Meeting held last month that they have appointed a number of friends to unite with such committee as this meeting may appoint in visiting them friends in such manner as truth may point out, Joseph Janney, Joseph Elgar, William Matthews, Casper Sybole, Abel Walker, & Richard Ridgway Jur are appointed to that service who are desired to proceed therein, as best wisdom may direct & open their way & report their sense & Judgment of Friends there and their situation to a future Quarterly Meeting."

-22d of 6th Mo. 1778. "Two of the Friends appointed in the Case of Friends settled on the West side of the Allegany Mountains reports they have not found a freedom, as yet, or way to open to perform a visit to them and this Meeting being informed that many of the Families of Friends settled there have removed back to the Meetings from whence they went and that they are much dispersed. It is left under the solid Consideration of friends untill next Quarterly Meeting whether it may not be of benefit to request the Yearly Meeting to reconsider that Case and if any of the Committee should find their way open to perform a visit to such as remain there they are desired to proceed and report to next Meeting."

-21st of the 9 Mo. 1778.- "The case and Situation of Friends that settled at Red Stone and thereaway coming under consideration agreed to lay the same before the Yearly Meeting to be reconsidered."

-21st of 12 Mo. 1778,- "The Case and Situation of Friends settled at Red Stone and thereaway having been reconsidered by our last Yearly Meeting. they are continued under the Care of the Quarterly & Hopewell Monthly Meeting as heretofore their Case is left under Consideration untill next Meeting, and friends of Hopewell Monthly Meeting are desired to attend to the Service as pointed out by the Yearly Meeting "

-22nd of 3d Month 1779.- "The Case of Friends settled at Red Stone & thereaway coming under the Consideration of this Meeting Joseph Elgar Casper Sybole and Joseph Wright are appointed to unite with Friends of Hopewell Monthly Meeting in a visit to them Friends as way may open for such Service and they in best Wisdom may be directed, and report their herein to next Meeting."

*At Fairfax 21st of the 6th Mo 1779.- "The Friends appointed to visit Friends at Red Stone and thereaway made the following report, viz. 'Agreeable to appointment we of the Committee visited Friends on the west side of the Allegany Mountains in company with our esteemed Friends John Simpson and Margaret Cook. we visited their Families and had four publick Meetings in one of which we had a free conference relating to affairs of society and are unanimously of the opinion that the further Care of the Quarterly Meeting , uniting with Hopewell Monthly Meeting may be of real use to them. Casper Sybole Joseph Wright' Which is left to be farther considered at -

next Meeting and Friends are desired to attend in their feelings respecting them Friends, that if Truth should open the way for another visit to them we may join therewith "

At the next Quarterly Meeting, held at Warrington, 20th of 9th Mo. 1779, the subject was again under consideration and Joseph Elgar, William Matthews, John Hough, Joseph Janney and William Kersey were appointed to pay another visit, but no visit was made during the next two Quarters.

18th of 9 Mo. 1780.- "The Case and Situation of Friends settled westward of the Allegany Mountains hath been attended to by this Meeting and for a particular account of their Situation we refer to a Copy of a Minute of last Quarterly Meeting on that subject herewith sent."

"At Warrington and Fairfax Quarterly Meeting held at Fairfax the 3d day of the 12th Month 1781. Hopewell Informs that Friends near Red Stone have requested to have a Meeting for Worship and Preparative Meeting settled among them, and they having visited them by a Committee of that Meeting concur therewith, and propose the same to this Meeting for our Concurrence, which being solidly considered it appears to be the sense thereof to appoint a Committee to visit Friends in them Parts, feel after the Mind of Truth respecting their Situation and Request, Judge thereof as best Wisdom may direct and report the sense given them in Writing to next Quarterly Meeting. Therefore Benja. Townsend, William Farquhar, Joseph Elgar, William Hough, Joseph Wright, Wm Kersey, Stephen Gregg, Anthony Poultney, Thomas Matthews are appointed to that service."

The next Quarterly Meeting was held at Warrington, 18 of 3 Mo. 1782.- "The Committee appointed in the Case of the Request of Friends settled near Red Stone made the following Report, viz. 'Agreeable to appointment we have visited Friends over the Allegany Mountains, had several Meetings amongst them, endeavoured to feel after their Situation, and now agree to report as our united Sense that there is a small remnant there, who we believe are honestly concerned for the Cause of Truth, and are most easy not to discourage their requests being granted if the Quarterly Meeting on considering the same may think it best, having a hope that if they seek for an Establishment in the Truth it may tend to real use, and it is proposed for their Meetings for Worship to be held on the first and fifth days in each week and the preparative Meeting on the Second fifth day in each Month and to be called Westland Meeting; all which is submitted to the ensuing Quarterly Meeting to be held at Warrington, by Joseph Elgar, Benjamin Townsend, William Farquhar, William Hough, Stephen Gregg, Anthony Poultney, William Kersey, Thomas Matthews 1st Mo. 17th 1782.'"

The request of Redstone Friends was considered in that and succeeding Quarterly Meetings and was granted 16th of 9th Mo. 1782.

Westland became a Monthly Meeting 11mo. 12, 1785, and consisted of Redstone and Westland Preparative Meetings. The following is a copy of the opening entry in the Monthly Meeting's Minute Book:-

"At the first Monthly Meeting at Westland, held the 12th Day of the 11th Month 1785, Pursuant to the following Minute of Warrington & Fairfax Quarterly Meeting, Viz.

"At Warrington and Fairfax Quarterly Meeting held at Warrington the 19th of the 9th Month 1785, Hopewell Monthly Meeting informed this that Friends at Westland requests a Monthly Meeting of Discipline to be held alternately on the West and East Sides of the Monongahela River, which having been encouraged thereto by the Committee who lately visited them; and now being attended to in this Meeting, the Sentiments of Friends freely expressed,

and the necessity for such a Meeting to be settled there clearly appearing, therefore the Meeting Granteth their request, and John Hough, Joseph Wright, Joseph Elgar, William Farquhar, Joel Wright, Abel Walker and Joseph Updegraff are appointed to attend at the first opening thereof, which is now agreed to be on seventh Day, the 12th of 11th Month next at Westland; & to be held in future on the second seventh day in every Month, and to be called Westland Monthly Meeting, and that they afford them such Instruction and help in the Settlement thereof as in the Wisdom of Truth they may see occasion, and report their care to next Quarterly Meeting. Extracted from the Minutes of said Meeting By William Kersey, Clk.

"John Hough, Joseph Elgar, William Farquhar, Joel Wright, Abel Walker and Joseph Updegraff of the Quarterly Meetings committee attended this Meeting to their appointment."

Samuel M. Janney of Goose Creek Monthly Meeting, Va., in 1857, in one of his western religious visits, was at Westland. He wrote in his Journal, "Eighth Month 23d.- Last evening I arrived at Brownsville in the stage, and was kindly received by my friends, Elisha Bennett and wife. First-day morning I attended the usual meeting at Westland, about seven miles from Brownsville. Arriving a short time before the appointed hour, but little notice could be given, and the meeting was small. The Orthodox Friends of the Gurney party were at the same time holding a meeting in the other end of the house with nothing but a board partition between us. This circumstance, together with the dilapidated condition of the building, affected my mind with a feeling of gloom, but after sitting a considerable time, a sense of duty impelled me to rise and commence with the words, 'Except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain.' As I proceeded there seemed to be some evidence of life, and I trust some impression of good was made. In the afternoon the meeting at Red Stone (near Brownsville) was attended by the few Friends there in connection with us, and by a considerable number of Wesleyans and others. I thought the life and love of the gospel were felt, and I felt the reward of peace."

At the time of the Separation, 11mo. 21, 1828, the Orthodox of Redstone kept the records. The Hicksite Meeting at Westland was laid down 4mo. 21, 1864, the final minute being thus recorded:- "The business requested to be attended by the Quarterly Meeting having been transacted, the meeting finally concludes and is now laid down. Joseph Lewis, Clk."

The Orthodox continued their Meeting until 11 Mo. 22, 1865. Their final minute was as follows:- "At Redstone Quarterly Meeting held at Providence 3rd of 11th mo. 1865. The subject of discontinuing Westland Monthly meeting as refered from our last meeting coming again before us is now united with by this and Women's meeting and that monthly Meetings directed to be discontinued, and the members thereof attached to Providence Monthly Meeting, and any unfinished that may remain on the minutes of said meeting shall be finished under the direction of Providence monthly meetings and William Bundy Jesse Cope and George Gilbert are appointed to attend the laying down of that meeting and report to our next meeting

"Taken from the minutes George Gilbert Clerk. The above minute from the Quarterly Meeting being received and read and most of the Committee therein named being present this meeting is discontinued as directed."

To Gilbert Cope of West Chester is greatly due the preservation of the records of Westland. In a copy of the minutes made by him (now in the Penn-

sylvania Historical Society's Library, Philadelphia), he states:- "The monthly meetings of Westland and Redstone, in the southwestern part of Pennsylvania, having ceased to exist by 1865, owing largely to migrations to the westward, I became interested some years later to know what become of their records. In 1882 I found a volume in the hands of a person in Salem, Ohio, and soon after learned that a few volumes were in other hands in that town. In 1888 I found another at California, Washington County, and in 1897 received from Centreville in that county eight volumes and three from another source. As early as 1882 I had endeavored to interest the Friends of Ohio Yearly Meeting to provide a fire proof place of deposit and collect the records of its branches, and in 1901 sent the records in my possession to Salem, where a large safe had been placed in the meeting-house for the preservation of such archives. Providence Monthly Meeting, Fayette Co., Pa., 1817-1869, and Sewickly Monthly Meeting, 1866-1874, have also ceased to exist, and there is not any Friends' Meeting known to the writer in Western Pennsylvania. Gilbert Cope, West Chester, Pa., 8-11-1911."

Westland Meeting House was in Washington County, westward from Brownsvills. The "History of Washington County" remarks:- "Outside the towns and villages of East Bethlehem township are three other churches to be mentioned in this history. The Westland meeting-house, the place of worship of the Society of Friends, was built seven-eighths of a century ago. On April 12, 1792, James Townsend and his wife sold ten acres of the 'Fecund Valley ' tract to the trustees of this society upon which to build a meeting-house. This land is situated at the head-waters of Two-Mile Run, in East Bethlehem township, and was purchased for twenty pounds by Nathan Heald, James Crawford, Abraham Smith, John Townsend, John Heald, and Isaac Jenkinson..... Upon this land the Quakers built a stone church forty-eight by fifty-two feet in size and eleven feet high. It had twelve windows and four doors, with chimneys at the corners, which were evidently built with the church. The house is still standing (1882) and appears to have been remodeled and enlarged at some time, but is now in a very dilapidated condition.....They (Amos Griffith and Lewis Campbell) sold it April 16, 1866 to William Fisher, Amos G. Cleaver and Joseph Farquhar for three hundred dollars."

Under the jurisdiction of Westland Monthly Meeting was a subordinate meeting called Fallowfield. The county history says of it:- "A deed dated April 17, 1799, is a conveyance by Joseph Allen 'to Joshua Dixon, John Allmon, John Heald, and Jacob Griffith, trustees in behalf of the society of people called Quakers of Westland Monthly Meeting' four and one-quarter acres and seventeen perches, in consideration of ten dollars and sixty-seven cents, 'for the proper use of the society of the people called Quakers forever for the purpose of a meeting-house called Fallowfield meeting-house'". After the Separation the Hicksites became the stronger branch. Later the place was abandoned and sold to the Methodists who built on it the Mt. Tabor Church. Part of the lot was used as a graveyard, but the Quaker graves were not marked. The Church was erected in 1851. "The cemetery now known as Mount Tabor Cemetery was in use very many years by the Friends and was part of the grounds owned by the Friends, known as Fallowfield Meeting-House of the Westland Quarterly Meeting."

On May 2, 1937, the compiler of these notes concerning Meeting Houses of Friends, visited the localities of the Westland, Redstone and the former Fallowfield Meetings. To reach them he was indebted to the kindness and the courtesy of Carl H. Young and his wife, Henrietta Roschie Young of Pittsburgh

Pa., who motored to those localities in their car. The "History of Washington County" definitely states that Westland Meeting House is but a short distance from Powelltown, but Powelltown was found to be only the name of a hill near a couple of miles from Centreville. There is no village at the place, and Westland Meeting location is on the top of the next hill adjacent to that of Powelltown. The large cemetery there is kept in perfect orderand is used by the neighboring community. The name of the cemetery is over the entrance gate, and within, an avenue of small evergreens, to the left of which is the exact spot where the Meeting House formerly stood, leads across the yard. The site is rapidly becoming occupied with graves, while the Quaker name of Linton is to be seen on tombstones on one side and Baker on the other. A few other names seen at Westland are Cleaver, Gillis, Hornwell, Ruble, Thistlethwaite and Tucker. Some of these are Quaker names formerly in the community, but we were informed that the Friends' graves made before the Meeting was laid down are unmarked. Near the Westland Cemetery is a tall old oak by the roadside, and shortly beyond it is a cottage formerly a schoolhouse but now the residence of a Mr. Gillis, who kindly showed interest in and gave much local information concerning Westland. A few steps further on is a new schoolhouse with a tablet over the door simply marked "Westland 1909."

About two miles southwest from Allenport in Allen Township (set off from Fallowfield Township, Washington Co., Pa., in 1852) on the summit of a high hill commanding a fine expanse of beautiful valley views, and reached by a winding road with steep ascents, is the Mount Tabor Methodist Church, surrounded on three sides by its large graveyard, a portion of which was the former Fallowfield Friends' Burial Ground. On the south and east sides the Burial Ground extends abruptly down the hillside slopes, and, though rather encumbered with a wild growth of trailing vines, has been enhanced in a natural way by splendid plots of luxuriant periwinkle and may-apple or Mandrake. The frame church built facing the south, like old Friends' Meeting Houses used to be constructed, is at the entrance of the cemetery. It is the same building that was erected in 1850, but it was repaired in 1926. Over the door is its identification tablet stating "Mt. Tabor M.E. Church 1850-1926." By the east side of the church the road descends the hill into the valley to the northward.

Here at Mt. Tabor, the Friends formerly had a schoolhouse in which John Jackman and Newton Williams taught in 1827-1828. Some fifty years later John Jackman was buried in this graveyard. In Boyd Crumrine's "History of Washington County," 1882, is this further information about Mt. Tabor:- "The Methodist people in this section of country were organized before the year 1800, and worshiped in what was then known as the Howe Church. The The cemetery is still kept up, but the church has long since gone down.- After the abandonment of the old'Fallowdield' Quaker Church a portion of their church lot was purchased by the Methodists, who soon erected upon it a frame building forty by forty feet, which was dedicated May 16, 1851. The Rev. Thomas Hudson preached the dedicatory sermon from the text, 'God is a spirit.' The name 'Mount Tabor' was given to the church by Mrs. Mahlon Riggs. The cemetery now known as Mount Tabor Cemetery was in use very many years by the Friends and was part of the grounds owned by the Friends, known as Fallowfield Meeting House of the Westland Quarterly Meeting. After the abandonment by the Friends it came into use by the present society,

and is used by them as a burial place. Among those buried there are the following; John Jackman, died Dec. 17, 1876, in the eighty-sixth year of his age; Samuel Allen, died March 11, 1833, aged seventy-two years; Sylvester Smith, died Oct. 12, 1846 aged seventy years; Aves Smith, died Jan. 11, 1862, aged eighty-two years. It was not the practice of the Friends to erect a monument or tablet over the graves of their dead, and as a consequence many of the resting-places of the early settlers are unmarked and unknown. The little mounds with which the burial-place is filled only signifies that some one is buried there."

The grave of Samuel Allen, covered with a large flat slab, is close to the door of Mount Tabor Church.

WEST NOTTINGHAM.

Meeting often called...Little Brick Meeting.
Meeting organized.....1719.
Meeting established.....1723.
First Meeting House built.....1726
Preparative Meeting established.....1730.
Present Meeting House built.....1811.
Meeting removed to Rising Sun.....
Centennial anniversary.....1911.
Location.....Rising Sun, Md.

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West Nottingham with East Nottingham forms a Monthly Meeting belonging to Nottingham Quarter of Baltimore Yearly Meeting of the Society of Friends. It was organized in 1719, fourteen years later than East Nottingham, both of which, in earlier times, were a part of Western Quarter of Philadelphia Yearly Meeting. In Futhey and Cope's "History of Chester County, Pa.," 1881, it is stated:- "Nottingham Quarterly Meeting was first opened and held at East Nottingham Meeting, 5th month 19, 1819, and was composed of Nottingham, Little Britain, and Deer Creek Monthly Meetings, of which the two former were taken from Western Quarterly Meeting. This is a branch of Baltimore Yearly Meeting."

Of the early establishment or settling of West Nottingham Meeting the following extracts from the minutes of Chester Quarterly Meeting give some information:-

3, 11, 1719.- "Newgarden monthly meeting acquaints this meeting that our ffriends of Notingham Desires to have a meeting at the house of James King, once Every Week on a week day, only that week that the Preparative meeting is at Notingham, as also one first day of the week in the month, which this meeting allows of till further order."

9, 11, 1723.- "The friends of the west end of Nottingham having had Liberty to keep a meeting at the house of James King every first day in every month now desires to have a meeting keept also every third first day in every month for this winter season, which Newgarden Monthly meeting is satisfied with, to whom this meeting gives Liberty to hold their meeting accordingly till further order."

6, 10, 1724.- "The friends of the west end of Nottingham request, with the consent of Newgarden Monthly Meeting to have a meeting every other first day at the house of James Kings, which this meeting allows till further order."

6, 8, 1726.- "Newgarden monthly meeting lays before this meeting the request of friends of West Notingham to have Liberty to build a meeting-house for their convenience, which this meeting after Consideration thereof do allow the said friends their request."

6, 14, 1727.- Newgarden Monthly Meeting on the behalf of the friends of the west end of Nottingham, request to have Liberty to keep meetings every first day in the new meeting-house, which after consideration thereof was allowed till further order."

These two minutes concerning West Nottingham are from the New Garden Monthly Meeting records:-

"Att our Monthly Meeting held at New Garden ye 9th of ye 9th mo 1723 Friends of ye west End of Notingham request yt as they have a meeting granted them ye first first day of Every month that they may have on the third first day also During ye winter Season "

"Att a monthly meeting of New garden held at new Garden ye 5th of ye 6th mo 1726 Nottingham preparative meeting requesteth of this meeting to have Liberty to build a meeting house at ye weft End of Notingham which this meeting is willing to & Sends it to ye quarterly meeting for their approbation "

The "History of Chester County," from which the foregoing extracts from Chester Quarterly Meeting, but not the New Garden, minutes were copied, still further remarks that "In 1730 this was made a Preparative Meeting. The present brick house is said to have been built in 1811. It is on the Maryland side of the line."

On Ninth Month 16, 1911, the centennial of the erection of the Meeting House of West Nottingham was celebrated, on which occasion the address of welcome was given by Edwin B. Buffington of West Nottingham, the response by Joseph T. Richards; the historical paper by E. Henry Haines of Pleasant Grove, Pa.; and addresses were made by Joseph Swayne of Swarthmore and W. E. Coale of Delaware City, Delaware. An account of the celebration was duly reported to the Friends' Intelligencer, from which the following is quoted:-

"Success is the word that may be applied without qualification to the celebration of the 100th anniversary of the building of West Nottingham Meeting House which took place on Seventh-day, the 16th. This small, but substantial, cozy, and well-preserved brick house of worship is beautifully located a short distance west of Rising Sun, Md. Although the building is no longer used as a meeting place, the property continues to be the object of much pride with some of those who worshiped in it many years; and the building appeared to be in the very best of repairs at the time of the anniversary meeting. The fact that the house is no longer used as a regular meeting place does not mean that it is a former house of a dead meeting. With a view to 'adapting means to circumstances' West Nottingham Meeting has moved a few years ago to Rising Sun, most of the members and at-

tenders living either in that town or the immediate vicinity. While weather conditions on the morning of the 16th were not very promising this did not lessen the enthusiasm of the committee having charge of the event nor did it seem to interfere seriously with the attendance, although it was thought fear of a wetting kept some away. There must have been at least 300 people on the grounds in the morning. The entire neighborhood turned out, giving a good example of how Friends may use even unused meeting-house properties as neighborhood centres.....

"E. Henry Haines, of Pleasant Grove, Pa., prepared an exceedingly interesting history of the meeting, which was read by his daughter, Mabel H. Eby, of Blackwood, N.J.....At the close of the morning session the sun was shining brightly. Perhaps an hour and a half was spent in eating lunch and in having a thoroughly good time socially. Perfect weather conditions prevailed when the afternoon session was convened. The congregation, which had been considerably augmented since morning now occupied improvised benches on the lawn in front of the meeting house."

The compiler of these historical notes of Friends' Meetings was taken to the East Nottingham, West Nottingham and Colora Meeting Houses by Ella W. Thomas and her daughter Philena of Oxford, Pa., on April 13, 1931.

West Nottingham Meeting House, known locally as the Little Brick Meeting House in contradistinction to the Brick Meeting House at Calvert, is located a mile or more from Rising Sun in Cecil County, Maryland. The House, much smaller than the East Nottingham house, sits by the roadside, bright and cheerful, in the open sunlight with its row of wagon-sheds, rather time-worn, at the back or north side of the building. The Meeting House was erected with its front towards the south which causes it to have its back to the entrance driveway, its west gable-end being towards the passing highway. There are two doors at the front, two at the rear, and one at the eastern end next to the graveyard. The date of erection has been place on the wooden frame of one of the doors at the back and likewise on the wooden porch over the corresponding door at the front. A large, well-filled Burial Ground is at the east of the House, wherein are several large handsome box-trees and other evergreens. The memorial stones with inscriptions kept in accord with Friends' Discipline, record the family names of various members of the Meeting, among which are Brown, Coulson, Fulton, Green, Haines, Headly, Jackson, Kirk, Langdon, Mearns, Mitchell, Moore, Pierce, Reed, Reynolds, Roman, Scott, Sidwell, Taylor, Trump, Walls, Way, Winchester and Worthington.

Meetings are no longer held regularly at West Nottingham, having been discontinued many years ago by the removal of the congregation to a private in Rising Sun. The change of location for the meeting was designed to increase the attendance by reason of a more convenient situation, but ultimately it proved of little avail. After the passage of a number of years the meeting was closed, and at the present time, in 1931, holds but one meeting annually, so the compiler was informed.

WINCHESTER.

Early and still officially called Centre Meeting.
Meeting organized.....1777.
First Meeting House built.....
Preparative Meeting established.....1781.
Meeting considered established.....1781.
Second Meeting House built about.....1819.
Present Meeting House built.....1872.
Location.....Winchester, Va.

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Winchester Friends' Meeting is scheduled in the Book of Meetings as one of the two Meetings comprising Hopewell Monthly Meeting in the Fairfax Quarter of Baltimore Yearly Meeting of the Hicksite Branch of the Society of Friends. In response to inquiries about this Meeting, which is officially denominated Centre Preparative Meeting, retaining in that appellation the original name of the Meeting, Annie J. Rees of Winchester, Va., provided the following information:-

"The first Winchester Meeting-house was destroyed during the Civil War (I do not remember that one). The present one is a large double brick building with a partition that rolls up. The grounds covering one half acre was bought from John and Barbara Vilviz September 17, 1870 for $1800.00. At present the grounds are used during the Summer months for Community Playground. They have been using the grounds for a number of years for playground, but children will be children, and they have abused their priviledge. ....Our Meeting is Centre Preparative Meeting, Hopewell Monthly Meeting, Fairfax Quarterly Meeting, and Baltimore Yearly Meeting. We hold our Monthly Meetings alternately, Hopewell during the odd months and Winchester the even ones."

This information does not verge upon the early history of the Winchester Meeting, a meeting that is old in years. As a meeting for worship it was scheduled under the name of Centre in Stephen B. Weeks's "Southern Quakers and Slavery," 1896, as settled before 1779, laid down, and later held in Winchester.

From the minutes of Hopewell Monthly Meeting the following treat of the organization of Centre Preparative Meeting:-

7mo. 7, 1777.- "Friends of Senter Meeting haveing been Indulged with the liberty of holding a Meeting for Worship for the Winter season & now requests a further Indulgance with which this meeting Concurs & Grants their request till further Order."

On Ninth Mo. 1, 1777, Rachel Hollingsworth was appointed elder of Centre Meeting. On Ninth Mo. 4, 1780, it was proposed to the Quarterly Meeting to establish Centre Meeting, and on

7mo. 7, 1781.- "The friends appointed to attend Centre at their first Preparative meeting, Report they mostly met, and after having a solid conference with Centre and Mount Pleasant Friends, they unanimously agree to Report as their sense & Judgment, that Centre Preparative meeting may be held at Centre on the fourth day of the week in each month preceeding Hopewell preparative meeting, with which this meeting Concurs."

About the time of the organization of Centre Meeting, the inhabitants of Winchester were much agitated by the arrival of some "Banished Quakers"

lodged there by the Government authorities as prisoners. An account of this, largely quoted from Gilpin's "Exiles in Virginia", is given in Weeks's interesting work, "Southern Quakers and Slavery", as follows:-

"In September, 1777, twenty Quakers of Philadelphia were arrested by the Council of Pennsylvania on the charge of having given information to the British, and seventeen of them were hurried down to Winchester, Va., as prisoners of war. The original charges seem to have been utterly baseless, and the proceedings against them were arbitrary and unjust, for they were given no opportunity to defend themselves; they were refused a hearing, and the writ of habeas corpus, issued in their behalf by the Chief Justice of Pennsylvania, was disregarded. Further, they were forced to support themselves while thus involuntarily removed from their regular occupations, and the feelings of the community were poisoned against them. This injustice was all done on the basis of certain papers pretending to come from 'Spanktown Yearly Meeting', which bears unmistakable evidence of being the work of one who was wholly ignorant of the phraseology peculiar to Quakers.

"The history of the arrest had preceded the prisoners. 'The inhabitants of this part of the country are', writes the county lieutenant of Frederick, 'in general, much exasperated against the whole society of Quakers. The people were taught to suppose these people were Tories, and the leaders of the Quakers, and two more offensive stigmas, in their estimation, could not be fixed upon men; in short, they determined not to permit them to remain in Winchester, for fear of their holding correspondence with the Friends of the adjoining counties.' He says, further, that this sentiment was manufactured to keep them from holding such communication, and so strong was the feeling that on the day after their arrival, about thirty armed men collected at their lodgings and demanded their immediate removal. The question was settled for the time by the Quakers agreeing not to leave their house. But this feeling of fear and hostility soon subsided, the people became more friendly, and not only allowed them to remain, but administered to their comfort, granted them the freedom of the surrounding section of the country, and attended their meetings. They were released in April, 1778."

Hopewell Monthly Meeting made the following minutes concerning the Banished Friends:-

7mo. 6, 1778.- "Daniel Brown senr., Nathaniel White, Abel Walker, James Steer, Jonathan Parkins, Samuel Pickering, Rees Cadwallader, Josiah Jackson and John Berry are appointed to consider the case of our BANISHED FRIENDS, who were sent from Philadelphia by the force of an arbitrary power amongst us, and provide something in writing of their life and conduct, whilst among us and produce to next meeting if they think it necessary."

9mo. 7, 1778.- "The Friends appointed to provide something by way of Certificate for our BANISHED FRIENDS, produced an essay to this Meeting which was twice read approved and signed."

Hopewell Monthly Meeting reported to the Quarterly Meeting in 1777 saying "That meeting also informs that a number of our Bretheren who are Banished from Philadelphia for the testimony of a good Conscience, have for two months past with the concurrence of the monthly Meeting, held three Meetings in the week in the Town of Winchester viz two on the first day & one on the fourth, which we have a secret Hope & belief will tend to the spreading of the Testimony of Truth & advancement of the cause of Righteousness."

The Quarterly Meeting made an unusually long minute appointing a committee to look after the sufferings of the Banished Friends. It is this:-

fourth days at eleven o'clock. In 1870 there were nineteen families and part of families, and 65 members. During the late civil war the meeting-house was totally destroyed by the soldiers, since when a large and commodious brick house, sufficiently large to accommodate the Quarterly Meeting has been erected."

From Walker McC. Bond's "History of Hopewell Friends" it is learned tha Centre Meeting was first located just southwest of Winchester where the old Burial Ground is yet to be found "near the homes of Parknes and Hollingsworth" in 1937. It was removed to the town of Winchester in 1819, where the Meeting House was taken possession of, March 13, 1862, by the Federal troops, and in the following year, 1863, was destroyed. In 1871 Centre held its meetings at the John W. Marvin's building, and on 8mo. 2, 1872, the first Monthly Meeting was held in the new Centre Meeting House in Winchester.

It was on First-day, Fifth Month (May) 23, 1937, that the compiler of these notes concerning Friends' Meetings, was taken to Winchester, Va., by James H. and Bertha Knowles Heslet of Washington, D.C., to visit the Meeting place located there. The present Meeting House, built in 1872 and located at the corner of Picadilly and Washington Streets, is a large brick building facing closely to the south, as the old Quaker Meeting Houses usually did, but it is not at the same spot where its predecessor stood in ante-Civil War days. This is a fine structure with a long porch and an ample yard at the rear or north side, and two small porches or covers at the entrance doors on the south side facing Washington Street. There are shade trees on the street bounds of the premises, but the yard at the back is open and near with a fine grassy lawn. Within the Meeting House a narrow vestibule intervenes between the entrance doors and the assembly-rooms, which, in the earlier days when the meeting was larger than it is now, were used by the men and women members separately. The dividing partition remains, but the end next to Picadilly Street is now used for the meetings for worship. Everything about Winchester Meeting House in 1937 appears in order and well cared for.

YORK.

Meeting organized.....1754.
Meeting established.....1764.
Meeting House built.....1766.
Preparative Meeting established.....1767.
Meeting House enlarged.....1776.
Monthly Meeting established.....1786.
Wright's Ferry Meeting indulged.....1793.
Wright's Ferry Meeting discontinued.....1798.
Location.....York, Pa.

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York Friends' Meeting is an old established religious organization whose interesting Quaker history is told in these words in the "History of York County, Pa.," by George R. Prowell, 1907:-

"The Quakers were among the earliest settlers in York County. Most of them located north of the Conewago Creek, extending their settlements westward into the present area of Adams County. After the erection of York County, in 1749, a number of influential Quakers moved to the vicinity of York, when it became the seat of justice. Among them were Nathan Hussey, William Willis, and John Day, who became the first president justice of the county courts. In 1754 they obtained permission of Warrington monthly meeting to hold an 'indulged' meeting in York. The original meeting house, which is yet standing, is located on West Philadelphia Street, between Beaver and Water Streets. Meetings are still kept up, though the Society is very small at the present (1907.) The eastern part of the lot on which the meeting house stands was purchased in the year 1765, from Nathan Hussey and his wife, Edith, for the use of the Society of Friends. During the following year the eastern part of the present building was erected. The records give the following named persons as contributors:

Nathan Hussey.....	15 pounds	Herman Updegraff.....	12 pounds
William Willis.....	15 "	Jesse Flakner.....	
Joseph Updegraff.....	15 "	James Love.....	
Joseph Garretson.....	12 "	John Collins.....	
William Matthews.....	12 "	Joseph Collins.....	

In 1773 the western portion of the lot on which the meeting house is built was donated to the Society of Friends forever. Ten years later the western division of the present meeting house was added. By this time the membership had greatly increased. Warrington monthly meeting included the preparative meetings of York, Newberry, Warrington, Huntingdon and Menallen.

"Among the leading preachers who conducted services in York meeting house during the days of the past were Peter Farnell, Margaret Elgar, William Matthews, deputy state surveyor; Elisha Kirk, Ann Jessop, Jesse Kersey, and Thomas Wetherald. Characteristic of all Friends' meeting houses, records of births, marriages and deaths of this one were carefully kept, as well as minutes of regular meetings. They are still in existence, except those taken away with the flood of the Codorus in 1817.

"Job Scott, one of the most celebrated preachers of the Quaker faith, made a tour of America, visiting the different meetings of the Society. In 1790 he came to York County. The following is from a journal published by him the same year; 'Coming north from Virginia, I had very good meetings in the meeting houses of Menallen, Huntingdon (Adams County), Newberry, Warrington, and York; at each of these places to my great satisfaction. At York I had three meetings and remained some days. I formed a good opinion of the town. On the 6th day of the first month, 1790, I went to a place called Wright's ferry, on the Susquehanna River, where I had good meetings at the house of the Widow Wright.'

"The York meeting house was built on lots Nos. 175 and 176 of the town of York. They were patented by Thomas and Richard Penn to Nathan Hussey, 1763; and by him deeded to William Willis, Joseph Garretson, Herman Updegraff, as trustees, 'for the use of the Society of Friends forever.' In 1764 the York 'indulged' meeting became a meeting for worship, but ordered 'to remain members of the Newberry preparative meeting as before.' The meeting house was completed in 1766, and in 1767 the York preparative meeting

established. In 1783 York meeting requested to have afternoon meetings on First days to begin at the third hour, which was granted, desiring 'that Friends of that meeting may take their children and families with them to meeting.' In 1784 they requested that a monthly meeting for discipline be settled among them, which was granted. This meeting was established in 1786 and ordered to be held 'on the fourth day of the week preceding the second first day of each month, and known as York monthly meeting.' The first meeting was held on the fifth day of the seventh month, 1786."

William Kersey was appointed clerk, 1786; John Lane overseer; and William Welch the same year was appointed recorder of births and deaths. An indulged meeting was permitted by York Monthly Meeting to be held at Wright' Ferry in 1793 and it lasted till 1798. The Wright's Ferry of 1793 was one o the first ferries on the Susquehanna. In 1931 the location is known as Wrightsville.

The following minutes from Western Quarterly Meeting records substantiate some of the statements in the foregoing historical sketch:-

"At Western Quarterly Meeting held at London Grove the 20th of 2nd mo. 1764.- Warrington Report mentions That the Friends of York-Town have been indulged a considerable Time with holding a meeting there; & now request that a Meeting for Worship may be settled there, & also a Preparative Meeting, with which the said mo.ly meeting express their unity."

"At a Quarterly Meeting held at London Grove the 21st 5th mo. 1764 The Committee appd to visit the Friends of York Town reported as follows, 'That they met with the Friends of York Town had a seasonable Opportunity with them, and view'd the Place where they propose to built a Meeting House (which they said they had a Title for) & on solidly considering their situation do think it may be best for them to have liberty to build a House, & be allowed a Meeting for worship on first & third Days, as heretofore tolerated by Warrington mo. meeting & continue members of the same Preparative meeting (as formerly) for some time longer,' Submitted & signed by all the Committee: Which this Meeting concurs with, & allows them the Priviledge of holding Meetings for worship agreeable with the Tenor of the Report, but to remain Members of Newberry Prepar. Meeting as before."

At London Grove 8-20-1764.- "A new Meeting settled at York Town, in the County of York, and a general Meeting allow'd to be held in Lancaster Once a year: A new Meeting House built at Fairfax; & One at Bush Creek in Maryland belonging to Fairfax Mo.ly Meeting."

"At a Quarterly Meeting held at London Grove ye 17th of ye 8th month 1767 Warrington Report mentions that Friends in and about York have now built a Meeting House; and again request to have a Preparative Meeting settled among them, which that Mo'ly Meeting recommends to the Consideration & Car of this meeting: it is therefore left till our next " (This request was granted by a minute of Western Quarter, 2nd Mo. 15, 1768.)

There is a copy of the York Monthly Meeting minutes in the Pennsylvania Historical Society's Library, 1300 Locust Street, Philadelphia. From it the introductory page of the book is here reproduced; also the closing minutes of both the Women's and the Men's Monthly Meetings at York:-

"Friends of York Meeting having been under considerable difficulty in attending their Monthly Meeting at Warrington, And believing it might be profitable for a Monthly Meeting to be settled here, repeatedly mentioned their request for the same to sd Monthly Meeting; Which after some time spent in deliberating thereon concluded to inform the Quarterly Meeting of

the request in order to obtain the weighty consideration and advice. In answer whereunto the following Minute was produced . To wit

"The Committee on the request of Friends at York made the following Report; viz., we of the Committee on the proposal from Warrington Monthly Meeting have, pursuant to appointment attended that Meeting and the preparative Meetings constituting the same; and on confering together unanimously agree to Report as our sence, that it may be reasonable for a Monthly Meeting of Discipline to be settled at York

Submitted to the Quarterly Meeting } by John Hough, William Pidgeon, Jonathan Wright

13th 5th mo. 1786

Benjamin Wright, James Mendenhall
Danl. Grist, Wm Farquhar
Joel Wright

Which being twice read and with due deliberation consider'd obtaind the concurance of the Meeting, and it is accordingly agreed that a Monthly Meeting of Discipline be held there on the 4th day of the week preceeding the second 1st day in each month and known by the name of York Monthly Meeting: The first Meeting to be on the 5th day of the seventh month next, to attend the opening of which the following Friends are named, To wit, Joseph Elgar, Jonathan Wright, William Ballenger, Anthony Poultney & Joel Wright, who are desired to give such assistance and advice as best Wisdom may enable them to do and report to next Meeting. Extracted from the Minutes of Warrington & Fairfax Quarterly Meeting held the 5th of the 6th mo. 1786 . Joel Wright, Clerk this time:

Which being read at the close of a Meeting for Worship held in York Town the 5th day of the 7th mo. 1786, and pursuant thereto that for Discipline was opened the Representatives from the preparative Meeting and most of the members being present; It was unanimously agreed that William Kersey should serve the Meeting as Clerk the present time.

"Joseph Updegraff, Harman Updegraff and William Kersey are appointed to provide Blank Books for the purpose of Keeping the necessary Records of this Meeting.

"The Friends appointed by the Quarterly Meeting all attended this, as well as many other Friends from different places, whose company & Religious labours has tended to our help and encouragement."

Last entry in Women's Monthly Meeting at York.

"8-8-1856 Queries read & answers given Edward Jessop to attend Quarterly Meeting "

Last entry in Men's Monthly Meeting at York.

"6-4-1857 Our representatives to the Quarterly Meeting attended. Edward Jessop is appointed to unite with women friends committee in proposing names for the station of Elders and report to next meeting "

NOTE. These last minutes only closed the volume and do not signify that the Monthly Meeting at York was discontinued at the time they were written.

"In 1870," wrote Levi K. Brown, "there were but four or five families of Friends residing in the town. Many of the older citizens, however, remember , with lively interest, the powerful sermons preached here in former years, by that devoted servant of the Most High, Thomas Wetherald, on which occasions the meeting-house would scarce contain the people assembled."

The compiler of these Friends' Meeting Sketches was taken to the York Meeting locality on May 15, 1932, by Ralph W. Hershey of Gap, Lancaster Co., Pa.

In the western part of the large city of York, on the north side of West Philadelphia Street, close to the sidewalk and not far distant from Beaver Street, is the little brick Meeting House of the Society of Friends. The structure plainly shows the original section of the House, built in 1766 of bricks said to have been brought from England, was added to subsequently. The newer part, erected about 1776, has been used for the last twenty years or more, dating backward from 1932, by a Mission Sunday School, and the building and premises are kept in excellent order. Outside, the woodwork of the building has been painted a dull leaden gray color, but within the unpainted shutters and benches attest to the Quaker atmosphere and ownership. The House is somewhat above the street level, and back of it is the graveyard wherein most of the graves are unmarked. A group of headstones just at the rear of the House show the family names of Chalfant, Gover, Jessop, Love and Meredith. One fanciful marble, in form of a cross florally carved, has neither dates nor lettering. In the middle of the Burial Ground is a tall, graceful elm tree, and not far from the eastern end of the Meeting House is an aged catalpa, highly prized for its age and associations.

Meetings are still held by Friends in York, Pa., but not regularly. On May 15, 1932, when the compiler visited the place, a number of interested people gathered there to hear W. Ralph Gawthrop of Wilmington, Delaware, who attended the meeting to address those assembled to hear him. The compiler was told by the janitor in charge of the building that several meetings had been lately held by Friends in York.

A D D E N D A.

Western Quarter.
Baltimore Division.

Back Creek.

Gainesboro, with its clustered memories of Civil War days and of peace-loving Quaker a monitions, in 1939 is but a very small settlement among the hills northwest of Winchester the valley between Back Creek and its tributary Hogue Creek. Here, on the north confines the village, is the location of the Back Creek Friends' Meeting. The house of worship is g but the old graveyard, with considerable enlargement, is a prominent and striking fea in the landscape environment of the village. Although in the valley, it is still noticeabl on a little hill-top, a cemetery of extensive size surrounded completely by a sturdy stone

on all sides, built up and down the different slopes of the inclosed grounds. So undulating is the surface, the wall on the further side is entirely hidden from view from either of the two entrance gateways on the side next the road leading up the slope from the bridge and village. On the top of the elevation overlooking the passing railroad, with some evergreen pines still growing there, is most probably the site of the departed Meeting House of which no trace is now otherwise discernible. Back of this supposed site, in the lower ground between the elevated site and the equally elevated hillside of the upper reaches of the Burial Ground, are a great number of ancient looking fieldstone markers, many unlettered, all bearing testimony of the narrow beds of rest of the early Quaker pioneers. Beyond them are numerous modest marble memorials with the name of Collins frequently seen. Among other names in this cemetery are Dunlop, Rogers and Robinson. An old stone near the upper entrance gate has this inscription, "Eleanor Griffith Aged 37 & Died on the 15 of April 1821." There are headstones of odd appearance in this graveyard, and many of later date and pattern show the cemetery has become the burial ground for the community, accommodating other religious sects than the Society of Friends. The compiler of these "Historical Sketches" was taken to Back Creek and Bear Garden Meeting localities by Ralph W. Hershey of Gap, Lancaster Co., Pa., on May 15, 1939.

Bear Garden.

Upward or northward, by the side of a winding, unimproved road about two miles from the fine Highway No. 50 connecting Winchester, Va., with Clarksburg and Parkersburg in West Virginia, is all that remains of the Friends' Meeting of Bear Garden. It is on the western side of the mountain, not the eastern as the foregoing statements indicate, and is merely a very small graveyard under the shade of a few good-sized oaks and some other wild vegetation. There is a very limited number of headstones, mostly lying prone on the ground or leaning against tree trunks. The names of McBee and Edwards are seen but all dates postdate the discontinuance of the Friends' Meeting. One stone, nearly the only upright marker in the plot, has the initials H. C. D. without date of any kind, and another, fallen over, reads,- "Charles B. Son of John W. and Mary M. McBee Born July 23, 1862 Died Aug. 29, 1862." But Bear Garden Meeting with its long struggle for existence, greatly by reason of its small membership, went out of being before the rigid rules of the Society of Friends freely permitted the erection of tombstones at the graves of the dead, besides it was mostly the custom of early families to have their own plantation burial grounds. Bear Garden had its Meeting House which may have been nearby on the roadside, perhaps where a small dwelling stands at the time the compiler of these notes visited the

the spot on May 15, 1939, for there is no probable nearer site for it. Yet it must be taken into consideration that the passage of time alters many physical features of the earth as well as habits and customs of people. Bear Garden is two miles from Capon Bridge where it spans Cacapon Creek in Hampshire County, West Virginia, and it is a short distance from Cole Stream. Information received at Capon Bridge asserts there are no burial grounds on the east side of Bear Garden Mountain.

Berkeley.

The visit paid to the Berkeley or Bullskin Friends' Meeting locality by the compiler of the Historical Sketches was due to the courtesy of Ralph W. Hershey of Gap, Pa., and transpired on May 15, 1939, proving a memorable visitation. The Meeting had been so long passed out of existence that the lane approach from the present public highway has been lost, so, to reach the old wall-inclosed Burial Ground necessitated a half-mile walk across two fields. The compiler and his cousin were directed to the spot by the owner of the farm on which the graveyard is situated, who stated that the Society of Friends still hold the right of way to it. It was not an unpleasant walk, however, through one field of pasture land thickly overspread with blooming Star of Bethlehem (Ornithogalum umbellatum), and another of growing wheat approaching mature height. The Burial Ground is enclosed by a stone wall, somewhat dilapidated at intervals, and is entered by a small iron gate at the southeastern corner. But the gate is unhinged and leans against growing shrubbery a few feet from the opening. Much overgrown by trailing vines, uncouth saplings and low graveyard plants such as the thick matted mass of periwinkle which overspreads and obscures the graves, it is difficult to discover the individual graves. Quite near the entrance is the grave of William McPherson who died in 1831 aged 83 years. Relying upon the authority of dates this may have been a son of the William McPherson who was overseer of Bullskin Meeting in 1759. Close to the southwest corner by the broken wall is a grave marked with one of the old-time rough unlettered fieldstones, and near it another, either the footstone to the same or the headstone to another grave. The Friends' Meeting at Berkeley, otherwise Bullskin, has been out of existence for more than a century, but its neglected Burial Ground yet retains its memory.

Crooked Run.

A few miles from Front Royal, Va., and the northern approach to the present day popular Skyline Drive, is the place where the Friends constituting Crooked Run Particular and Monthly Meetings had their Meeting House and place of burial. The spot attests to the wisdom of

the early members of the Society of Friends in selecting a fine situation for their house of worship. On a high elevation overlooking the tiny village of Nineveh as well as the far stretching valleys, both at the rear and in front of it, is the Burial Ground wherein the pioneer members of Crooked Run rest in unmarked graves with only a very few rough unlettered field-stones cropping out of the sloping ground bounded on the northwest side by a stone wall from corner to corner. On May 16, 1939, when the compiler of these notes visited the place, there were to be seen many medium tall memorial stones marking the resting beds of the dead, but they, of course, bore the names of the Presbyterian successors of the Friends, whose modest church, inheriting an ample share of Quaker simplicity and plainness, occupies the highest spot in the elevation overlooking the village. Some of these show evidence of age and bear the family names of Antram, Carbo, Gore, Massie, McCaulay, McKay, Painter, Sheaff, Welsh and others, but the prevailing name is McKay, and both that family name and Painter in the earlier generations have mention in the Friends' Meeting records of Crooked Run. The graveyard at the present Presbyterian Church of Nineveh has a stone wall only on one side, is open to the sunlight, and has but few trees, a walnut and a pine side by side, neither of extraordinary size, growing near the western corner. The gate of entrance is close to the church and that religious edifice itself was erected facing the southeast, conforming to the cardinal points. The situation is commanding, the valley views in the distance and the immediate surroundings are pleasing to the observer. Not far to the southward, nearer Front Royal, the highway crosses the stream called Crooked Run, a branch of the Shenandoah River which winds its irregular course with many a bend and turn through the valley. From this brook the Friends' Meeting derived its name. Some six or seven miles westward from Stephens City and about double that distance from Nineveh, is the location of the early Mt. Pleasant Friends' Meeting, at one time an important subordinate branch of Crooked Run Monthly Meeting. It was located at or near Fawcett's Gap somewhat more than a mile above the little village of Marlboro. The place in 1939 is marked by a graveyard still used by the people of the neighborhood who emphatically give it the name of the "Friends' Graveyard." It is a neat little cemetery with numerous little monuments and modest markers bearing, among others, the family names of Fawcett, Funkhauser, Hodge, Jones, Kelley, Long, Longacre, Mathews, Perry and Stephenson. There are numerous quaint field-stones to be seen, possibly in the oldest part of the ground, and one grave is closely inclosed by an ornamental iron fence much rusted by time and weather. It marks the resting place of "Mary Hodge Born April 17, 1873 Died April 26, 1898 aged

years and 9 days". This Burial Ground sets back from the pretty winding, unimproved road with an attractive beautiful grove of oaks between. The compiler of these records counted forty-five of the stately trees, large and small, with clean grassy ground under their shade. Several of the old monarchs reach their extending branches over the narrow high way of travel. The situation of this 'Friends' Burial Ground is not lonely although deeply imbedded in country solitude, for a short distance down the road toward Marlboro is a bright farm-house with its nearby barn and other out-buildings all redolent with the atmosphere of life and activity.

Monoquesy.

In company with Ralph W. Hershey and his wife Cora of Gap, Pa., the compiler of these Historical Sketches of Friends Meetings visited Frederick, Md., on May 14th and 15th, 1939. With no definite knowledge of the actual location of the long past discontinued Friends' Meeting of Monoquesy, he ventured to seek local information at Ballenger Creek near its confluence with the Monocacy River a few miles south of Frederick. Both these names having mention in the earliest annals of the Meeting provided but a slender thread upon which to base a series of inquiries relating to a Friends' Meeting buried in the past for a period of 175 years. However it resulted in the gathering of the following facts:- On the northern confines of the present post-village of Buckeystown, on the east of the highway, is the old Davis Farm. It has passed through the ownership of other families since it was owned by the Davis family, one of its most recent possessors being Dr. McCloskey, now (1939) residing in the dwelling nearest the former Davis Farmhouse. The compiler personally interviewed this individual and visited the ancient wall-inclosed Burial Ground in a distant field of the Davis Farm. It is a neglected spot, much overgrown with saplings and wild plant life, in the midst of which are the marked graves of several of the Davis family. Chief among them is a headstone inscribed:- In memory of Ignatius Davis who was born Nov. 23rd 1759 and Died May 4th 1828 aged 66 years 5 month and 12 days. Doubtless this was the private plantation graveyard of the Davis family, and not the Friends' Burial Ground mentioned in the copied lease of the property in 1792 to John Darnall. But the name of Darnall is familiar in this neighborhood and in the heart of the village of Buckeystown on the east side of the public highway is another graveyard of age quite as old as that on the plantation. The unanswered question is "Is the compiler justified in thinking he had found the location of the ancient Monoquesy Friends' Meeting?"

Pipe Creek.

On May 14, 1939, the compiler of these notes was favored by a second visit to Pipe Creek Meeting House in company with Ralph W. Hershey and his wife, piloted to the place by W. Morris Haines of Linwood, Md., who resides a couple of miles distant from the Meeting House. Since the previous visit in 1933 the old House was burnt, but all the furniture, excepting such as was securely fastened to the floor, was saved and put into the rebuilt structure. By the roadside, near the Meeting House, the State Road Commission erected a tablet stating:- "Pipe Creek Meeting — About 1785 William Farquhar and Ann his wife held a Friends (Quaker) Meeting at his house. In 1771 he deeded two acres of land on which the Meeting House and burying ground are located. Ex-President Hoover's ancestors were members of this Meeting." — State Roads Commission. Wm. Farquhar, the founder of this Meeting, resided not greatly distant from Pipe Creek Meeting House and was buried in the Family Burial Ground on his plantation. Some two miles north of the present Meeting House is another Friends' Graveyard of older date than the cemetery at the Pipe Creek Meeting House of to-day.

Ridge.

The rather desultory and scattered notes concerning Ridge Friends' Meeting in the Shenandoah Valley, Va., gathered together in these "Historical Sketches of Friends' Meetings", of which this note forms a part, are more or less confusing, and, put together, puzzle the reader greatly. In Cartwell's "History of Frederick County" it is distinctly stated "Two other Meetings were held on Apple-pie Ridge — one at the Ridge meeting-house, and one in the vicinity of White Hall"; and in the "Hopewell Friends History" published in 1936, Lower Ridge is plainly located at White Hall on the map on page 70. Other recorded statements seem to point to the idea that the early Meeting at Pughtown, a village now known as Gainesboro, was distinctly associated with Ridge Meeting. A visit paid to the Ridge locality on May 15, 1939, by the compiler of these "Historical Sketches", taken to the place by Ralph W. and Cora R. Hershey of Gap, Pa., in a measure unravels the tangle of assertions. Reaching White Hall where the Meeting of Lower Ridge was reputed to have been held, a quiet little village was found among the hills of Frederick County, Va., in the orchard lands of the Shenandoah Valley where many fields are rendered almost untillable by the profuse out-crop of rocks all over the surface. Inhabitants of the village assert they know nothing of a Friends' Meeting ever being there, and direct for the locality, to the Quaker Graveyard some five miles further on "at the turn of the road." This place was found but it proved to be the Upper Ridge Friends' Burial Ground, where the Meeting House was burnt about 1925. Here are some fine old oaks, and the sloping surface of the wall-enclosed graveyard is

is half covered with trailing periwinkle and half over-run with woodbine. There are nu merous headstones bearing the family names of Bond, Brown, Honesty, Lupton, Martin Robinson, Watson and others, that of Brown appearing to predominate. One woo en marker, still in fair state of preservation, records "In memory of Mary I. M tin daughter of James & Elizabeth I. Martin", but without dates unless further portions of the epitaph is sunken from view in the soil. Inquiries answered by a Mr. Robinson, a Friend, residing near-by, disproved entirely of the existence of any Meeting in the past at White Hall, and asserted the name of Lower Ridge was entirely unknown to him. Probably if ever the term of Lower Ridge was used, it was in reference to the old Friends' Meeting at Back Creek at Gaines boro. Yet the term Lower Ridge was used, for in 1799, Henry Hull, a traveling Friend, in his visits to various Friends' Meetings, recorded that he attended meetings at "Lower and Upper Ridge" and also at Back Creek. His statement seems to class Lower Ridge and Back Creek as separate Meetings. —See p. 927.

Smith Creek.

Where the Lee Highway, Route 11, passes the entrance to the Shenandoah Caverns, four miles north of New Market in Shenandoah County, Virginia, a road or lane leads across the North Branch of Shenandoah River to the Neff Farm near or on Holmans Creek. There by the wood-bordered creek-side is the small Burial Ground which holds in memory the last locality of Smith Creek Meeting of the Society of Friends, now, May 16, 1939, the time when the compiler of these notes visited the place in compan with Ralph W. and Cora R. Hershey of Gap, Pa., just one hundred years after the sale of the property to John Neff, a clean little plot of ground with a number of marked graves; but, like the Meeting, everything seems to verify the message, "Past and Gone". There is a fence on one side, but it is irregular, broken and fallen, and there are headstones lying prone on the ground, while that of John Neff, the man who purchased the property, is propped against the trunk of a tree, the largest tree on the grounds. His marble headstone is inscribed "In memory of John Neff born Dec. 27th 1776 died Jan. 19th 1852 aged 75 years and 22 days." Close by, still erect at the head of her grave is another headstone marked "In memory of Elizabeth Neff consort of John Neff born Dec. 13th, 1781 died Dec. 4th 1834, aged 52 yrs 11 mos." At the far extremity of the ground a fallen headstone bears the information "In memory of Anna Elizabeth daughter of Alex & Elizabeth L. Neff died Sep-ber 20th 1862 aged 4 yrs & 22 days". The Smith Creek Meeting's Burial Ground, after the sale of the property evidently was converted

into the private plantation graveyard of the Neff family who mingled their mortal remains with the dust of the Quakers who were buried there during the latest years of the Meeting's history.

Tuscarora.

In choosing appropriate sites for their meeting places for worship, the early Friends generally selected fine locations on high elevations that gave a pleasing overlook of the surrounding country. Their descendants and others of the present day appreciate the results of their forethought in selecting such good and prominent situations and readily endorse their actions as wise and commendable. Examples of the excellent choice of situation of a Friends' Meeting House are to be observed variously about the country. Among the many may be mentioned Robeson in Berks County, Buckingham in Bucks County, Westland in Washington County, all in Pennsylvania; Randolph and Stony Brook in New Jersey; Pipe Creek, Gunpowder and Elk Ridge in Maryland, and Hopewell and many others in Virginia. In no place is it more pronounced than at what was formerly the Tuscarora Meeting House on the site of the Presbyterian Church two and a half miles out of Martinsburg on the Tuscarora Pike in Berkeley County, West Virginia. Built high on the hilltop above the passing road, the Church, a stone building, outwardly as plain as a Friends' Meeting House, is on the west side of the large wall-inclosed churchyard, just within the gate. There are fine, beautiful trees outside the wall, mostly grouped at the summit of the steep-inclined lane of approach from the public highway. There are many memorial stones in the graveyard and a number of elaborate tombs of departed members of the church. A mausoleum or oblong covering of two graves southwest of the church, bears the modest record,- "William Snodgrass Died May 15, 1836 aged 61 years and 11 days" and "Ann wife of William Snodgrass Died Aug. 28, 1855 Aged 74 years 5 month and 19 days". Near by another elaborate grave-covering bears the inscription,- "Sarah Lyle daughter of R and E Daniels and wife of Robert G. Lyle died July 12th 1854 aged 29 years 11 month & 14 days." A few lines of verse also accompany the death record. Among the many family names in this churchyard are Calvin, Butts, Hess, Lyle, Matthews, Miller, Snodgrass and Tabb.

Middle Creek.

The Middle Creek and Mill Creek Meetings were closely associated with Tuscarora, but the second named had no Meeting House. Middle Creek, however, built a house of worship which was located at the little village known at the present time by the

name of Arden, directly south from Tuscarora Meeting. But that Meeting House, like the Meeting, has disappeared long ago, and in 1939 its place at the upper end of the village is now occupied by a Methodist Church of very modern design, looking very red and white on the highest ground in the hamlet. On the corner stone is the date of erection "Arden M. E. Church South Nov. 4, 1911. The graveyard is small and the number of marked graves is quite limited. Calvin, Varner, Metre and Throckmorton are three names seen, but the unkempt, trailing vines and unthinned shrubbery may obscure other headstones. The compiler of these notes, when he visited the place on May 15, 1939, in company with Ralph W. and Cora R. Hershey of Gap, Pa., found a few rough uninscribed field-stones hidden from general view by the long grass and weeds. The village of Arden, where Middle Creek Friends' Meeting was located, was founded in 1770. At the crossing of the roads a tablet has been erected bearing this information:- "Arden Founded by Jacob Moon 1770 named by him for his old home town in England. The first house built is part of the house 40 feet east of this point. This tablet erected by the citizens of Arden and vicinity August 25th 1928."

Ridge. (Lower Ridge)

-Continued from page 925. By revisiting the Whitehall locality of Frederick County, Virginia, on July 19, 1939, the compiler of these notes, by a fortunate meeting with a Mr. and Mrs. Anderson who reside there, was informed that the Lower Ridge Friends' Meeting was positively located near the village of Whitehall. The old stone Meeting House, not a large building, was situated nearby the present Methodist Church at the upper part of the village and that the Friends' graveyard adjoined and probably was a part of the Burial Ground now belonging to the Church. When the Meeting House of the Friends was demolished upwards of forty years ago during the decade of the 1890's, the stone of its walls was used by Mr. Anderson for the foundation of his large barn now, in 1939, standing in the field on the opposite side of the road in front of his dwelling. There was also a schoolhouse on the Quaker property that was used by the colored people but now, like the Meeting House, long out of existence. The little Methodist Church at Whitehall was built on a rise of ground a short distance back from the main highway and commands a fine expanse of valley at the back of the cemetery. In the neat graveyard memorials are erected recording the family names of Colvin, Clemmens, Billon, Haines, Holliday, Hubbard, McDonald, Pitzer, Stimmel, Taylor, Trimble, Vanarsdale and others, with a plurality of Taylor and Trimble. A number of irregular unmarked fieldstones appear to suggest some former Quaker burials. Mrs. Anderson of Whitehall distinctly recalls to memory the old Friends' Meeting House as it looked in its last days, a light gray "rock" structure, small, yet "roomy", plain, and as the compiler would say "Quaker-like." The present Methodist Church is neither large nor elaborate but seemingly inherits some of the early simplicity of the Society of Friends.

CULPEPER.

Meeting organized about.....1770.
Early held in home of.....John Garwood.
Preparative Meeting established.....
Meeting House built before.....1782.
Meeting visited by Hugh Judge.....1782.
Deed for Meeting House lot.....1788.
Meeting discontinued about.....1807.
Location near Washington, Rappahannock Co. Virginia .

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The history of Cupleper Friends' Meeting appears to be very obscure and the compiler of these "Historical Sketches", in 1939, has found nothing definite concerning either the exact time of the organization or of its discontinuance. At the time of his visit to Virginia, July 19, 1939, the location of the Meeting was unknown to him and he simply took the county seat of Culpeper as representative of the name of the Meeting, but later discovered that the probable site of the former Friendly center was some thirty miles to the northwest of the town of Culpeper in Rappahannock County, originally a part of Culpeper County until 1833 when the new county was set apart from the old. As the vague references to the Culpeper Meeting are associated with the name of John Garwood in whose house the Meeting was held, and as he purchased his land as early as 1768, it is reasonable to believe the Meeting was organized soon after that date. The Meeting was a constituent of Crooked Run Monthly Meeting, and as there are missing records of that Meeting for some years following 1770, there is good reason for the obscurity which envelops the early history of Culpeper Meeting. What little there is to be gathered has been recorded in the "History of Hopewell Friends" from which the following notes are obtained:-

"At Hopewell on the 4th day of 9th month, 1780, a minute was recorded in which occurs the following: 'that Beargarden, Culpeper, Mount Pleasant & Stafford be further indulged as heretofore & that it might be of real use & benefit for this meeting to visit them from time to time.' Very little is known of the Culpeper meeting. The practice of referring familiarly and indiscriminately to both the county and the county-seat as 'Culpeper' adds to the difficulty of locating this meeting. The first mention in Hopewell minutes of a meeting in Culpeper appears 8mo. 3, 1778, when a meeting on First Days was allowed at the home of John Garwood, who lived near the Blue Ridge, on the eastern side, in that part of Culpeper County which in 1833 became Rappahannock. John Garwood had held meetings in his home prior to 1778."

"In 1782 Hugh Judge visited John Garwood and wrote: 'We were now within the verge of Culpeper meeting, and concluded to have a public meeting at the meeting house at two o'clock in the afternoon.' This shows that Culpeper meeting-house was near John Garwood's. At that time, Judge states, two families kept up the meeting. In 1784 Culpeper preparative meeting was a member of Crooked Run Monthly Meeting; and in that year its proportion of the annual contribution was set at 9 pence. In 1796 its proportion was 10 pence."

"Culpeper Meeting was located south of Chester Gap, in what is now Rappahannock Co., Va., near the home of John Garwood. John Garwood lived on the north fork of Rush River, near the site of the present town of Washington, county-seat of Rappahannock Co., where he purchased five tracts of land,

the first two in 1768, the last in 1794, as revealed by Culpeper Co. records. Culpeper Meeting had a meeting-house in 1782, as shown by Hugh Judge. Meetings had been held in the home of John Garwood in 1778 and earlier."

Culpeper Meeting was a part of Baltimore Yearly Meeting, being a constituent of Crooked Run Monthly Meeting in Fairfax Quarter. Originally it belonged to Hopewell Monthly Meeting. Until 1789 it was a part of Monthly Meetings that were under the jurisdiction of Philadelphia Yearly Meeting. It is said to have been laid down or was suspended about 1807. The following marriages were solemnized under the care of Culpeper Meeting:-

1."Daten Holloway, son of John Holloway and Margaret Holloway of the County of Stafford in the State of Virginia, and Hope Garwood, Daughter of John Garwood and Esther Garwood of Culpeper County & State aforesaid: 12th day of 10th month, 1785; at a Publick Meeting appointed at Culpeper."

2."Caleb Antram, son of John and Elizabeth Antram of Shenandoah County in the State of Virginia, & Sarah Garwood, daughter of John and Esther Garwood of Culpepper County and State aforesaid: 21st day of 9th month, 1786; at Culpepper."

3."Jacob Painter, son of John and Susannah Painter of the County of Frederick and State of Virginia, and Mary Hunt, daughter of Robert and Abigail Hunt of the County of Culpepper and state Aforesaid; 16th of 4th month, 1787 at Culpepper in the State aforesaid."

4."George Harris, son of Samuel and Martha Harris of Faquer County in the State of Virginia, and Hope Holloway, daughter of John and Esther Garwood of the County of Culpepper and State aforesaid; 8th day of 12th month, 1791, at Culpepper."

5."Joseph Rea, son of Robert and Rebeckah Rea of the County of Frederick and State of Virginia, and Susannah Garwood, daughter of John and Esther Garwood of the County of Culpepper and State aforesaid; 17th day of 5th month, 1792; at Culpepper."

6."Isaac Nickols, son of William Nickols of Loudoun County and Sarah his Wife, and Lydia Waters, daughter of George Waters of Culpeper County and Dina Waters his Wife; 26th day of 11th month, 1795, at Culpeper."

7."Thomas Garwood, son of John Garwood of the County of Culpepper and State of Virginia, and Esther his Wife, and Hannah Rea, daughter of Robert Rea of the County aforesaid and Rebeckah his wife; 16th day of 11th month, 1797; in their Meeting House in the County of Culpeper."

From the Table of Dates in "History of Hopewell Friends":-

"1782, 13th of 2d month, Hugh Judge finds Culpeper meeting house near John Garwood's."

"1788, 3d of 5th month, Deed reported signed for Culpeper meeting-house lot."

MOUNT PLEASANT
or
FAWCETT'S

Meeting originally called.....Fawcett's.
Meeting organized.....1771.
Meeting established twice a week.....1777.
Monthly Meeting with Crooked Run.....1781.
John Fawcett devised land.....1785.
Meeting discontinued.....1809.
Location near.....Fawcett's Gap, Va .

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During many of the early years of its existence Mount Pleasant Friends' Meeting was known as Fawcett's Meeting, deriving the appellation from John Fawcett, one of the founders of the meeting, in whose house the meetings were held before a Meeting House was built. The land which became the property of Friends was devised by John Fawcett in 1785. It was located in the neighborhood of Marlboro about eight miles south of Winchester in Frederick County, Virginia. Fawcett's or Mount Pleasant Meeting was a branch of Crooked Run Monthly Meeting in Fairfax Quarter in Baltimore Yearly Meeting. Until 1789 it belonged to Philadelphia Yearly Meeting, that year marking the date when Fairfax was transferred from Philadelphia to Baltimore. It became a part of Crooked Run when that Monthly Meeting was set up in 1781.

The following brief mention of this Meeting occurs in the "History of Hopewell Friends":-

"On the 1st day of 4th month, 1771, Hopewell representatives reported that there were several families of Friends and some friendly people living near Marlboro Forge, in the southwestern part of Frederick County, who were unable because of distance to attend any particular meeting for worship, with convenience, and who therefore requested the liberty of holding a meeting for worship on each First Day of the week. The request was granted with the proviso that they render an account duly how the meeting was kept up. The meeting was to be held 'for the present' at the house of John Fawcett. On the 2d day of 6th month, 1777, the meeting at Fawcett's was established twice a week. At this time it was known as Fawcett's Meeting. In 1785 John Fawcett by will devised two acres of land for this meeting. At various times later it appeared as Mt. Pleasant.

"The site of Mt. Pleasant (Fawcett's) Meeting can still be determined with certainty by means of the burial ground. Recently (this article was published in 1936) Mr. Clark Fawcett of Opequon, Frederick County, Va., has made financial provision for the upkeep of the graveyard of Mt. Pleasant Meeting, which was first held in the house of John Fawcett and attended by many others of the same family name."

In another part of the "History of Hopewell Friends" it is stated there was a school connected with Mt. Pleasant Meeting of Friends; also that the first person buried in the cemetery was Thomas Fawcett.

In the Table of Dates in the same history is the following:- "1809, 5th of 6th month, Mt. Pleasant Meeting discontinued."

The compiler of these "Historical Sketches" visited the locality of the Mount Pleasant Meeting twice, first on May 16, 1939, in company with Ralph W. and Cora R. Hershey, and second, on July 19th of the same year, when in

company with Asa M. Smith of Moorestown, New Jersey. On the occasion of the first visit he made reference to the place by stating:-

"Some seven miles, perhaps, westward from Stephens City, and about double that distance from Nineveh, where Crooked Run Meeting was located, is the location of the early Mt. Pleasant Friends' Meeting, at one time an important subordinate branch of Crooked Run Monthly Meeting. It was located at or near Fawcett's Gap and somewhat more than a mile above Marlboro. The place in 1939 is marked by a graveyard still used by the people of the neighborhood who emphatically give it the name of the "Friends' Graveyard." It is a neat little cemetery with numerous small monuments and modest markers bearing, among others, the family names of Fawcett, Funkhauser, Hodge, Jones, Kelley, Long, Longacre, Mathews, Perry and Stephenson. There are numerous quaint fieldstones to be seen, possibly in the oldest part of the ground, and one grave is closely inclosed by an ornamental iron fence much rusted by time and foul weather. It marks the resting place of "Mary Hodge Born April 17, 1873 Died April 26, 1878 aged 5 years and 9 days." This Burial Ground sets back from the pretty winding, unimproved road with an attractive beautiful grove of oaks between. The compiler of these records counted forty-five of the stately trees, large and small, and noticed the clean grassy ground under their shade. Several of the old monarchs reach their extending branches over the narrow highway of travel. The situation of this Friends' Burial Ground is not lonely, although deeply imbedded in country solitude, for, a short distance down the road toward Marlboro, is a bright farmhouse with its nearly barn and other out-buildings all redolent with the atmosphere of life and activity."

At the time of his second visit the grass in the graveyard had grown so lengthy as to hide the quaint fieldstones and gave something of the air of neglect to the cemetery, but the wealth of blooming sage freely among and over the graves supplied great beauty to the place. Sage in the poetry of flowers is emblematic of "esteem."

SOUTHLAND.

Meeting also known as.....Mount Pony.
Meeting organized about.....1778.
Mid-week Meeting allowed.....1788.
Monthly Meeting established.....1797.
Monthly Meeting laid down.....1804.
Meeting discontinued.....1805.
Friends still held title.....1822.
Location near .....Culpeper, Va.

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From the "History of Hopewell Friends" several notes of vital interest concerning Southland or Mount Pony Meeting are obtained and quoted here in these "Historical Sketches." The Meeting, although it rose to the distinction of a Monthly Meeting, existed only a brief period of about twenty-seven years, 1778 to 1805, but the Society of Friends still held title to the property as late as 1822. This property afterwards passed into the possession of the Baptists, who, it is supposed, used the Meeting House for their church. The devastating influence of the Civil War wiped out all vestige of both Meeting House and Graveyard, but in after years a Methodist Church was erected on the grounds and that humble house of worship for the colored people on the road from Culpeper to Stevensburg, Va., with a small unkempt burial ground, is what the compiler of these sketches found when he visited the Southland locality, July 19, 1939, being taken to the place by his nephew Asa M. Smith of Moorestown, N. J. The following extracts from the "History of Hopewell Friends" give an interesting outline of the story of Southland Friends' Meeting:-

"Southland Friends' meeting was near Mount Poney, 3 miles southeast of the town of Culpeper. In 1782 Hugh Judge found, near Mount Poney, Jonathan Bishop and his family, and had a religious opportunity with them. On 5mo.3, 1788, Crooked Run Monthly Meeting granted a First-Day meeting to 'Friends near Mount Poney.' On 9mo. 5 of the same year Crooked Run Monthly Meeting allowed 'Friends of Southland Meeting near Mount Poney' liberty to hold meeting on the 4th day of each week.

"In 1789 Job Scott visited Southland twice, first in 4th month and again in 12th month.

"In 5mo. 1796 Southland's proportion in the annual contribution was 3 shillings and 6 pence. The same year Southland requested the privilege of holding a monthly meeting. The exact date of the granting of this request has not been ascertained because of the loss of the Crooked Run minutes covering the next few years, but it was probably 1797.

"In the years 1798, 1799, and 1800 Crooked Run gave certificates of removal to Southland to the following persons: John Woodrow, Peter Cleaver, Alice Clever, Rachel Inskip, Sidney Crumpton, and Rachel Holloway and children. This shows that Southland was a monthly meeting in 1798, 1799, and 1800. Record that Southland was a monthly meeting in 1799 has been found in the minutes of Fairfax Quarterly Meeting. From the same source it appears that Southland Monthly Meeting was laid down in 6mo. 1804, the members returning to Crooked Run Monthly Meeting, and that in the 2d month of the next year Southland Preparative Meeting was also laid down."

In the Table of Dates in the "History of Hopewell Friends" occur these items of interest:- "1788, First-Day meeting granted to Friends near Mt. Pony (Southland)" : "1797, Southland (Mt. Pony) granted a mo. mtg. First mo. mtg. held 11th month 1797." "1935, Sept. 18, Philip Pendleton Nalle writes of Friends at Southland."

"By the year 1808 the meeting at Southland had evidently been long neglected, for in that year a committee was appointed at Hopewell Monthly Meeting to dispose of the Southland meeting house and other property. At later times steps were taken to sell the house and lot at Southland, excepting the graveyard, but in 1822 Abraham Branson, reporting at Hopewell for a committee, listed Southland as meeting property still held. At that time the graveyard was not enclosed."

"Southland Meeting was located near Mount Pony, which is in Culpeper Co., Va., three miles southeast of the town of Culpeper. It dated from 1778 or thereabouts. Jonathan Bishop and perhaps other Friends lived near Mount Pony as early as 1782. Southland was made a Monthly meeting about 1797."

"Mrs. C. H. Wine of Culpeper has been of much assistance in gathering information about Southland Friends' Meeting, which was located between Mt. Pony and Stevensburg. She has transmitted a letter written at Raccoon Ford, Culpeper Co., Va., Sept. 18, 1935, by Philip Pendleton Nalle, A.M., a gentleman who has spent his long life in the vicinity. Following are parts of his letter.

"'About 1783 the state laid off several towns in Culpeper County (then including Madison and Rappahannock). One of them was Stevensburg, about seven miles from Culpeper (town), on the Fredericksburg road. After a while a Quaker settlement was formed there and grew rapidly. It soon became larger than the Court House, for the Quakers were thrifty. But slavery distressed them, and they began to shift off to Ohio.

"'By 1820 or before there were few of them left. They had a cemetery of several acres; and the church nearby, used by the Baptists in the 1850's, may have been the Quaker church. It was plain and rough. Both church and tombstones disappeared during the War of the States, and the cemetery has been in cultivation for many years.

"'A Methodist church stands about where the Baptist structure stood. Going east along the "straty boulevard" the road joins the right-hand (road) going to Raccoon Ford. Right here at the corner the cemetery began, an acre or more perhaps, and maybe 150 or 200 yards. I remember the tombstones and heard sermons in the church.

"'I was occupied with genealogy for a short while. My life has been spent mainly in the effort to get rid of the fog and denseness that cover the Christian faith. I am in my 87th year now, and am still learning. Wishing you good standing in His family, I am, Yours very truly,

P. P. Nalle, Jr.'"

"Joshua Swayne and his family attended Mt. Pony Meeting in Culpeper County and were consistent Friends." Joshua had removed from Philadelphia to Frederick County, Va., about 1784, where he attended Crooked Run Meeting. His son, Judge Swayne, read law in Warrenton, was appointed to the Supreme Court by President Lincoln in 1862 and served until his resignation in 1881.

STAFFORD.

Meeting organized.....1769.
Accepted constituent of Hopewell.....1769.
Meeting House erected.....
Meeting laid down.....1807.
Property placed on sale.....1817.
Title to property still held.....1822.
Location..... ..... .Stafford Co., Va.

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The Friends' Meeting of Stafford, Va., was in existence for a period of about 38 years, from 1769 when it was organized or permitted to be held by the Monthly Meeting of Hopewell, to 1807 when it was laid down by the authority of the same Monthly Meeting. From the limited historical notes accessible connected with its story, it evidently was a meeting of a small congregation that never rose to the dignity of a Monthly Meeting, but was reported as an indulged meeting considered as "settled" about 1779. In the "History of Hopewell Friends" published in 1936, a brief outline of Stafford's story is given and is quoted here in full, together with the record of several marriages that were consummated within the bounds of the Meeting, the names of the contracting parties revealing to some extent the names of families who constituted Stafford Meeting. In a brief reference to the location of this Meeting in the same Friends history it is stated that it was "perhaps near Stafford P. O." Yet in another part of the same work it is stated:- "Stafford Friends' meeting was probably in the southeastern part of Stafford Co., Va., on or near Potomac Run (Creek).. It was indulged in 1780 'As heretofore'. In 1817 steps were taken to sell the meeting house at Stafford the burying ground to be reserved." Thus it is indicated that Stafford Friends' Meeting has left so little of a landmark, the passage of a century and more of years to 1939, has practically erased even the knowledge of its exact location. Its name definitely places it in Stafford County and its days of Quaker activity naturally places it in the settled districts of the county near the Potomac River and its tributaries, all of which are small in Stafford County. The county seat is the town of Stafford, which in 1939 is little more than a village in size, containing a few rather antique looking buildings, but mostly showing up-to-date present day dwellings on and near the main street. In an effort to represent this Friends' Meeting locality in a photographic way, the compiler of these "Historical Sketches", on the occasion of his visit to Stafford County on July 20, 1939, was forced to show buildings and scenes in and near the county seat of Stafford.

The following extracts from the "History of Hopewell Friends" give the short outline of Stafford Friends' Meeting:-

"At Hopewell on the 7th day of 8th month, 1769, was considered a request of Friends living near Potomack Run in Stafford County, Va., for liberty to hold a meeting for worship Certificates were produced and read, one for Joseph Wright and family; one for John Antram and family; and one for Daniel Antram and family, these were lodged until a committee might ascertain whether these persons were settled within the verge of Hopewell, whether they had complied or were likely to comply with their contracts in purchase of the lands they were settled upon, and whether they were capable of holding a meeting. To ascertain these matters of inquiry John Fawcett, Robert Hains, John Lupton, Jo-

seph Lupton, John Branson, and Richard Ridgway Sr. were appointed." At the next monthly meeting at Hopewell four of the above committee made report, expressing the opinion that the said Friends in Stafford were not within the verge of Hopewell, being about 20 miles 'nigher to fairfax;' but that they seemed in a likely way to comply with their contracts reputably, and were, if they proved careful, a sufficient number and compactly enough settled to hold a meeting for worship reputably. However the Stafford Friends were willing to join Fairfax Monthly Meeting, if that meeting and Hopewell should think it best. Accordingly, John Lupton and James Steer were appointed to attend the next monthly meeting at Fairfax (Waterford) with a copy of the Hopewell minute, and see if Fairfax Friends were willing to accept the certificates of Stafford Friends."

"At Hopewell on the 2nd day of 10th month, 1769, Friends Lupton and Steer reported that Fairfax Friends did not seem free to receive the certificates of Stafford Friends, and Hopewell accordingly gave further deliberate consideration to the matter, finding freedom to accept the said certificates and referring the request for a meeting in Stafford to further consideration. On the 5th day of 11th month, 1770, William Lupton, Richard Ridgway, Jonathan Parker, and Abel Walker, were sent as a committee to Stafford for further investigation."

"In the absence of definite records, we may pass over a period of ten years to a minute at Hopewell of 4th day 9th month, 1780, in which we find the decision that Stafford along with Bear Garden, Cu;peper and Mt. Pleasant, 'be further indulged as heretofore.' This indicates that a meeting for worship had been allowed in Stafford for some time prior to 1780. A meeting house was built in Stafford, but the date has not been ascertained. The meeting there was laid down in 1807. The meeting house was for sale in 1817, but Friends still held title to the property in 1822."

3mo. 6, 1817:- "The committee appointed 'to the care of Meeting House lots of land' proposed that Abraham Branson and William Joliffe be appointed as trustees to proceed forthwith to sell the meeting houses at Stafford, Southland and Smith Creek, with the several lots of land, on which they were built, reserving the burying ground at each place, and to apply the money arising from the sales to enclose the graveyards; also to provide a memorial to the Virginia legislature seeking aid in making legal titles for such lots; and have the balance, after defraying all expenses, ready for the disposal of Hopewell Monthly Meeting. The committee who had succeeded to this work were Jacob Rees, William McPherson, John Wright, John Lee, and Thomas Barrett."

The following marriages occurred within the Stafford Meeting limits during the latter part of the Eighteenth Century:-

1. William Wright and Eunice Branson, 11mo. 17, 1779, at Stafford.
2. John Green and Ruth Holloway, 4mo. 25, 1781, both of Stafford.
3. John Holloway and Mary Shinn, 12mo. 17, 1783, both of Stafford.
4. Abel Holloway and Rachel Branson, 2mo. 11, 1784, at Stafford Meeting House.
5. Samuel Chew of Frederick Co. and Abigail Green, 4mo. 21, 1784, at "public Meeting House in Stafford."
6. Jacob McKay of Frederick Co. and Rachel Shinn, 7mo. 7, 1784, Stafford.
7. Jacob Branson and Rebekah Holloway, 12mo. 16, 1795, both of Stafford.

On 3d of 8th month, 1807, Stafford Meeting was discontinued by Hopewell Monthly Meeting.

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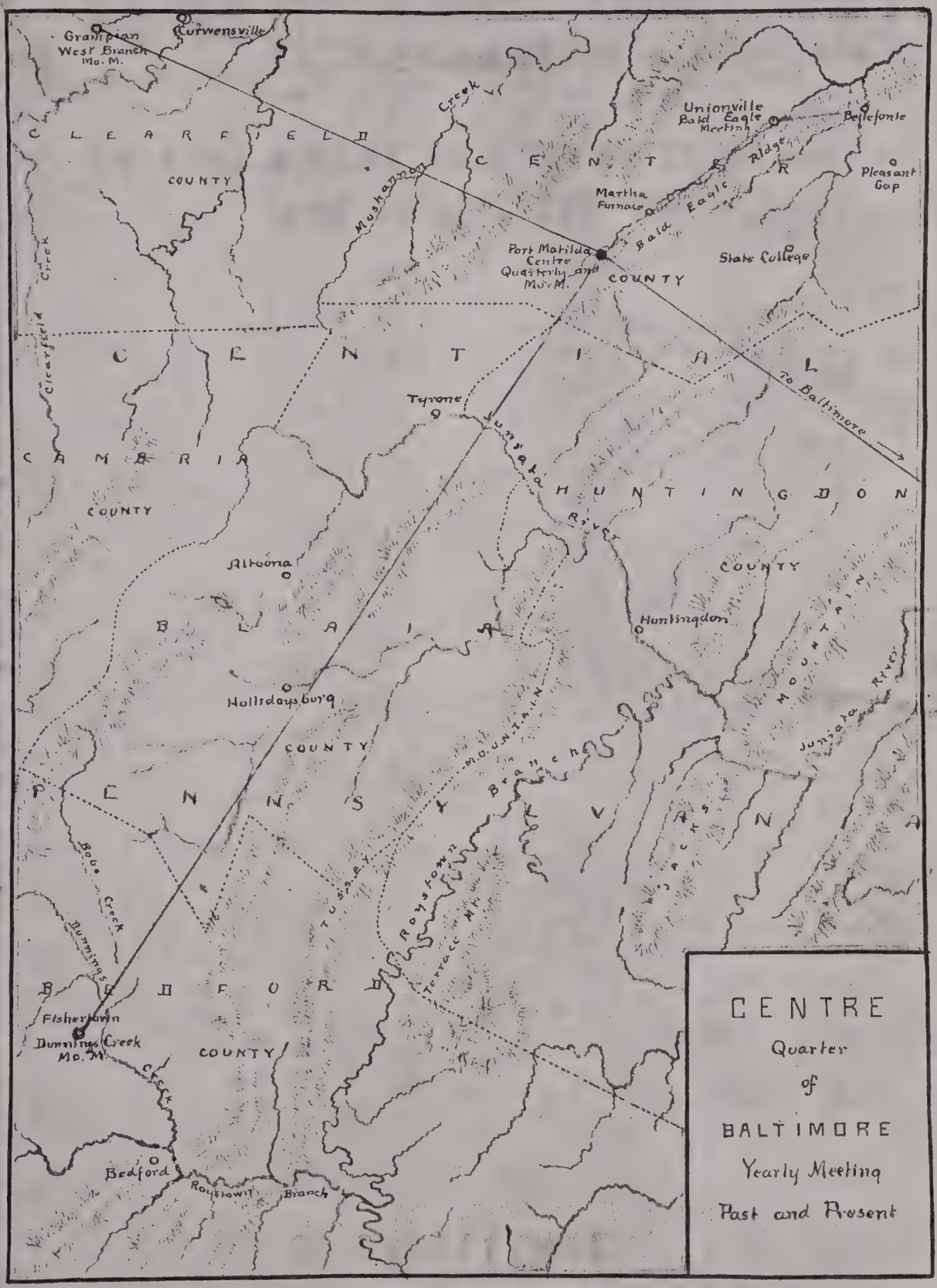
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Pleasant
Gap
Martha
Furnace
Bald Eagle
Port Matilda
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Quarterly and
Mo. M.
COUNTY
State College
Clearfield Creek
CENTRAL
To Baltimore
Tyrone
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MOUNTAIN
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Hollidaysburg
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PENNS
VANIA
JACKS
Bobs Creek
Dunnings
TUSSEY
Roystown
Terrace Mt.
BEDFORD
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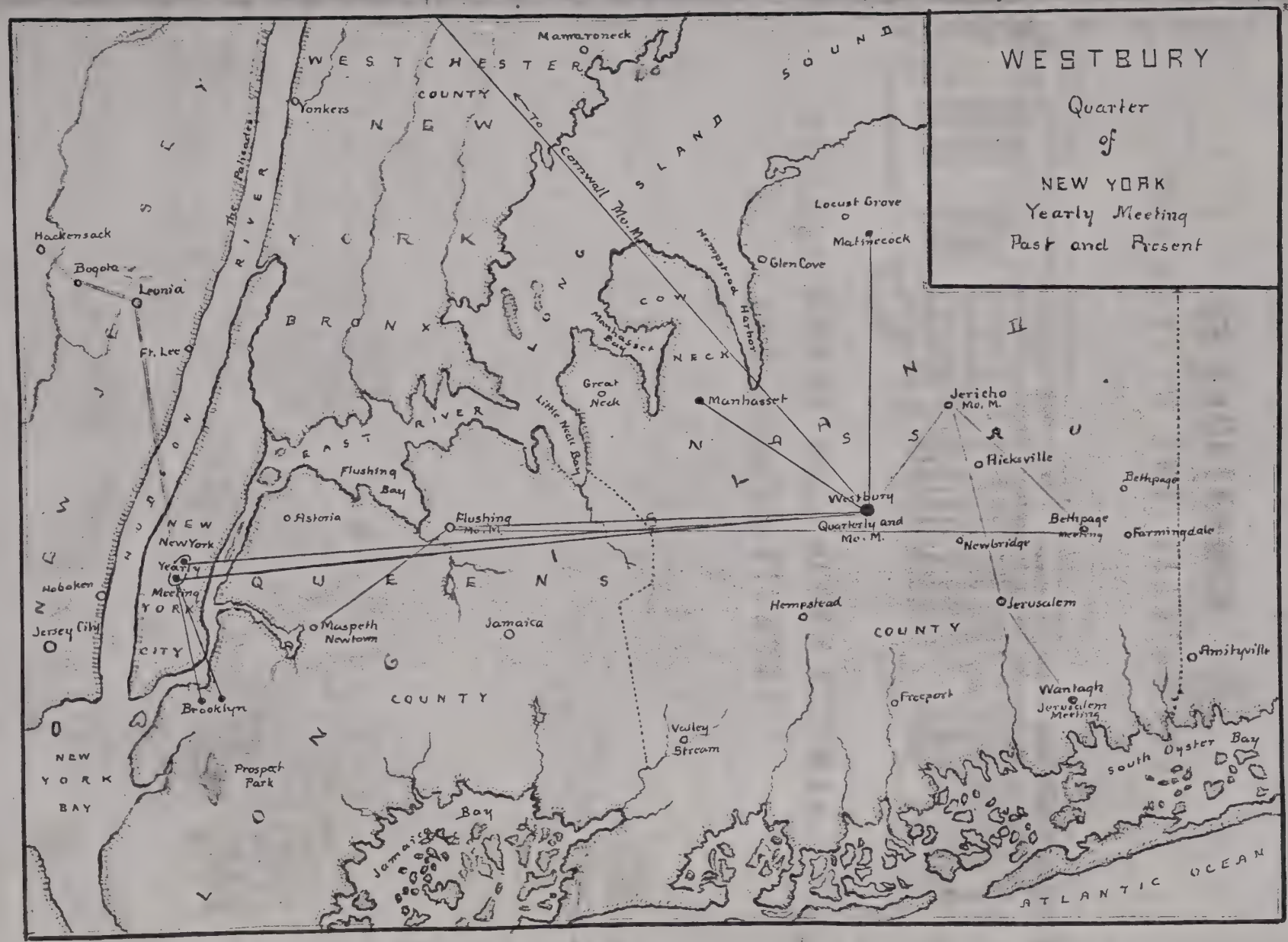
Yearly Meeting
Past and Present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To Cornwall Mo. M.
Hempstead Harbor
Locust Grove
Matinecock
Glen Cove
Hackensack
Bogota
Leonia
Ft. Lee
The Palisades
RIVER
BRONX
Manhasset Bay
NECK
Great Neck
Little Neck Bay
Manhasset
NASSAU
Jericho
Mo. M.
Hicksville
Bethpage
Westbury
Quarterly and
Mo. M.
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Farmingdale
Newbridge
EAST
RIVER
Flushing
Bay
Astoria
Flushing
Mo. M.
NEW
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Yearly
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Hoboken
Jersey City
QUEENS
Maspeth
Newtown
Jamaica
Hempstead
COUNTY
Jerusalem
Amityville
Freeport
Wantagh
Jerusalem
Meeting
South Oyster Bay
Brooklyn
COUNTY
Valley
Stream
NEW
YORK
BAY
Prospect
Park
Bay
Jamaica
ATLANTIC OCEAN

SUPPLEMENTARY ADDENDA.

The Quaker localities which comprise the subject matter of the remaining pages of this book, have little or no official connection with the Yearly Meeting of the Society of Friends in Philadelphia. They are classified in four divisions:-

1st.- A series of Meetings very closely associated with the Philadelphia Yearly Meeting, having been, or continuing to be, partly made up of isolated members of the Arch Street or the Race Street Meetings, thereby claiming an expressed interest from both Yearly Meetings; two prominent Schools, also recognized by both Meetings; and two Meetings of the past that were organized chiefly by dissenting members.

2nd.- A number of Meetings belonging to Baltimore Yearly Meeting, in some instances the offsprings of Meetings, which, in early days, were a part of the Western Quarter of Philadelphia Yearly Meeting.

3rd.- The Meetings on Long Island, New York, with a few others of New York Yearly Meeting.

4th.- Two Meetings and a prominent College under the jurisdiction of one of them, belonging to the Ohio and Indiana Yearly Meetings.

FIRST DIVISION.

ASBURY PARK.

A large Meeting held.....1893.
Attempted organization.....1927.
Location.....Asbury Park, N.J.

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Although listed at times in the Book of Meetings under the class of Independent Meetings, Asbury Park is not strictly a Friends' Meeting center, even during the season for transient visitors to the seashore. Yet there have been some worthy attempts made to organize a Friends' Meeting at the popular Asbury Park seaside resort, and on one occasion a very large gathering assembled to hear the celebrated Canadian minister, Isaac Wilson, following which an unsuccessful attempt to continue meetings there was made. Again, over thirty years later, in 1927, another futile effort was made to start a meeting at Asbury Park.

Illustrating those two incidents are the following: first a report of the appointed meeting held in 1893; and, second, a written communication of 11th Mo., 1929, from Malcolm Tomlinson, regarding the attempt to organize a meeting in 1927.

1st.- A report by "W. M. M." to the Friends' Intelligencer, 7th Mo. 29, 1893:- "Through the instrumentality of J. B. Wooley of New York, a former resident of Shrewsbury, a notable meeting was held in Educational

Hall, at Asbury Park, on the 23d. It was said to be the first religious meeting of the Society of Friends ever held in Asbury Park. Nearly 200 persons were present, mostly Friends or their descendants, from New York, Brooklyn, Philadelphia, Trenton, Sea Girt, Crosswicks, Shrewsbury, and other places, residents and visitors at the seaside resorts. Soon after the appointed hour Frances S. Williams appeared in supplication. A brief silence followed, then Isaac Wilson of Canada (for whom the meeting was appointed) was inspired to speak in his clear, forcible, and feeling manner of the Prodigal Son who had wandered far from his Father's house, and of the rejoicing when he returned penitent, also of the good man Abraham. His discourse continued about an hour, then he offered a very fervent prayer, in which all seemed deeply baptized. After bidding an affectionate farewell, which he said was meant for all to do well, the meeting closed. James A. Bradley, the founder of Asbury Park, has kindly offered Friends the use of a building for worship, which was formerly occupied by a Presbyterian congregation, and was removed to give place for a new and larger structure. It is located on Second avenue, corner of Emory, but is not yet ready for occupancy. Shrewsbury Monthly Meeting has accepted it for five years, for the nominal sum of $1. It has been named 'Whittier Chapel' by the donor. The desire and hope of every interested Friend should be that a meeting be held there regularly on First-days, particularly during the summer months, when so many members of our Society from different parts of the country are sojourners at the seaside."

2nd.- In response to inquiries respecting an attempt to organize a meeting at his residence, No. 106 N. Euclid Avenue, Loch Arbour, Malcolm Tomlinson wrote:- "We had belonged to the Montclair union meeting. My wife's health made our move to the seashore necessary. We were so far from Montclair and even from Manasquan (we had no car at that time) that we felt lost without a meeting on First Day. The Friends at Manasquan were somewhat upset by the attempt. They did not approve of a union meeting— which was the only hope for Asbury Park— and the Orthodox Friends did not care to go to Manasquan. Naturally every member of Manasquan who lived in the Asbury Park neighborhood was unwilling to attend and we were also handicapped by the fact that Manasquan at once began to advertize in the Asbury Park paper. Under the circumstances it seemed to me best not to be the occasion for ill feelings so I was reluctant to push the matter. We were at the shore, at that time, only from fall through to summer. If the project had shown life we had intended to stay the year round. Anna Willets, whom thee must know, keeps a hotel at Ocean Grove part of the year and was interested. So was another elderly Hicksite Friend who lived in the summer at the shore. Some non-Friends were also deeply interested. But no meeting should depend entirely on a single family in my opinion. Times change. In 1927 a union meeting was viewed with suspicion by 'established' Friends. Since Oskaloosa a new feeling is growing which is changing the view-point of many."

The passage of a few years brings radical changes, especially in an up-to-date fashionable seaside resort like Asbury Park. The Educational Hall, long ago being considered antiquated, was first removed from the middle of Educational Square, and afterwards demolished. It originally stood midway between Second and Third Avenues on Grand Avenue, the spot now occupied in 1931 by handsome residences and the Baptist Church. The residence of Dr. Victor Knapp is one of the principal cottages on the site. The Whittier Chapel, too, is gone and quite forgotten, and its site is now in

1931 occupied by the home of Dr. O. R. Holters. Even Wesley Lake, lying be-tween Asbury Park and Ocean Grove, has lost much of its beauty of former days; but Sunset Lake, a few blocks north of where Educational Hall once stood, is a gem of rustic beauty.

The cottage, No. 106 Euclid Avenue, Loch Arbour, on the north side of Asbury Park, where Malcolm Tomlinson endeavored to organize a Friends' Meeting, is pleasantly located on the south side of the street, a few steps from the beach. The beach alone is the unchanged feature of Asbury Park, for the ocean, with its constantly breaking surf, continues the same as in countless ages of the past, plays the same soft music and fascinates the sentimental visitor of 1931 just as it has affected the visitors of generations past and gone.

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BUCK HILL FALLS.

Meeting held in the Buck Hill Falls Inn.
Meeting established...............1901.
Meeting held through....the entire year.
Location............Buck Hill Falls,Pa.

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The Friends' Meeting held at Buck Hill Falls is not officially connected with the Philadelphia Yearly Meeting. It is simply denomintaed a "seasonal" meeting which is held at the Inn at Buck Hill Falls on First-days at 9.30 A.M., during the summer months of the year, being conducted for the benefit of various members of the Society of Friends, as well as of interested non-members, who choose to attend while sojourning among the Poconos during transient or lengthy vacation days.

Buck Hill Falls is in the northern part of Monroe County, Pa., in Barrett Township, northwest by north of Stroudsburg, and north by east of Pocono Manor. The settlements at Buck Hill Falls and at both the Poconos, the Manor and the Lake Preserve, are owned, controlled and managed by members of the Society of Friends, the first by the Hicksites, the Poconos by the Orthodox Branch. They began about the same time, but Buck Hill Falls claims a little in advance of Pocono, having commenced in 1900, while the Orthodox began in 1902, both being primarily for recreation purposes.

Carroll B. Tyson, writing of the Pocono region in 1929, said:- "Buck Hill and Pocono Manor are about the same age. It was on October 12, 1901, that a party of twenty-one visited Naomi Pines, south of the present Pocono Manor, to inspect a property there. Its location was not pleasing to most of them, there being no mountain view, and another trip of inspection was made from Philadelphia on October 30, 1901, the result of which was the purchase of six hundred and sixty acres which was the start of twenty-four hundred acres now comprising Pocono Manor. In 1902 the first cottage was

built for Edwin Hoopes, who was employed continuously since then as superintendent, until the fall of 1927."

The entire Buck Hill Falls enterprise is interesting. Again quoting from Carroll B. Tyson, we learn that:- "The beginning of Buck Hill Falls dates back to the days of Samuel Griscom who, during one of his visits to the Pocono country that he loved, discovered the falls of the Buck Hill Creek and was so impressed by their natural beauty that he bought them and considerable ground in the vicinity. When, in later life, he was obliged gradually to sell his various properties, this beautiful spot that he loved so well was the last to be relinquished. He refused to sell it to a group of New York hotel men and finally prevailed upon Howard Jenkins, also a Quaker, to visit the place. Mr. Jenkins was not particularly interested but agreed to look at it and, in order to make the trip into the wilderness more interesting, persuaded Henry Paiste and Dr. Speakman to accompany him. They were all so pleased with the falls and surroundings that they bought it without hesitation. It is particularly unfortunate that the founder, Howard H. Jenkins later lost his life in the falls that had so attracted him. He had been accustomed to crossing the stream at the top of the falls but in the autumn of 1902 there had been much rain and the stream was swollen to a torrent. Having crossed to the other side on a board across the stream, he was about to return the same way, Isaac Clothier, who was accompanying him but had not crossed over the stream, saw the precarious position of the board and shouted a warning. But Mr. Jenkins, not heeding, started back over the board, slipped, lost his balance, fell into the raging waters, where he was swept down over the upper falls to the pool below, where he was found dead."

Samuel Griscom's connection with Buck Hill Falls was of long standing, for it was in 1847 that he first became fascinated with the natural beauty of the place.

The Friends' Meeting at Buck Hill Falls dates early with the enterprise. During 1903, from the 22nd to the 30th of June, a First-day School Assembly met there with addresses and other discourses by Joseph Elkinton, Jr., Jesse Holmes, Joseph S. Walton, Alfred C. Garrett, J. Russell Hayes, and Helen G. Borton. It was largely attended and on First-day morning there was a Friends' Meeting of which Elizabeth Lloyd said,- "The meeting on First-day morning was ideal. Although a number spoke, all were brief and their messages seemed to find a general response in the hearts of the listeners, while before and after every utterance there were intervals of living silence."

Friends' Meetings at Buck Hill Falls were established with the erection of the Inn in 1901, and for several years were held only during the summer season. However, in 1913, they were extended to the winter season also, and so continue to be held all the year round. In 1929, after the summer season for visitors was over, the Inn was repaired with new quarters added for use, and was ready for the opening of the following summer seaseon of 1930.

It was on June 10, 1937, that Ase M. Smith of Moorestown, N.J., took the compiler of these Meeting House historical notes to Buck Hill Falls for the purpose of obtaining a few kodak snap-shots to illustrate the unofficial Friends' Meeting which convenes there in the East Room of the Buck Hill Falls Inn regularly throughout the year, both during the quiet winter time and in the guest season of the summer months. The Inn is the

largest and most imposing of all the hotels in the vicinity of Canadensis near the head waters of Broadhead Creek in Monroe County, Pa. During the summer season, views embracing the entire building known as The Inn, are interfered with by the rank foliage of surrounding trees, consequently only partial views can be satisfactorily obtained, yet there are many attractive bits of detail found all about the place. It is in the eastern end of The Inn that the Friends' meeting is held. It is reported as a "small gathering" which meets in the pleasant parlor called the East Room.

On Buck Hill Run, about a mile from The Inn by the mountain road, is a most charming spot in the mountain glen called by the name that gives title to the entire district, the Buck Hill Falls. These falls are readily found by visitors, either those familiar with the locality, or by entire strangers, for the guiding arrows lead without confusion directly to the glen. Deep in the mountain rift the headwaters of Broadhead Creek, by the tributary called Buck Hill Run, rush over the rugged rocks with constant swishing melody, in two prominent cascades called the Upper and the Lower Falls, the former the more picturesque, the latter the more imposing and beautiful. Broadhead Creek flows tortuously with numerous pretty cascades in a southerly course past Stroudsburg to the Delaware River at the well-known Delaware Water Gap.

CHEYNEY.

A Colored School instituted in.....1822.
Incorporated.....1829.
Established on York Road .....1837.
School established at Cheyney.....1903.
Transferred to the State.....1920.
Orthodox still retain....."The Shelter".
Hicksites still retain....."Sunny Crest".
Location.....Cheyney, Pa.

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"The Shelter", an institution under charge of Arch Street Friends with Caroline R. Allen of Media, Pa., presiding officer in 1932, is located at Cheyney, Pa. The Year Book of 1932 gives its history and purpose very concisely, thus:- "'The Shelter' for Colored Orphans Cheyney, Penna. Instituted in 1822. Incorporated in 1829. Little girls receive a school education, and are trained in all branches of house-work and sewing. When about sixteen years of age they are placed out on wages, though the managers continue oversight of them. Many hundreds of children have been cared for in the 100 years of stewardship."

This school is under the supervision of Leslie Pinckney Hill, the Principal of the Training School for Teachers now, in 1933, under charge of the State of Pennsylvania. A more detailed account of this Friendly work for the

benefit of the children of the Negro race, is obtained from the following extracts taken from the histories of Chester and Delaware Counties. The first is from Futhey and Cope's "History of Chester County," 1881. There it is stated:- "The Society of Friends were the pioneers in educational matters in Chester County.....The Yearly Meeting of the Society, from time to time, gave much earnest and practical advice in relation to the settlement of schools, and in 1778 advised that in the compass of each Monthly Meeting ground should be provided for a garden, orchard, grass for cow, etc., and a suitable house and stable be erected as an encouragement to and making provision for the accommodation of a teacher of staid character and proper Qualifications; and it was also recommended that funds should be collected for the establishment and support of schools. In accordance with this advice, very many of the meetings provided such property, and created ample funds to aid in the support of schools.....The early school-houses were either log or stone, sometimes built in an octagonal form, and called eight-square school-houses. The desks were around against the walls, and the pupils occupying them sat facing the windows. Benches without backs, for the smaller children, occupied the middle of the room. A desk for the teacher, a huge stove in the centre of the room, a bucket, and what was called the 'pass' — a small paddle, with the words 'in' and 'out' written on its opposite sides — constituted the furniture of the building. These tructures have long since disappeared, and Chester County is now supplied with school-houses of a superior character, both in their architecture, internal arrangement, and furniture.....One of the most noted of these early schools established by the Society of Friends was the one at Birmingham Meeting-house, about 1753, on the site of the Battle of Brandywine."

NOTE. In the eleventh line preceding this, the word "placed" has been omitted. The words should be "The desks were placed around against the walls."

The second extract, of much later date, is from "A History of Delaware County, Pennsylvania, and Its People" by John W. Jordan, LL.D., 1914. It is a direct account of the Cheyney School and is in these words:- "Institute for Colored Youth.- This institution had its origin in a bequest of $10,000 made by Richard Humphreys in 1827, the object of which was defined as 'the benevolent design of instructing descendants of the African race in school learning, in the various branches of the mechanic arts and trades, and in agriculture, in order to prepare, fit and qualify them to act as teachers.'... ...In 1837 the Institute was established upon a farm on the York road, and in 1842 a charter was procured from the Pennsylvania legislature. In 1851 the work was located on Lombard Street, Philadelphia, and in 1866 was moved to Tenth and Bainbridge streets. There in 1885, an industrial department was added, and the school was continued with an enrollment of about 350 in the academic department, and 300 in the industrial department, until 1903. In this year the resignation of the principal, Fannie Jackson Coppin, was accepted, and the work was reorganized. In order to best carry out the wishes of the founder, the managers decided to move the school to the country, and to there concentrate the resources of the Institute upon the development of a high grade normal school for negro pupils. This was accordingly done, and the success of the school for the past ten years has more than vindicated the judgment of the managers and the wisdom of their decision. The school, located at Cheyney, Delaware county, Pennsylvania, consists of the three buildings originally erected— Humphreys Hall, Emlen Hall, and the principal's house— together with the Carnegie Library building, the Cassendra Smith cottage, the Susanna Brinton cottage, and barns and other

buildings for the accommodation of the live stock owned by the Institute. A new dormitory costing $30,000 is in the process of construction, the nu cleus of the building fund $50,000, having been donated by Joshua L. Baily, on the condition that the other $25,000 be raised before Sixth month 30, 1912.

"The Institute offers to the negro who has the true welfare of his race at heart, an education that will prepare him to enter upon a work in behalf of his people which will be of inestimable value to the negroes in raising them to a plane where they will be able to become useful members of American communities.....

"The record of the Institute since moved from Philadelphia to Cheyne has been full of encouragement. In the ten years which have elapsed there have been sixty-nine graduates sent out from the Institute, now engaged in the occupations below; Teachers, fifty-one; secretarial work, three; teaching in private institutions, thirty-three; teachers in public institutions, eighteen; pursuing advanced studies, three; scientific embalmer, one; cabinet-maker, one; postal-clerks, two; and dressmaker, one. Thirty-one of these are teaching in the former slave states, of whom thirteen were born and lived in the north.

"Too much credit for this great and good work cannot be given to th Society of Friends, under whose direction the board of managers has constantly acted. The board of managers, always guided by the advice and counsel of an advisory educational board, consisting of men of well-known reputation in the educational world of to-day. That the work may have a prosperous continuance, that the teachings of the Institute at Cheyney may be world-wide in their effect, and that Divine guidance may direct th efforts of the graduates to the best possible good of the race, is the prayer that should arise from every hearthstone. The task is hard and the road rough but the good worthy of all hardship and toil."

The Institute for Colored Youth which was removed to Cheyney, Delaware County, Pa., in 1903, passed out of the control of the Society of Friends in 1920, and became a Training School for Teachers under charge c the State of Pennsylvania. But, after the transfer, the Society of Friend continued the good work by establishing a school for younger colored orph an children, their plantation consisting of three prominent buildings, Douglas Cottage and Wheatley Cottage, both erected in 1914, the former na ed for Frederick Douglass, and a School Building between the two. These houses are on open ground adjoining the State Institution, just beyond Humphreys Hall, and not far distant from the Farm House and Barn, but fur ther up the hill. Nearby "The Shelter", at the rear of Humphreys Hall, i another house, the "Sunny Crest Farm for Boys", which is under the auspic of the Hicksite Branch of Friends, and independent of "The Shelter" which belongs to Arch Street Friends.

A visit with kodak in hand was made to "The Shelter" and the larger community of the Training School, on Feb. 22, 1933. The grounds are situa ed just beyond the bridge crossing Chester Creek at Cheyney, on a sloping hillside on the far side of the valley from the railroad station. The Far House, Barn and Garage at the cross-roads are on one corner of the school property, and were all standing when the Institute passed into the charge of the State of Pennsylvania. Beyond these buildings is the entrance to the Training School. To the left of the entrance is the residence of the Principal of the School, close to which are the Susanna Brinton and the

Cassandra Smith Cottages, two picturesque little structures facing the public road. In the rear of these three houses, a short distance across the campus, are the Emlen Hall, with its larger addition called Baily Hall, and Humphreys Hall, the chief of the Institute buildings. Somewhat nearer is the Carnegie Library, to the right of which is a large Auditorium and Gymnasium erected by the State. Sunny Crest Farm and a dormitory for boys are more distant from the other buildings. All of the buildings belonging to the State Institute are stone structures excepting the two little cottages next to the Principal's dwelling, one of which is frame, while the Brinton Cottage is partly of stone.

Further up the hillside, somewhat overlooking the grounds of the Training School, are the departments for the smaller children under the care of Arch Street Friends. These buildings in the open sunlight are chiefly of frame construction, but with much of stone in their architecture, and seem, in appearance, to be very cheerful abiding places.

EAGLESMERE.

Unofficial Meeting of Arch Street Friends.
Meeting established before.....1905.
Meeting held in....."The Lakeside."
Location.....Eagles Mere, Pa.

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Eagles Mere, otherwise "The Lakeside", is a meeting of the Orthodox branch of the Society of Friends that is not officially connected with the Yearly Meeting of Philadelphia, and is held only from the Sixth Month to the last of the Ninth Month, or, otherwise, during the time of summer visitors to Eagles Mere, Pa. This mountain resort is in Shrewsbury Township, southwest of the center of Sullivan County, in northern Pennsylvania. In the Book of Meetings for 1905 the following mention of this meeting is given:-

"The Lakeside Meeting, Eaglesmere, Pennsylvania. This summer Meeting is held in the parlors of the Lakeside Hotel, Eaglesmere, from the middle of Sixth month till the first of Tenth month, with an average attendance of from 35 to 40. Although half of those who attend are non-members, yet the Meeting is held nearly after the manner of Friends, a brief explanation of that manner being made at the beginning of the Meeting, followed by reading a portion of Scriptures. Visiting ministers are occasionally present; and as a rule there is some vocal service, others than Friends occasionally taking part."

In 1930 the Eaglesmere Meeting is informally opened with the reading of a chapter from the Bible after which the gathering usually drifts into a deep and effective silence, during which communion of each individual with the Divine Spirit is encouraged as is characteristic with the Society of Friends.

Eagles Mere, the "Lake of the Eagle", is a romantic bit of water 2200 feet above sea-level, on the Allegheny Mountains in Sullivan County, Pa. Though not extensively advertized, it is a very popular summer resort, which started with the erecting of a private cottage there by John S. Kirk in 1881. This cottage was at the south end of the lake and was designed for his own personal satisfaction. At the request of a friend of his family, he made his dwelling of sufficient size to accommodate this friend's family. This proved the nucleus from which the summer resort grew to accommodate hundreds of visitors during the years that followed. John S. Kirk died in 1904, since which time the charge of the hotel, "The Lakeside", now in 1936 a large fashionable establishment, has been conducted by his son, Henry E. Kirk. In 1915 a booklet concerning the place thus describes it:-

"The Lakeside is ideally situated in the village of Eagles Mere, in the midst of handsome cottages, overlooking the lake, and with a view that is unsurpassed. An attractive path underneath the maples and amongst the laurel and rhododendron leads to the lake and boat-landing. As seen from the broad piazzas of The Lakeside, this lake makes an ideal and everchanging picture, with its clear water reflecting the deep blue of the midday, the golden glow of the sunset and the silver sheen of the moonlight. Its shores are, with the exception of the beach at the north end, rocky and picturesque, with graceful old hemlocks and fine maples overhanging. It is spring-fed, and has no other known inlet. It receives no surface drainage, wherefore its waters are not only crystal clear, but pure as well."

A bulletin of 1936 states:-."You are at Eagles Mere— the 'Lake of th Eagles', as this unique body of water has been known for two generations. Before that it was Lewis Lake, in memory of its first owner, George Lewis who purchased the surrounding land early in the nineteenth century."

Around this lake is a foot-path called "The Laurel Path", two miles in length, that has been worn foot-passable the entire circuit, a most beautiful path, close to the water-side, amid laurel, rhododendron, euronymus and other specimens of low plant life, interspersed with rocks and overshadowed by hemlock, moutain ash, beech, maple and various other trees.

It is in The Lakeside that the Friends' Meeting has been regularly held during the summer seasons. In 1936, when, in the last days of July, the writer of this note visited Eagles Mere, the Meeting was held in the sun-parlor of "The Lakeside" in the central section of the large hotel. Formerly it was held in a smaller room called the Library which adjoins the sun-parlor, being between it and the hall near the entrance door under the porte-cochere. The Library is still used for the over-flow when the meetings are too large for the capacity of the sun-parlor. In the entrance hall of the hotel is a framed collection of photographs of The Lakeside taken at different periods of its existence. The present fine porte-cochere at the street front of the building, was erected during the spring of 1936.

THE FREE QUAKERS.

Meeting diverging from Philadelphia Friends.
Meeting organized.....1780.

Meeting House built.....1783.
Location.....Fifth and Arch Sts., Phila.

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The building which was formerly the Free Quakers' Meeting House, now practically no longer used as such, stands just across the street from the grave of Benjamin Franklin in the Christ Church Burial Ground at Fifth and Arch Streets, Philadelphia. This Meeting House with its congregation never belonged to Philadelphia Yearly Meeting, but the history of its people was intimately associated with that religious denomination, is interesting, and some of the descendents of the original members of the Free Quakers, still claiming to be Free Quakers, attend Haverford, and probably other Friends' Meetings in Philadelphia and its vicinity.

The early Free Quakers, by reason of their political inclinations and views, were disowned by Philadelphia Yearly Meeting, and, as the Revolutionary War moved forward, the disownments increased in number. The men and women thus cut off from the Society of Friends, still feeling themselves to be Friends in spirit and principles, with only their liberality of opinion added, at length organized a meeting of their own. Charles Wetherill in his "History of the Free Quakers", published in 1894, says:- "The most devout among them began to meet together and compare views. It seems that they first met in small numbers in the autumn of 1780, at the houses of Samuel Wetherill and Timothy Matlack, and after a number of meetings for religious worship, the propriety of forming a meeting of their own was discussed among them. Several favored the action, and on the thirteenth day of February, 1781, the new Society held its first meeting for business."

Among the first members of the Free Quakers were Timothy Matlack, White Matlack, William Crispin, Col. Clement Biddle, Owen Biddle, Benjamin Say, Samuel Wetherill Jr., Joseph Warner, Christopher Marshall, Peter Thomson, Nathaniel Browne, Isaac Howell, Moses Bartram and Jonathan Scholfield. Among the female members were Lydia Darrah, who attached fame to her name by her patriotism in revealing to the Americans the knowledge of the "surprise" for them planned by Gen. Howe while in her home, and Elizabeth Griscom, who, as the widow of John Ross, was familiarly known as Betsy Ross, the maker of the first American flag. She afterwards married John Claypoole.

The state of unrest in the Society of Friends on the occasion of the disownment of some of its members for their freedom of opinion and action, is quite graphically pictured by E. H. Williamson in a little novel or romance entitled "The Quaker Partisans", published in 1869. It is there, in the progress of the story, stated:-

"Well, in the latter part of 'First Month' in the year 1775, there was a division in the council of Friends, and the Yearly Meeting, then in session in Philadelphia, was unpeaceful, with a spirit of dissension, and unquiet, with discussions often protracted into the night, as to the course the society should take in the war that had already begun. Most of the members, particularly the elder portion, were inclined to oppose the course matters were taking, not only in obedience to their abstract peace principles, but because they were, in reality, in favor of the established government, believing that, bad as it was, it was better than rebellion and the anarchy which, there was reason to fear, would follow it.....The most per-

plexing part of the business was, that the idea of fighting had actually found its way into the society itself, and the echoes of the popular voice were making themselves heard within the walls of the quiet Quaker meeting from the lips of the younger and more hot-blooded members, in tones which startled the grave conservative elders. There was a most unmistakable disposition on the part of some of these young men to side with the stirring proclamation which had been recently issued by the Convention; and a lamentable want of reverence for the principles laid down in the 'Discipline' was manifested in the remarks which they took upon themselves to make concerning the duty of 'Friends' in the present crisis. The 'Discipline', however, prevailed, and on the 24th of the same month a 'Testimony' upon the subject was prepared and published, urging members to 'discountenance and avoid every measure tending to excite disaffection to the king, as supreme magistrate, or to legal authority of his government', and publicly declaring 'against every usurpation of power and authority in opposition to the laws and government, and against all combinations, insurrections, and illegal assemblies.' This gave such offence to the minority, that they at once issued their Testimony in a very practical way, by summarily withdrawing from all connection with the meeting. They still retained the title of Friends, as a general designation, but, by way of distinction, assumed, or had put upon them,— it is uncertsin, at this distance of time, which,— the title of 'Free Quakers'. However this may be, they afterwards adopted it and so designated themselves on the tablet which still remains on the pediment of the meeting-house they built for themselves at the southwest corner of Fifth and Arch Streets, and which is now (1869) occupied by the Apprentices' Library."

The Society of Free Quakers was never very large; the first business meeting was attended by only eight persons and their first meetings for worship were held in private houses. The Meeting House which they built, was begun in 1783 and completed in 1784, so that the first meeting for worship was held June 13th of that year. Yet, as years passed away, the Society of Free Quakers seemed apparently to die out. Once more, quoting from Charles Wetherill's work:-

"The families of the first members ceased to attend Sunday meetings, and John Price Wetherill, who succeeded his father as clerk, after worshipping nearly alone for several years, closed the meeting for the last time, and the meetings for religious worship ceased about 1836."

In the year, 1836, Elizabeth Claypoole (Betsy Ross), the last of the original members, died. Still the Society of Free Quakers did not really become extinct, and, in 1894, when Charles Wetherill wrote his "History", there were several members living, among whom were James Dundas Lippincott, Dr. Charles W. Gumbes Jr., John Price Wetherill and many others of the Wetherill family. Later, in 1928, some members of this prominent family of Wetherill, claim to be Free Quakers, but worship in the Orthodox Meeting at Haverford, Pa. It is also stated that, about once a year, a meeting is held in the Free Quaker Meeting House at Fifth and Arch Streets.

In the preface to the "History of the Free Quakers", Charles Wetherill introduces his subject by saying:-

"On the southwesr corner of Fifth and Arch Streets in the City of Philadelphia, there stands a small substantially built brick Meeting House, which has for many years been occupied by the Apprentices' Library Company. The

gable end of the building fronts on Arch Street, and has built in it a marble tablet bearing this inscription:-

By General Subscription,
For the Free Quakers, erected,
In the year of our Lord, 1783,
Of the Empire 8.

Nearly every building of the old City has, since this date, been torn down and replaced by edifices suited to the changing needs of commerce; but this house stands, the memorial of a past age, and is the only monument now left of the heroism of certain members of the Religious Society of Friends, in the stormy time of the Revolutionary War."

This building becoming too small for the growing needs of the Apprentices' Library, that organization, in 1897, removed to larger quarters on Broad Street above Spring Garden. Since then the former Meeting House of the Free Quakers has been used by mercantile companies for ordinary business purposes.

The graveyard of the Free Quakers was located on South Fifth Street, a few squares away from their Meeting House. That Burial Ground, however, has disappeared. Many of the remains of those who had been interred there were removed to other cemeteries and the old yard has been built over, and, close together, business houses occupy the spot. The compiler of these historic notes took a small kodak "snap-shot" of the graveyard about 1898, a few years before the historic ground was desecrated.

HARRISBURG.

Meeting organized.....1908.
Meetings first held in homes of members.
Meeting held in Pythian Castle.....1928.
Location.....Harrisburg, Pa.

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Harrisburg Friends' Meeting, an independent Meeting, is, in 1932, scheduled in the Year Books of both Arch Street and Race Street Yearly Meetings of Philadelphia, each of which is interested in the little gathering which has been in existence a goodly number of years. The following clippings from the Friends' Intelligencer give some knowledge of the earliest movements of the little group of Friends located at Harrisburg in their organization of a meeting in Pennsylvania's capital city.

10th Mo. 17, 1908.- "On Second-day evening, Tenth month fifth, fourteen Friends of Harrisburg and vicinity met at the house of A. Elwyn Strode, in Paxtang, and finally determined to try to meet monthly at the homes of different Friends, or in other suitable places to be appointed, on the first Second-day evening of each month. F. L. Mulforn, 75 N. 16th Street, Harrisburg, Pa., was appointed secretary to notify any Friends whose names

could be learned, of the meetings, and urge their meeting with us, also to keep a list of Friends. After reading a chapter in the Bible and entering into silence, we were helped by a vocal prayer and later words of profit and encouragement from the lips of S. E. Nicholson. Following the religious meeting, a chapter was read from Elizabeth Braithwaite Emmott's 'The Story of Quakerism.' The effort to get together regularly has been the direct outgrowth of meetings held in our home by Elizabeth Lloyd, Mary Thomas, and one of the Board of Trade by John Dillingham. It is hoped that having this much of a nucleus will be an encouragement for Friends travelling this way to stop and meet with us, as it will be comparatively easy to notify Friends of such a meeting through the medium of the list we are trying to get togeth er. If all seeing this notice would send the names of any who have Friendly affiliations within our reach, to the secretary it would help us very much indeed. F. L. M."

11mo. 14, 1908.- "On Second-day, Eleventh month 2nd, twenty-two Friends of Harrisburg, Pa., gathered at the home of Esther M. Powmall, 706 East Street. The religious meeting was opened by George R. Chambers reading the last chapter of Revelations. After the meeting Alfred F. Satterthwait and Mary E. Powmall read chapters from the 'Story of Quakerism', by Elizabeth B. Emmott (recently reviewed in the Intelligencer.) George R. Chambers, Thomas J. Edge, and Phebe D. Powmall were appointed a committee on program. The next meeting will be held Twelfth month 7th at the home of Howard E. and Cora P. Eves, 1223 Derry Street. Walter G. Heacock will give the Bible reading and George R. Chambers the reading from the 'Story of Quakerism.' The request for names of Harrisburg Friends which accompanied last month's notice, brought one response, that was instrumental in getting us in touch with two more Friends. We trust there will be more responses so we may yet get in touch with all Harrisburg Friends. We also desire visits from any Friends who may come our way. Any communications may be addressed to F. L. Mulford, 75 N. 16th Street, Harrisburg, Pennsylvania.- F. L. Mulford."

11mo. 28, 1908.- "In connection with some account of a meeting of Friends in Harrisburg (which was also given in the Intelligencer) the Editor of The Friend (Phila.) makes the following comment: 'Our Harrisburg Friends deserve our sympathy in the concern they are feeling to associate in a religious fellowship and come into loyalty to Friends' principles. It will be observed that the time of their associate meetings is divided for the present between a meeting for Divine worship and a reading meeting. The modes of enjoying both we trust will be kept distinct and no other exercises encroach upon the waiting worship and waiting ministry characteristic of our testimony for worship. We know their desire that truly representative Friends will come and visit them, both at their two-fold occasions and at appointed meetings which they are glad to assist a concerned minister in gathering.'"

12mo. 19, 1908.- "The Friends of Harrisburg held their regular monthly meeting Second-day evening, Twelfth month 7th, at the home of Howard E. and Cora B. Eves, 1227 Derry Street. Thirty-one were present, among them being Isaac and Ruth Wilson, of Ontario. Isaac Wilson had acceptable ministrations for us. After the meeting another chapter from 'The Story of Quakerism' was read. The program committee reported the place of next meeting on First month 4th, at the home of Mrs. T. M. Mank, 202 S. Thirteenth Street, Bible reading by Howard E. Eves, 'The Story of Quakerism' by Walter G. Heacock. The meeting of Second month 1st will be at the home of Geo. R. and Rhoda S.

Chambers, Wormleysburg, near the post office: Bible reading Furman L. Mulford; 'The Story of Quakerism', Rhoda S. Chambers."

4mo. 17, 1909.- "On Second-day evening, Fourth month 5th twenty-two gathered at the home of Tos. J. Edge, 707 N. Sixth Street, Harrisburg, Pa. Louisa J. Strode opened the meeting by reading a chapter from Proverbs. The silence of the Religious Meeting was broken by Alfred Cope Garret of Germantown who brought an acceptable message of encouragement and hope. At the close of the religious meeting the chapter on 'Ministers, Baptism and Communion' was re-read. Following this Alfred Garret gave several helpful suggestions. The committee appointed at our last meeting reported that after a thorough canvass of the situation, it seemed best not to attempt to secure a room and hold weekly First-day Meetings until fall. After a full discussion it was decided to hold in addition to the meeting we now have, monthly First-day meetings, at 10 a.m. on the fourth First-day of each month, and such additional First-day or other meetings as visiting Friends would attend. It was decided to hold the Second-day meeting on the second Second-day of the month hereafter. Howard E. Eves was appointed Treasurer. The next meeting will be First-day, Fourth month 25th at 10 a.m., place to be announced, and Second-day, Fifth month 10th, at 8 p.m., at the home of Howard E. Eves, 1223 Derry Street, Harrisburg, Pa."

5mo. 1, 1909.- "The Friends of Harrisburg, Pa., have secured a room in which to hold their religious meetings. On First-day, Fourth month 25th, at 10 a.m. the first meeting was held, with seventeen present. During the summer, meetings will be held on the fourth First-day of each month, and as much oftener as Friends from other places will visit us. Our Second-day evening meetings will be held hereafter on the second Second-day of each month, at the home of the members."

5mo. 8, 1909.- "One of the little group of Friends in Harrisburg, Pa., writes in a personal letter: 'Yesterday (Fourth month 26th) we held our first regular First-day morning meeting. We have arranged to sub-rent a room used by the County W.C.T.U. as headquarters, and hold meetings there on the fourth First-day in each month, and as much oftener as visiting Friends will come to see us. Yesterday there were seventeen present, the regular stand-bye. The week before six of our number (four Orthodox) went down to York to attend their meeting. The Holmes of Baltimore were there and our Friends much enjoyed them and hope they will visit us. We have very much enjoyed and appreciated thevisits of Alfred Cope Garrett, Dr. O. Edward Janney and Isaac Wilson each of whom brought us most acceptable messages.'"

A communication from A. Davis Jackson, 1mo. 27, 1933, states:- "I have a record which shows that Furman L. Mulford on 9-4-1909 purchased a minute book for the use of the Meetings. It is very likely that the Friends had been having rather informal Meetings prior to that time. They were then meeting in the homes of the members. Later, Ella Broomell Miller became Secretary of the W.C.T.U. and for a few years about 1922 the Meetings met regularly in her office in the Patriot Building. When she ceased to be secretary of the W.C.T.U. that room could not be used, and for a time the Meetings were quite irregular and were held in the homes of Members when Friends from a distance were stopping in the city. Meetings have been held regularly since 5-1-1928 in Pythian Castle."

On Fourth Month 28, 1934, when Harrisburg Meeting was twenty-five and a half years old, a visit was paid to its locality in Pennsylvania's capital city, by the compiler of these notes, with kodak in hand, with purpose in

mind of taking photographs of some of the places intimately associated with the Friends' Meeting. Harrisburg Meeting is too small a group to warrant the building of a Meeting House, consequently their sessions have been held in various private homes or rented buildings. Two of the private residences, one on East Street, the other on North Sixth Street, no longer the homes of any members of Friends, are quite close to the State Capitol; so also are the W.C.T.U. Building and Pythian Castle, the last named being the building in which meetings are regularly held twice a month in 1934. The Patriot Building is somewhat farther away, No. 11, Second Street, near Strawberry, facing a large open business square at Market Street, one block from the Susquehanna and the River Drive on Front Street. Pythian Castle, the present home of Harrisburg Meeting, is on the south side of State Street, No. 225, only a few paces from the Capitol Building at Third Street. It is a plain structure in appearance, almost dull in the shadows, and quite Quaker-like in its plainness, and hence very appropriate as a meeting place for Friends. Built in 1855 for a school, long before it became Pythian Castle, an inserted tablet over the entrance doorway reveals the following information:- "North Ward School Board of Directors J. N. Faber, J. T. Wilson, D. D. Boas, D. F. Muench, John Till, S. W. Porter, 1855." The room in which Friends hold their meetings is on the first floor at the front on the right of the central hall.

State Street is a wide thoroughfare with a central grass plot. On the opposite side of the street to Pythian Castle is the handsome Grace Methodist Episcopal Church.

LEHIGH VALLEY.

Meeting sometimes called Bethleham Meeting.
Meeting organized..... .....1930.
A Meeting held in Moravian Chapel.....1930.
Meeting held in Drown Hall.....1933.
Location.....Bethlehem, Penna.

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Lehigh Valley Meeting consists of a small group of Friends located in and about the towns of Bethlehem and Allentown, Pa., quite isolated from any of the regular established meetings of Philadelphia Yearly Meeting. Its organization is detailed at considerable length in the columns of the Friends' Intelligencer in the latter part of 1930. The first mention, under date of 10mo. 18, 1930, is by J. Barnard Walton, who wrote:-

"All take it for granted that there is a field for a Friends' Meeting in the Lehigh Valley with the three cities of Easton, Bethlehem and Allentown, five colleges and the background of the Moravian settlement and the steel industry. The opportunity lies among an intellectual group in the colleges, the international students and the peace lovers who have not

found elsewhere a comradship with which they can work. Plans were made for a meeting to which the public will be invited on a Sunday afternoon, probably early in December, in the Moravian Chapel in Bethlehem. Meanwhile an energetic canvass of the community is being carried on to discover additional interested people. The group will meet again on First-day afternoon, October 19th at the home of Mr. and Mrs. Howard B. Osler, Wayne Avenue, Overlook Terrace, Allentown, Pa., at 3.00 p.m. at which time Prof. Jesse H. Holmes of Swarthmore College is expected to be present."

A few weeks later, 11mo. 16, 1930, another article entitled "Lehigh Valley Friends' Meeting Progressing," written by Eleanor Foulke, appeared as follows;- "On First-day, the 2nd of November, a third meeting of the Friends in the vicinity of the Valley, was held at the home of Mr. and Mrs. Hazlehurst. About twenty were present. After a short quiet the meeting was opened by a reference to the impressive silence in a formal service at a Catholic Church, when the ceremony of 'Raising of the Host' was performed. This was followed by a Friend on the subject of Spiritual Life. A second plea for the value of a true silence was made, when the group worship was emphasized, and the individual consciousness of the Divine presence was realized. Another speaker inquired, 'What is worship?' and still another gave some childish impressions of a quiet meeting contrasted with the silence felt when grown to mature years. A leaflet by Rufus Jones, on 'The Quaker's Faith', was read, as well as the article 'An Invitation to Quaker Worship.' Altogether it was an occasion of high vision, and in the language of a Friend of the past, 'It was good to have been there.' The Friends who called the meeting were encouraged to continue these valuable get-together occasions. The next meeting will be held at the same place, the home of Mr. and Mrs. Hazlehurst, 534 Tenth Avenue, Allentown, Pa., on the 16th of November at 3 p.m."

A third article written by Philippus Mansesco in the form of an announcement was worded as follows:- "General Meeting of Lehigh Valley Friends. The first general meeting of the newly formed Lehigh Valley Society of Friends will be held in the old Moravian chapel of the Central Moravian Church, Bethlehem, on First-day, Twelfth month 7th, at 3 p.m. This meeting is to be held primarily as a Friendly testimony to the people of the valley. C. Hale Sutherland, head of the Department of Civil Engineering at Lehigh University and a member of the Lehigh Valley Meeting, will speak on 'Friends and Worship', and Jesse H. Holmes, head of the Department of Philosophy at Swarthmore College, will speak on 'Religion for an Age of Doubt.' Edith Blackburn Hazlehurst will preside over the meeting, which will be followed by an open forum. Friends from the Baltimore Yearly Meeting and Bucks Quarterly Meeting as well as numerous other Friends from various localities have sent messages that they expect to be present. Drs. Frederick R. Griffin and Herbert E. Benton, pastors of the Unitarian and Universalist churches, respectively, of Philadelphia, and Barnard Walton, General Secretary of the Friends' Advancement Committee, and William B. Harvey, Secretary of the Arch Street Yearly Meeting, are heartily co-operating with Lehigh Valley Friends in their efforts to gather together a liberal fellowship based on Quaker principles. The chapel is located in the rear of the Central Moravian Church. The church itself is situated between the Moravian College for Women and the Hotel Bethlehem."

Later in the month, 12mo. 20, 1930, Jesse H. Holmes of Swarthmore, gave an account of that special "Lehigh Valley Meeting at Bethlehem "

which he attended, driving to the place in a car which he called "Sally". He stated:- "On the 7th inst. Sally and I and a friendly driver set out for a long day's work. We went first to the Unitarian Church in Philadelphia; its pastor was addressing the Swarthmore Meeting and it was necessary to complete the exchange by sending a Friend to his pulpit. And by the way, it should be born in mind that the Unitarians and the Reformed Jews are loyal allies in the effort to make religion more honest, and to bring it into relation with the actual creative life of humanity.- Next we took the road for Bethlehem where another group of our younger members is attempting to build up a new meeting for the Lehigh Valley district. Up at Gwynedd we stopped for lunch at a rather famous roadhouse. The Meeting House over the way eyed us rather dubiously as we went in, leaving Sally outside, as we doubtful of the propriety of the place for ladies. We took nothing stronger than oyster stews however, and Gwynedd Meeting gave us friendly farewell as we went on our way. At Bethlehem something over a hundred gathered in the old Moravian Chapel, kindly loaned us for the session. There were some Friends, including a group of Blackburns from Baltimore, a few from Quakertown, a carload from New Jersey, and odds and ends from elsewhere. But most of the audience had been gathered in the Lehigh Valley,- from Lehigh University and from the various other colleges round about, from the teachers and professional men, from all sorts and conditions. There is an energetic quartette Philippus Mosescu from Roumania, one of our charming Swarthmore matches,- Howard and Miriam Osler, and Edith Blackburn Hazlehurst,- which seems to be responsible for most of the interest. They have been distributing literature and interviewing 'prospects', as actively as if they were insurance agents. Edith Hazlehurst presided gracefully, opening the meeting in Quaker fashion, and following the silence with an interesting and appropriate talk on the Moravians and their long friendly relations with the Friends, on the history of the ancient chapel and the courtesy of the Moravians in allowing us to use it Following this Professor C. Hale Sutherland, an English Friend in the Engineering Department of Lehigh University, spoke on the Quaker message and I followed on another aspect of the same. Then there was half an hour of brisk question and answer, some pleasant visiting, a goodly number of names lrft for future notice, and the people went their ways. Regular meetings are being held alternately at Allentown and Bethlehem in private houses, and occasional public meetings like this one are planned for the future."

A brief visit on Nov. 15, 1934, was paid to Bethlehem, Pa., the locality of the unofficial Lehigh Valley Friends' Meeting, by the compiler of these notes. Two places are particularly associated with the Meeting, the Moravian Chapel, where the largest gathering was held Dec. 7, 1930, and Drown Hall, where there have been several of the regular meetings held. Both places are interesting. The Moravian Church, with its group of subordinate buildings, including the Moravian Chapel, the Sisters House, the Bell House and the School Buildings, and its ancient Burial Ground, is situated in North Bethlehem at the end of the new concrete bridge spanning the Lehigh River at that point. At the time of this visit, the Church was approaching the completion of being newly covered with fresh plaster and paint, and still had the scaffolding on the eastern side. It is a large edifice and shows prominently from the bridge and from South Bethlehem. The Burial Ground belonging to the Moravian Church is especially interesting. It is large and well filled with modest memorial stones, very plain and even Quaker-like in general appearance. It is divided by foot-paths into long oblong sections,

that on the western side being occupied by the Indian converts to the Moravian Church. One of the stones in this section bears this inscription:- "In memory of Tschoop, a Mohican Indian, who in holy baptism April 16th 1742 received the name of John; One of the first fruits of the mission at Schekomeko, and a remarkable instance of the power of divine grace, whereby he became a distinguished teacher among his nation. He departed this life in full assurance of faith, at Bethlehem August 27th 1746. 'There shall be one fold, and one Shepherd.' -- John X. 16."

All stones in this cemetery lie flat upon the middle of the graves. One, however, marking the grave of Juliana Nitschmann "whose maiden name was Haberland" is in the middle of one of the long pathways, a circumstance indicating that the clean graveled paths in the graveyard were laid out at a much later time after the first interments were made. She was born July 10, 1712, and died Feb. 22, 1751. A peculiar custom of the Moravians noticed in this yard, is the interment of women in a section entirely separate from men and children. Men and children, likewise, each occupy separate sections, the burials of all being made in rows irrespective of family or family name. The custom of burying in rows without respect to family or kinship was a custom also followed by the Friends or Quakers in early times.

The Moravian Church is visible from South Bethlehem. In South Bethlehem, high on the hillside, the buildings constituting Lehigh University are located. At the entrance to the University grounds is Memorial Hall containing offices of the institution. Back of it and further up the mountainside is Drown Hall, in a small apartment of which, in the western end, the Lehigh Valley Friends' Meeting was held for a time. It is a well lighted room with a large oblong table in the center and numerous chairs round about it. In 1934 the meetings are still occasionally, but not regularly, held in Drown Hall. The membership, very limited in number and without a Meeting House, finds the expense of securing a meeting place a handicap, all of which weakens the cause and creates rumors of its discontinuance. The Meeting is sometimes recognized as the Bethlehem Group of Friends.

NOTE. In 1938 the Lehigh Valley Meeting, although not officially laid down, is dormant.

LONGWOOD.

The Meeting of the Society of Progressive Friends.
Meeting established about.....,1852.
Meeting House built.....1854.
Location at Longwood near.....Hamorton, Pa.

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In the organization of the Religious Society of Friends it was arranged that one or more meetings for worship should constitute a Preparative Meeting; one or more Preparative Meetings should constitute a Monthly Meeting, several Monthly Meetings constitute a Quarterly Meeting, while Quarterly Meetings taken collectively should constitute a Yearly Meeting.

In the "History of Chester County, Pa.," by J. Smith Futhey and Gilbert Cope, the following remarks are made in reference to the Society of Friends:- "There have been schisms and divisions in this society as well as in others, the most important of which occurred in 1827, since which one body has been styled 'Orthodox' and the other 'Hicksite' Friends or Quakers. The last were so called from Elias Hicks, a leading member among them. Neither body claims the distinctive title applied to it, but simply that of 'Friends'."

The anti-slavery question, the evils of intemperance, and other political and humanitarian topics brought into existence the Society of Progressive Friends in Chester County, Pennsylvania. From Futhey and Cope's "History of Chester County", published in 1881, the following extract deals with the origin of the Progressive Friends of Longwood, near Kennett Square and nearer Hamorton in the southeastern part of Pennsylvania:-

"About thirty years ago a number of persons, largely of the Society of Friends, deeply impressed with the need for more active exertions in the cause of humanity and morality, began to hold meetings for the propogation of their views in which they were assisted by prominent philanthropists from other parts of the country. Slavery and intemperance were two of the great evils which they determined to combat, but nothing which affected the condition of society or individuals was thought unworthy of notice. The name of 'Progressive Friends' speaks at once of their origin, and of their central idea of progress in whatever could benefit humanity. From the farm of John Cox, in East Marlborough, a piece of ground was donated by the owner, and here they erected Longwood Meeting, where meetings were held weekly for several years. Since 1853 a Yearly Meeting has been held, at which have gathered such well-known humanitarians as Lucretia Mott, William Lloyd Garrison, Theodore Parker, Frederick Douglas, Oliver Johnson, Charles C. Burleigh, Mary Grew, Abby Kelly Foster, and a host of others from a distance, besides a large number of our own citizens. Many of the leading questions of the day have been discussed, and 'testimonies' prepared expressive of the sentiment of the meeting, to be published to the world. In connection with this meeting a cemetery was laid out, which promises to be a spot of more than usual interest in the future."

In letters written to members of her family, Lucretia Mott, at least three several times, mentions Longwood. She wrote "9th mo. 5th, 1852. Yesterday at home again! We were absent seventeen days— paid as many visits, and attended six or eight meetings— .....We attended the First-day meeting at Kennett. The corner-stone of the 'Progressive Friends' meeting-house was laid the same day, and in a notice of it in a Westchester paper, it appeared as if I was to take part, when in fact, I have no interest in any of these ceremonies; and neither James nor I were on the ground at all."

From her Philadelphia home, a little more than two years later, 2mo. 27th, 1855, she wrote:- "On Third-day afternoon Theodore Parker came. James met him at the cars; he expected to go to Jones' Hotel, but James told him he would show him to a nearer hotel. He was one of us immediately, and so agreeable. He talked of the Kennett meeting, was much pleased with the intelligent minds he met there, and was struck with the number of large men; the Pennocks, Bernards, Darlingtons, etc., having their names as ready as an old settler. He thought it not the last 'Progressive Friends'' meeting he should attend."

In another letter penned much later, 6th mo. 5th, 1867, she states:- "I shall go to Friends' school and to meeting this morning, to the peace meeting in the afternoon, to 'Progressive Friends'' meeting at Longwood

to-morrow, and on Sixth-day James will join me again, to attend two more Monthly Meetings farther west; returning to Kennett on First-day."

Among the interested and active members of Progressive Friends, not mentioned by name in Futhey and Cope's history, was Joseph Williams Thorne, who with his wife, Mary Pusey Thorne, lies buried near the entrance gate of the beautiful cemetery adjacent to the Longwood Meeting House. The following message from Annie Thorne Hershey, daughter of J. Williams and Mary Pusey Thorne, deals with this subject:-

"Sept. 16, 1928. I have mislaid thy last letter but I think thee asked about the founding of Longwood Meeting of Progressive Friends. I hunted up records of yearly meetings of which I have quite a good many very interesting ones from 1855 up to twenty years back, since which time some years have been missed. My father was one of its founders and Liberty of Speech was given to all who had anything to say, and many came there to speak who did not get voice everywhere. I remember how crowded the house was and how sometimes there was an overflow meeting from the steps on the back doors where the great folks entered. Theodore Parker was one of them, and others whose names I cannot recall just now. There were always singers, the Hutchinson family, the McGibeny family and other choirs from Philadelphia, and the meeting joined in when they could and wanted to. Isaac and Dinah Mendenhall from near Hamorton were characters which I enjoyed to see and where we often spent over night there, as my father enjoyed meeting the speakers who generally were entertained there. They just had one daughter but she, though kind and educated, did not set the world afire with it. Neither did I, but I surely did enjoy the speaking. Some of us always attended until the family went to North Carolina to live. Theodore Parker delivered a long address in 1855 which is printed in the records of that meeting. I went to my drawer of magazines and got a record of 1855, first meeting in the new house; other meetings had been held in Kennett Square."

Mrs. Hershey also mentions William H. Furness of Philadelphia, Thomas Garrett of Wilmington, and Joseph A. Dugdale of Pennsylvania as among the speakers at Longwood. Mrs. Annie Thorne Hershey died Sept. 3, 1929,, aged seventy-nine years, and was interred at Longwood where her father and mother were buried.

In the graveyard at Longwood are the remains of Oliver Johnson as well as others who were instrumental in doing good to oppressed humanity in the days when the slavery question was drawing things to a crisis. Another man of undying fame was interred at Longwood. Probably Bayard Taylor's name may be more universally known than any other who was buried in the sacred solitude of this cemetery, for his "Story of Kennett" will fascinate its readers always, his "Lars" and "The Quaker Widow" will charm again and again, and his imperishable lyric "The Bedouin Love Song" will be sung repeatedly, and all will live so long as good literature will last. Bayard Taylor died in Berlin, Germany, December 19, 1878, was buried temporarily there in the Jerusalem Cemetery, and in March, 1879, was removed and transported across the Atlantic to be laid at rest among his kindred in Longwood. His biographer tells us:-

"When the sarcophagus was brought to the steamer at Hamburg, some evergreens in pots were found at its side. It was not known and never has been learned whence they came. They followed the body to its resting-place, and were set out in the sod. They came from unknown hands. They stand by the grave, witnessing that affection and veneration which were paid to Bayard Taylor by numberless persons whom he never knew or saw;

their living green is a sign of that unfading memory which will be renewed with every fresh generation of lovers of poetry and honorers of noble aspirations."

Longwood Meeting House, the corner-stone of which was laid in August, 1852, was a finished building in 1854. "Meetings were held there every First-day for many years, except the year 1861. The tension was so great when the war broke out that Longwood was closed the whole year." — Sharples W. Lewis, 1902.

Longwood Meeting House, well cared-for and noticeable in its fresh dress of white paint with dark trimmings and its long narrow windows, stands on a very neatly trimmed knoll over-shadowed in front by evergreens. Beautiful old oaks are in the surrounding grounds while the Cemetery facing it on the opposite side of the intervening lane or roadway, has a distinguished appearance with its monuments and memorials of inferior size, all cared for with constant attention. During the cold winter seasons the monument erected to the memory of the poet and traveler, Bayard Taylor, is protected from the inclement weather by a wooden covering which is removed during the milder seasons. There are two entrances to the cemetery from the road in front of the Meeting House; the main carriage gateway being new, neat and artistic. Some of the many family names seen on the headstones are Abbott, Agnew, Barnard, Borton, Brosius, Burnett, Carey, Corbin, Cox, Curtis, Darlington, Dixon, Fisher, Gause, Hambleton, Hayes, Hanway, Johnson, Kendall, Kirk, Lamborn, Mendenhall, Palmer, Pennock, Pierce, Pusey, Pyle, Taylor, Temple, Thorne, Townsend, Way, Wilson, Williams, Underwood and Yeatman.

The compiler of these historical notes visited Longwood on the 28th of February, 1930, on the same day that he went to Old Kennett. He walked from Old Kennett to Longwood and thence to Kennett Square.

MONTCLAIR.

Meeting organized.....1925.
First Meeting in Newark.....June 1, 1925.
Meeting in Orange.....June 28, 1925.
Meeting at The Crescent.....Oct. 4, 1925.
Received a legacy.....1931.
Meeting House built.....1932.
Location.....Montclair, N.J.

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Montclair Meeting is a new one, and, although but four years old in 1929, is in a thrifty condition, numbering fifty members. There is no Meeting House, as yet in 1929, and the Meeting convenes in the Kindergarten assembly-room at No. 41 The Crescent, at the corner of Trinity Place in Montclair, New Jersey. The building, owned by Mrs. Mary Carter, wife of

Jarvis L. Carter, was built in 1911 and is a frame structure, quite dark and dull in coloring, and much hidden by surrounding trees.

The story of the organization and establishment of Montclair Meeting has been written and printed in a bulletin issued for the purpose of creating an interest in the new Meeting. From that paper the following extracts are taken:-

"Our friends may be interested to know that this group had its beginning on June 1, 1925 at the Y.W.C.A. building, Newark, when Marshall Taylor called interested friends together. The plan for a joint meeting was approved, and a committee was named to find a suitable location. After many trips around the neighboring section it was thought best not to build. An option was taken on a Jewish synagogue in Orange where a meeting for worship was held First Day, June 28, 1925. The meeting was well attended, but those friends present decided with the Committee against buying. A private school at 41 The Crescent, Montclair, was rented and notices were sent out announcing the opening meeting for October 4, 1925.

"For awhile the business of the meeting was transacted by such members of the Committee as were able to attend in Montclair but it was soon deemed wiser to have a business organization and the first monthly meeting was held in November at the home of Helen and Alan Johnson. It was then decided to write to the Quarterly Meeting of the two New York Meetings, acquainting them with the existence of this group, and asking their guidance and help and especially asking them to establish this meeting as a Monthly Meeting in both Quarterly Meetings. As a result of these letters a committee was named by each to treat with our concern. The Orthodox Uniform Discipline prevented that New York group from accepting a Joint Meeting which would also have recognition by the Westbury Quarterly Meeting. Members of the two New York Committees met together and visited the Montclair Meeting and after much consideration they advised the following procedure until such time as necessary changes could be made to receive the Joint Meeting— Jointly:

"'We, the subscribers hereto, hereby unite ourselves in a Christian body to be known as the Montclair Monthly Meeting of the Religious Society of Friends.

"'This action is taken in the convincement that our meeting for worship, held at 41 The Crescent, Montclair, New Jersey, has proven an opportunity for Christian service, and that our Heavenly Father has endowed it with a measure of his Divine Spirit. We find ourselves further united because of common religious ideals and because we have shared Christian experiences.

"'The Monthly Meeting, incorporated under the laws of the state of New Jersey, shall hold meetings for business, may acquire and hold property for meeting purposes, which property shall be vested in the Trustees of the Meeting, and maintain a corporate existence. Its officers shall consist of a Clerk, Assistant Clerk, Treasurer, and Secretary, and such other officers as shall be found needful.

"'Our meetings shall be conducted after the manner of Friends, all decisions being by general consent as ascertained by the Clerk.

"'Membership with us shall be granted to all Friends who desire to unite with us. It shall also include those, not already members of the Society of Friends, who endeavor to live by the Indwelling Spirit, and who share our Christian beliefs and ideals.

"'Those of us who are members of another Monthly Meeting of the Religious Society of Friends may retain their membership in the Monthly Meeting where that membership is recorded. Furthermore, we hope that our Monthly Meeting shall bear the indulgence of all Friends and especially of the Westbury and New York Twentieth Street Quarterly Meetings, upon whom we have relied for sympathy and spiritual assistance.

"'Signed in and on behalf of Montclair Monthly Meeting of the Religious Society of Friends, this Ninth day of Fifth Month, Nineteen hundred twenty-six.'

"Ernest M. Bliss, Blanche Neild, Chris Bockius, Caroline G. Borton, Gertrude A. Burhans, and others with their addresses."

It was in the latter part of 1925 that a request for representation in the New York Quarterly Meeting was made. At that time the following article appeared in the Friends' Intelligencer during the latter part of Twelfth Month:-

"The group of Friends, both Orthodox and Hicksite, who have been holding meetings at 41 The Crescent, Montclair, since the first of Eleventh month are applying to the New York Quarterly meetings of both branches to be constituted a Monthly Meeting and to be entitled to representation in the respective Quarterly Meetings. The group considered becoming affiliated with the Rahway and Plainfield Half Year Meeting, but since New York is so much more accessible it was thought wiser to ask for membership there. We are taking this action because of several requests for membership with us.

"On the 19th of Twelfth month, at 3 p.m., we had a party for the children of the First-day School. The children who attended regularly acted as hosts and hostesses to the children of Friends and those interested in this vicinity, but who have not identified themselves with us yet, thus widening our friendship.

"On the 20th of Twelfth month a group of Friends from Twentieth Street Meeting met with us. The Advancement Committee of the Westbury Quarterly Meeting has expressed a similar concern and we expect to have them with us on the 17th of First month.

"On the 6th of this month we had the satisfaction of having Elbert Russell with us. His message was 'A Challenge to Friends To-day.'

"Our meetings are held in the large and pleasant Kindergarten room of a private school and conducted by Nelly M. Shaw, a Friend. First-day School classes are held at the same hour, 11 a.m., in small rooms adjoining, and the children come into meeting for the last fifteen minutes. This arrangement seems to meet our needs admirably, since many of our people come quite a distance.

"The Montclair group feel very appreciative of the sympathetic understanding and helpfulness, the wonderful spirit of co-operation shown by Newark Meeting. They have given us not only encouragement, but material aid in presenting us, through one of their members, with unusually comfortable and substantial chairs." -C. G. B. (Caroline G. Borton.)

Newark Meeting's donation to Montclair Meeting consisted of eighteen chairs and the Meeting itself later purchased two dozen more to cover the needs of the Meeting.

The private school located on The Crescent in Montclair is in a quiet section of the city, though not far from a main business thoroughfare. When the foliage has fallen from the shade trees the dark frame building, open to the sunlight, is revealed more distinctly and appears to better advantage, at least for the kodak.

The meeting-room in the Kindergarten is a large oblong, well-lighted apartment on the first floor and is made very cheery by a large old-fashioned open fireplace on one side of the room. However, as the place proves inadequate to the needs of the growing meeting, earnest efforts are being made, in 1930, to raise funds, by means of entertainments, to aid in defraying the expense of building a Meeting House especially for the Society of Friends at Montclair.

NOTE. In 1931 Montclair Meeting received a legacy of $30,000 from the estate of Edward R. Pierson, to be used for erecting a Meeting House and buying land for it.

Before Christmas, 1931, the Building Committee had selected a site for the Meeting House, 83 by 200 feet, at the northeast corner of Goldenhurst Avenue and Park Street in Montclair. The work of erection began in the spring of 1932, was completed in the autumn under the direction of the architect, Walter F. Price, and the first meeting was held in the new building on Dec. 4, 1932, when a gathering of 140 interested people made the opening a memorable occasion.

The Meeting House at Montclair is so located on rising ground that the annex at the eastern end is considerably below the level of the Meeting House itself. It has its own door opening to the paved walk to Goldenhurst Avenue, and a tablet set in the wall above the door is marked "Montclair Friends Meeting House MCMXXXII." Another date-stone bearing simply the figures "1932" is near the ground at the southwest corner of the Meeting House. The entrance door is in the west end of the House facing Park Street, the building being nearly, but not exactly, facing the west. This house of worship is built of stone and presents a bright, cheerful appearance in the residental section of the city of Montclair.

The compiler of these notes of historical interest concerning Friends' Meetings, visited the Montclair locality three times. His first, September 11, 1929, was while the foliage was on the trees, which interfered materially with obtaining satisfactory photographs of the Kindergarten Building; the second, which rectified that trouble, was on April 5, 1930; and again the third visit was on February 28, 1933, a couple of months after the first meeting was held in the new Meeting House.

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NEWARK.

Attempt at organization.....1867.
Meeting organized.....1910.
Monthly Meeting settled.....1917.
Meeting reported discontinued.....1929.
Location.....Newark, N.J.

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Newark, the largest city in New Jersey, is located in Essex County. In the same county and near neighborhood are the cities of Orange and Montclair, and the growth of city extension is continuous between them and New-

ark. The Quaker element in this section of the state is not of great size, but for years in the past there have been efforts made to organize a Friends' Meeting in one or another of these places. As early as 1867 an effort was made, as the following clipping from the Friends' Intelligencer, First Mo. 4, 1868, indicates:-

"It may be interesting to Friends generally to know that a meeting for worship, to be held after the manner of Friends, on First-day morning, at 10½ o'clock, has been recently established in this beautiful and romantic neighborhood. Orange holds very much the same relation to the city of New York that Germantown does to Philadelphia. It is about five miles long, running west from the city of Newark, consisting mainly of one long street, being built up all the way, more or less, from Newark, with handsome cottage residences of gentlemen, many of whom do business in New York. Near the end of this long street, or avenue, a few Friends have hired a room in what is known as 'The Library Building', and hold a meeting for worship, generally in silence, which, though within hearing of the organ of a large Presbyterian church, has its own peculiar attractions....One of the originators of this little meeting is a young man, son of S. B., a valued friend, now deceased, late a member of Race street Monthly Meeting, Philadelphia. For a long time he and his friend G. C. not being willing, like too many of our members, to coalesce with other church organizations, when their lot has been cast where there was no Friends' meeting, were in the practice of gathering their families at the residence of the latter, on First-day mornings, sitting in silence or reading the Scriptures."

This article was reported to the Friends' Intelligencer by R. E. Evans (Robert E. Evans), an interested member of Friends, and at times a minister in the Society.

Again it was reported to the Friends' Intelligencer in 1889, that Louisa J. Roberts "visited a meeting at or near Montclair." The early movements in starting a meeting did not seem to take strong hold, but the struggle for existence continued and in the Friends' Intelligencer, Sixth Mo. 16, 1914, another brief notice appeared to this effect:- In 1914 friends in the neighborhood of Newark, N. J., began to "feel that their efforts in trying to establish a permanent Friends' Meeting have been met with considerable success." At that time their place of meeting was No. 54 Thirteenth Avenue. "Not that the successful efforts in getting it, will tend to bind and cement us together in the belief that a city without a Quaker meeting-house in it, with an active Society of Friends to live and work in it cannot entirely be said to be a representative city." However, the Meeting House was never built, at least not to the present time, 1938.

In Newark the meetings of Hicksite Friends were held about fifteen years in the office of Dr. Henry M. Woolman at No. 54 Thirteenth Avenue, near the Court House, and then for four years at No. 80 Van Ness Place, likewise Dr. Woolman's office. Finally the growth of the Meeting at Montclair drew away so many of the members of Newark Meeting, both Hicksite and Orthodox, that the meetings in Newark were finally discontinued after June, 1929. By this data it appears the Newark Friends' Meeting, which was frequently called Newark Monthly Meeting, was established about 1910, but the date is set at 1912 by one of the interested member in that community. It was set up as a Monthly Meeting under care of Shrewsbury on 12th Mo. 2, 1917. Most of this information was received in a personal interview with Dr. Henry M. Woolman. The following interesting outline of the history of Newark Meeting is from the pen of J. Leeds Brown of Hillside, a suburb of Newark, N. J.:-

"We once met at a Mr. Palmer's office to organize and from then on, met at Dr. Woolman's office 54 13th Ave., Newark, until he moved his office to 80 Van Ness Place, Newark, except a short while at the Y.W.C.A., which was unsatisfactory arrangement due to the hours conflicting with their regular routine.

"The Orthodox branch met for about three years at 22 Summer Place. The Hicksite closed the meeting at Dr. Woolman's office June 1929 as the Montclair Meeting had taken most of our members, but we are holding Group Meetings at the Homes every month, the first First-day of each month. Last month, or rather January, (1930) we held it at the home of William Roberts 140 Coe Ave., Hillside, N. J., (a suburb of Newark) with ten there. February 2nd it was held at our house with eleven present.

"The only Meeting House in Newark was the house rented by the Orthodox for about three years, which was a private house that had been altered for a school at one time but they have given that up."

The letter from which the foregoing is quoted, is dated 2nd Mo. 13th, 1930. It shows that the Newark Meeting was not permanently discontinued in 1929, but in that year ceased to meet in Dr. Woolman's office where it had been conducted for many years.

The localities of the city of Newark, N. J., that are associated with the Friends' Meeting movement, are widely separated. A photographic visit made in the spring of 1930 finds all of them in existence, although probably somewhat altered in outward aspect as the passage of years would naturally affect them. This is notably the case with the gray frame house in Summer Place, formerly No. 22, now No. 17, which has been remodeled and now is occupied by Italians. It is a dwelling where the Orthodox held their meetings for three years, and is very far from the places connected with the other branch of Friends.

Dr. Woolman's residence and office on Thirteenth Avenue in the rear of the Court House, looks as if it might have undergone but little alteration, if any. It is where the Hicksite meeting was held the greater part of its time. The encroachment of an undesirable foreign and negro element in the vicinity, resulted in Dr. Woolman's change of residence to No. 80 Van Ness Place, near two miles away in the southern part of the city. Van Ness Place is a small cheery little street branching off from the larger thoroughfare named Clinton Avenue. The house is a dark gray frame building trimmed with white, and is erected on a terrace considerably above the level of the street.

The large Young Women's Christian Association, the Y.W.C.A. Building, next to the Newark Museum on Washington Street, some half dozen blocks from the Court House, was only a temporary place in which Newark Friends convened between the fifteen years on Thirteenth Avenue and the four years in Dr. Woolman's office in Van Ness Place. It was the building in which the organization of the Montclair Meeting took place.

NEW BRUNSWICK.

Meeting organized.....1925.

Meeting held in Elks Club Building.....1927.
Meeting held in Y.M.C.A. Building.....1928.
Held in Presbyterian Community House.....1928.
Meeting held at Rutgers College.....
Location.....New Brunswick,N.J.

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A Friends' Meeting at New Brunswick, Middlesex County, New Jersey, was organized in 1925, and for the space of a couple of years met in the residences of its members. This Meeting, during its brief existence of about four years, was never officially connected with any Monthly, Quarterly or Yearly Meeting, and was composed of both Orthodox and Hicksite members of the Society of Friends.

During the autumn of 1927 the meetings assembled at the Elks Club's building on Livingston Avenue, which proved only a temporary place of worship, for in February, 1928, the Y.M.C.A. Building was chosen for a location to hold religious services. There the meetings continued until the following October, when another change took place and it was moved to the Presbyterian Community House on Paterson Street, at the rear of the Church on George Street. These various places were all not very distant from Rutgers College, and it was hoped to create an interest among some of the students of that institution, inducing them to attend the meetings. However, the entire Friendly movement appears to have failed and the short-lived New Brunswick Friends' Meeting was discontinued by the opening of the new year of 1929. A few years later the Quaker movement evidently revived a little for it was reported that some meetings were held at the College.

The three buildings in which the Friends' Meetings were held in New Brunswick, are all located but a short distance apart, and only a few squares away from Rutgers College, among the students of which it had been hoped to arouse a religious interest.

The Elks and the Young Men's Christian Association buildings are both on Livingston Avenue, on opposite sides of the street and in sight of each other. The Y.M.C.A. is the older of the two, a fine brick structure trimmed with marble, having the date-stone, May 1917, inconspicuously on the corner of the building nearest George Street, from which street the big building is only a few steps away. Opposite the Y.M.C.A. building is the Soldiers' Monument erected on a green triangle of ground showing conspicuously from all points of view about it. At the corner of Livingston Avenue and New Street, is the handsome Elks Building, brick with a white marble front, erected in 1925 for the "New Brunswick Lodge B.P.O. Elks."

The Presbyterian Community House, the final location of the Meeting of Friends in New Brunswick, is on Paterson Street at the rear of the Presbyterian Church which faces George Street. It is a new building with the date of its erection, 1922, very noticeably visible.

Rutgers College, the most notable institution in New Brunswick, was chartered in 1766 under the name of Queen's College, by King George the Third, and the name of Queen's Hall is still retained by the oldest building on the campus. The name of Queen's College was altered to its present name of Rutgers College in 1825 when "it received a generous gift from

Colonel Henry Rutgers of New York, and the name was changed in his honor." This institution has many buildings connected with it as well as a large farm of 340 acres of land. The Geological Hall, having both name and the dates 1770 and 1871 prominently in sight, is next to the main college building, Queen's Hall.

PENDLE HILL.

Religious School of the Society of Friends.
Established.....1930.
Location near.....Wallingford, Pa.

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Pendle Hill is a religious school established in 1930, having the study of Quakerism and social religious problems as the objective point in view, especially under the supervision of interested members from Arch Street and Race Street branches of Friends and the Five Years' Meeting. The School, in a measure, developed from the previous experiment known as The Woolman School, and the treasurer of that institution, James A. Norton, was chosen to the same official position for Pendle Hill. The other original officers of the School were

Dr. Henry T. Hodgkin.....Director.
Joseph E. Platt.....Executive Director.

—Curriculum Committee—

Wilbur K. Thomas (Chairman), Henry J. Cadbury, William Eves III., Hornell Hart, Hadassah Moore Leeds, Clarence E. Pickett, Joseph E. Platt, Alexander C. Purdy, W. Carson Ryan, Agnes L. Tierney, J. Barnard Walton, and Frank D. Watson. Pendle Hill is about a mile from Swarthmore College near Wallingford, Delaware County, Pa. It took its name from Pendle Hill in Lancashire, England, made important in Quaker history by reason of its association with George Fox who in 1652 recorded in his Journal,- "As we traveled we came near a very great hill called Pendle Hill and I was moved of the Lord to go up to the top of it, which I did with difficulty, it was so very steep and high. I saw the sea breaking upon Lancashire. From the top of this hill the Lord let me see in what places He had a great people to be gathered. As I went down I found a spring of water in the side of the hill with which I refreshed myself, having eaten or drunk but little for several days before."

The experiment of establishing a religious school at Pendle Hill was heralded by articles written by various individuals interested in the project and supplemented by prospectus and bulletins issued at proper periods. From those articles the following extracts have been taken, providing some-

thing of the history of the institution. To each extract is attached the authority from which it is derived. Dr. Henry T. Hodgkin, in the Friends' Intelligencer, 11mo. 30, 1929, wrote:-

"Pendle Hill is the name that a few Friends have dared to take for a new experiment in Quaker life and thought. Here in the outskirts of Penn's city they believe that not a few wayfarers may turn in and find, in joyous fellowship with others, what it is to climb a certain steep and high hill and from the hard-won peak to see, not, like Cortes, a Pacific Ocean, but the sea of unsatisfied humanity breaking on a not distant shore. On this they may also catch a sight of some places where the Lord has a great people to be gathered and by that vision be stirred to prepare themselves to meet the need."

In the Friends' Intelligencer, 5mo. 3, 1930, George A. Walton of George School, wrote:- "Pendle Hill is to be a residence for older students and a place for studying where the religious atmosphere of daily life will be deep and true. The two ways of religious growth, worship and study will be part of its require. To be at Pendle Hill will be a great spiritual experience.....Young men and women preparing themselves for pastorates in Quaker churches of the Five Years' Meeting will seek Pendle Hill, if their religious concern is to lead the human soul to spiritual triumph."

The plan of Pendle Hill is shown in a prospectus called "Religion in Modern Life." "The movement under consideration looks toward the establishment of a center for the intensive exploration in thought and practice of the life of the spirit and its role in the complex civilization of our day. It grows out of a deep concern on the part of some well-known Friends including Rufus M. Jones, Henry J. Cadbury, Agnes L. Tierney, Hannah Clothier Hull, Alexander C. Purdy, J. Barnard Walton, Wilbur K. Thomas, Clarence E. Pickett and others. A preliminary announcement made mention of the appointment of Henry T. Hodgkin as director. On his assumption of the active leadership the project takes more definite form. There is no purpose, however, to have it crystallize prematurely. The study of the situation continues. In brief outlines the present thought of the undertaking includes provision for the following:

I. A place of fellowship where students and staff living together facing the deeper questions in the life of to-day may reach fresh discoveries of spiritual resources. In such a fellowship, barriers of race, nation and sect will be transcended and personally enriched.

2. An opportunity for quiet thought and patient effort in the search for a personal adjustment to the many currents of life and thought to which each is exposed, and for a deeper experience of the divine life.

3. A center for corporate thinking and research where the whole group can concentrate its attention upon the solution on Christian lines of some of the outstanding questions that confront our generation. Lectures, courses, and seminar work will be maintained at a graduate standard. Such material as the following would be included:

(a) A study of movements of thought characteristic of this age, their roots in the past, and their bearing on the future.

(b) An interpretation of the Christian message and experience in the light of the previous study. Particular emphasis will be placed upon the direct approach to God and its practical implications as worked out by Friends and similar groups.

(c) A review of Christianity as an expanding movement coming into relation with varied cultures and philosophies, including the problems it is now meeting in East and West.
(d) A consideration of recent and contemporary attempts to apply Christian principles in social, industrial, international, and other affairs.
(e) An extensive study of the Bible with the object of making clear its central message and its revalance to the life of to-day.

4. A group life centered in an experience of worship on the basis of corporate silence.

5. A Summer School, designed to meet the needs of special groups and of those who cannot take the longer course.

6. A base for a service of visitation and extension on the part of the director and others."

In a bulletin issued in November, 1930, entitled "Getting under Way", is a word about "The Setting."

"Friends of Pendle Hill who have not had the opportunity of paying us a visit will be glad to have some recent information of our affairs. We may say at once that all goes well. The place and the situation give us deep satisfaction; the alterations on the garage have been carried out with great success so that what we now call 'The Barn' contains two small apartments, fifteen single rooms with adequate bathroom accommodation, an office, a good-sized lecture room and a considerable space for storage— not too bad a transformation for a single garage and stable building! We have rooms in the main building for Joseph E. Platt and his family, for two students, for guests and for the household staff, and on the ground floor an adequate dining room and a common room as well as a library where much of our work has hitherto been done. Beautiful trees surround the house and bring inspiration to all.....The furnishing of Pendle Hill and the Barn (where most of the students sleep and where we have our lecture room) has been largely the work of neighborly folk who have given lavishly of time, money and thought in this direction."

The following extract is from a report of "Pendle Hill's First Year",- "The first year of an institution must be of the nature of an experiment. This is peculiarly true of Pendle Hill which is marking out a new field for its operations. We are not following any existing model, though we have much to gain from Woodbrooke, from the Woolman School, and from various pieces of educational effort which have branched out in lines similar to ours..... The site, in Wallingford, Pennsylvania, has proved to be exactly right. The buildings adapted to meet our needs have given satisfaction. The garden and grounds with beautiful trees and pleasant grass lawn have been a setting in which quiet study and meditation have been natural. We have been near enough to traffic lines for convenience of transportation and far enough from the rush of the passing multitudes to give ourselves undisturbed to our main task. The Physical surroundings have, in fact, made a notable contribution to the success of the project. The year has fallen into two parts. From September 24th to June 3rd the school was in operation continuously with the first group of students. After less than three weeks we convened again with twenty-six resident students for a four weeks' summer term."

From a bulletin issued in January, 1931, called "A Week at Pendle Hill" the following gives an outline of the work done there:-

"On Monday morning after breakfast and household duties have had their due amount of attention the family gathers in the living room for the daily

worship. Usually a hymn is sung and this is followed by some fifteen minutes of silence broken with an occasional expression as one or another feels led."

"A plan has been worked out by the students for reporting the week's news, one reviewing foreign and another home events in a brief talk..... Time is taken on Monday for three reports."

"Dr. H. B. Sharman takes up the running at 9.30 and for two hours or more leads a class into a searching analysis of the teaching of Jesus. His method is unique. Old assumptions are questioned and traditional interpretations are subjected to persistent scrutiny. Sometimes the class sits quietly for quite a time until light dawns for one or another on the question under consideration. Superficial thinking is severely checked."

"In the afternoon Dr. Henry J. Cadbury brings the students in his class into an appreciation of the great prophetic figures of Hebrew history. Each student is expected to do his own reading and bring in material to the common effort. Often the two-hour period develops into a series of discussions in which all take part."

"Monday evening is set aside for purposes outside the regular curriculum. Sometimes a visitor is with us and we welcome neighbors who come to hear a presentation of some living human situation.....At other times a literary evening among ourselves gives occasion for sharing the favorite passages in poetry, drama or prose or in reading what one another has himself written. Perhaps you may find the whole family gathered to discuss some aspect of our common life or to consider how to serve our neighbors and enter into the life of the community about us."

"On Tuesday the worship hour is used by the Director as an opportunity for opening up some aspect of the intellectual or spiritual life....The two-hour period that follows is given to the Director's class on Religion in the Modern World. The problems of applied religion in many fields are brought under review."

"Dr. Rufus M. Jones comes over from Haverford College on Tuesday afternoon and opens up the history and philosophy of mysticism. He gives an hour's lecture in which he traces some main trend of thought or discusses a fundamental issue. This is followed by a seminar when one or two members of the class report upon some mystic or group of mystics or upon the way in which some modern author has approached the problem of mysticism. Discussion follows on any line of interest, Dr. Jones bringing his wide knowledge and a lifetime's thought into the group."

"Wednesday morning is similar to Monday and in the afternoon there is free time for recreation for most students."

"Thursday morning follows the same line as Tuesday save for the usual quiet time instead of the Director's talk. In the afternoon a seminar on the philosophy of religion is conducted by Douglas V. Steere and George Thomas of Swarthmore.....In the evening Clarence E. Pickett.....leads a group on the practical problem of expressing the Quaker ideal in the life of our time. A number of non-resident students join the group for this period."

"Friday brings Dr. Sharman's group together again in the morning. In the later afternoon Dr. Ilse Forest, Professor of Education at Bryn Mawr, comes over for a seminar on religious education."

"Saturday sees us taking things easily so far as study is concerned. The work of the house calls for the close attention of some. No engage-

ment but the meal hour brings all together until after supper, when games, music, and other simple forms of entertainment and social fellowship form a fitting close to the week."

"Members of the family find their way to any place of worship they like on Sunday morning or use the time for quiet as inclination moves them. In the evening a fellowship meeting brings some of our neighbors in to share the spirit of the undertaking."

In a bulletin issued in June, 1932, it is stated:- "It is the aim of Pendle Hill to encourage each student to take his own time and to face truth without prejudice and irrespective of the quarter from which it comes. .....The condition of graduation from college or evidence of ability to enter a graduate course is also expected. The number of students admitted is designedly small as it is felt that the values aimed at cannot be secured in too large a group. Members of the school share in the household tasks. Opportunity is provided early in the day for a brief period of united worship where there is freedom for any to take part vocally. This has proved to be a very significant factor in the group life."

In the prospectus called "Pendle Hill, An Experiment in Life and Education", bearing no date of publication, it is stated:- "While Pendle Hill is not sectarian in the sense of providing only one type of religious thought, training people for work in one denomination and drawing its faculty and students from one group, it is an attempt to interpret Quaker history and experience in the light of to-day's needs and conceptions."

A visit to Pendle Hill, by one entirely disassociated with the institution, on February 3, 1933, gave him, as a stranger, some very pleasant impressions of the place. The attractive shaded lane of approach from the Plush Mill Road leads past the little greenhouse on the left, to the door of the west front of the House, or main building, a lengthy pleasant dwelling facing the west. It is not an old building, dating only from quite recent years, so he was told, but erected with the idea in view of appearing antique. Offsets, balcony, dormer-windows, a covered doorway at the front, and other doorways entirely open to the sunlight, also a long platform on the east front, all aid in giving the House an old-time colonial aspect. In front of the House, between it and the Barn, is a noticeable hillock, well shaded by trees, that partially hides the view of one building from the other. The Barn, formerly a garage, is divided into various rooms for the use of the school, is just as cheer-abiding as the House, yet lacking, outwardly, the homelike domestic aspect of the latter named dwelling. The entire situation of Pendle Hill, elevated as it is, above the surrounding farm-lands of Delaware County, proves its adopted name seems to fit it well.

PITTSBURGH.

Meeting organized about.....1907.
Round Table established about.....1907.
Meeting held variously before .....1932.
Meeting held in loaned schoolhouse.....1932.

Meeting House on Aiken Avenue demolished.1938.
Meeting removed to Oakland Y.M.C.A.....1938.
Location.....Pittsburgh, Pa.

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A small group of Friends located in Pittsburgh, in western Pennsylvania, have for a number of years kept a Meeting independently of any of the Yearly Meetings, in that large city, distantly located, as they are, from any regularly established Meeting of the Society of Friends. Charles E. Wright, secretary of the Pittsburgh Quaker Round Table, wrote, Dec. 8, 1932, regarding this Meeting, saying:-

"Our group has always been small, and the average attendance at meeting has been, taking the years through, perhaps ten. I have never seen more than 25 at a regular First-day meeting. For a good many years we have not held meetings during the hot weather, say from June to August, inclusive, but this year we decided to try holding meetings through, and the experiment was successful we think, the attendance averaging perhaps eight. Since last Spring we have held our meetings in a small brick building, in a pleasant residential section. The building is an old one, was formerly used as a private school, and through the kindness of the owner we are permitted to use it for meetings, though we have done considerable cleaning, repairing, etc., and still have more to do. Prior to the time when we began to hold meetings here, we met in a room in the Central Y.M.C.A. (8 or 10 years), and prior to that we met in the Y.W.C.A. building (8 or 10 years). Before that we had been meeting in College Club rooms, in a business block, down town, in Pittsburgh, and still earlier in the old Y.W.C.A. building, on the Allegheny River bank. This was more than 30 years ago. It has been our custom for a good many years past to hold evening meetings,— sometimes at the homes of members, and sometimes in the Y.M.C.A. rooms. Those meetings are for social intercourse, study and discussion, and frequently we have met without preparing a set program in advance, finding plenty to talk about and discuss, 'impromptu'. The affiliations of our members have been ignored, (so far as being of the Orthodox or Hicksite branches is concerned), and members of our group have been members of, or have come from, Iowa, Indiana, Maryland, New York, New England, and of course, Pennsylvania, meetings."

The Pittsburgh Meeting is scheduled in the Year Books of both Arch and Race Street Yearly Meetings, both branches of Friends being interested in it. An examination of the back numbers of the Friends' Intelligencer, reveals several references to this Meeting during the early stages of its existence. As early as 11mo. 30, 1907, the following notice was printed:-

"The Friends in Pittsburg, Pa., feel quite encouraged. The attendance at their First-day morning meeting, which was held at 11a.m. in the Y.W.C.A. Building, sometimes reaches twenty and those who attend 'are all wide awake' They are just about to start a Bible class which will meet before the meeting hour. An interesting Round Table is held once a month at private houses. This meeting is entirely independent and Friends of all branches are welcome Friends passing through Pittsburg are asked to bear this little group in mind as arrangements can be made for an appointed meeting when it is not convenient to attend the meeting on First-day."

On 2mo. 22, 1908, another interesting note was made:- "On the 8th the Quaker Round Table which is connected with the Pittsburg meeting, was held

held at our home. It meets the first Second-day of each month but this was postponed on account of the blizzard on the 1st. It was the largest meeting we have had, twenty being present. There were two papers, 'Southern Quakers and Slavery' and 'William Penn and the Indians'. There was free discussion of each and an interesting time. Mr. Kelsey, a Friend from Maine who is a missionary, at Ramallah Palestine, visited the First-day meeting not long ago, spoke acceptably, and in the evening at Mr. Jarvis's house told about the manual training school for boys at Ramallah. They will build it as soon as he has collected $3,000 more. The Pittsburg Meeting agreed to give $50 a year for three years. We wanted some definite work and now we have it. The meeting is composed of Friends of three branches, Orthodox, Wilburite and Hicksite, and five yearly meetings are represented, all working in harmony. Sewickley, Pa. C. S. P."

The first indexed notice of Pittsburgh Meeting made in the Friends' Intelligencer is dated 10m. 23, 1909, when "From Pittsburgh, Harriet Eck writes 'Thee may be interested to hear that the meetings at Pittsburgh have been reopened for the winter in new quarters. We have taken the College Club Rooms in the Women's Exchange Building, 300 Oliver Avenue, where the First-day morning meetings will be held at 11 o'clock. The adult school meets in the same place each week before meeting, and the Quaker Round Table the second Seventh-day evening of each month at the homes of the members. We were very much encouraged last year by the attendance and interest of the few scattered Friends in this locality and we hope now, with more pleasant surroundings, to have even a better year. We are looking forward to a visit from Rufus M. Jones the last Seventh-day of this month."

The following notes concerning this Meeting give some interesting facts or data associated with this group of isolated Friends:-

3mo. 19. 1910.- "The meeting in Pittsburgh, Pa., composed of the Friends of both branches, has changed its place of meeting to the Bible-class Room of the Young Women's Christian Association, 59 Chatham Street. The hour remains the same— eleven o'clock on First-day morning."

3m. 11, 1911.- "Activities of Pittsburg Friends. The Friends of Pittsburg continue to manifest a good deal of life. Their meeting for worship is held every First-day at 11 a.m. in the Central Young Women's Christian Association, 59 Chatham Street. A Bible class at 10 a.m. is led by Benson Roberts. Their 'Quaker Round Table', which meets the second Seventh-day in each month at 8 p.m., at the homes of the members, is studying what Quakerism has given to the world in the following fields: Religion, Education, Ethics, Art, Reforms, Literature. Those who have thus far taken part in the discussion are: Mrs. C. E. Jarvis, S. P. S. Ellis, Mr. and Mrs. Henry M. Hallett, A. Broomell, Charlotte E. Postlethwaite, George W. Wood, Mary Eck and Mrs. Samuel Nicholson. On Third month 11th, what Quakerism has done for Reform will be presented by Walter J. Branson and R. Paxson. On Fourth month 8th, Mr. and Mrs. James Engle and Dr. W. W. Jones will open the discussion on the Friends' contribution to Literature. The meeting in Third month will be held at the home of Annie Palmer Reed, 134 Noble Avenue, Crafton (a suburb of Pittsburg), and she would be glad to entertain over night any Friends from the East who might be able to attend."

9mo. 26, 1914.- "The First-day meetings at Pittsburgh, Pa., were re-

sumed at 424 Duquesne Way, on First-day, the 6th with fourteen present. James Thorburn spoke of the war now going on in Europe & its terrible effects. He said when he lived in London, twenty years ago, he was asked to join a peace society and declined because he thought the days of war had passed. He found his mistake when the Boer war took place soon after."

10mo. 10, 1914.- "The Quaker Round Table met for the first time this season Ninth month 21st, at the home of Warren Emley. Mr. Emley's mother spoke on the Friends' Conference at Saratoga."

10mo. 24, 1914.- "Pittsburgh Meeting reports an attendance of seventeen on the 18th, with two good sermons."

11mo. 28, 1914.- "At our Pittsburgh meeting about the usual number were present on the 1st inst, and three Friends of the other branch from Salem, O., Harry E. Moore, Finley Hutton and Albert Cope, on their way to visit Friends in Westmoreland County, this State. Harry Moore spoke and offered prayer. The same Friends attended our meeting on the 15th inst, on their return trip." -S. F. S. Ellis.

During 1915 James Thorburn sent several reports to the Friends' Intelligencer of the doings of the Round Table and of the progress of the Meeting.

Pittsburgh, as a Friends' Meeting community, was visited by the compiler of these notes, with kodak in hand, on June 13, 1934. The old Y.W.C.A. Building "on the banks of the Allegheny River", where some of the earliest sessions were held, is no longer in being. The later Y.W.C.A. Building on Chatham Street near Fifth Avenue, where many later meetings congregated, is on a narrow thoroughfare, a large structure, once bright with its light-colored trimmings, but now dull and unattractive outwardly, rendered so by the smoke and dust of the city. It is far more pleasant within than without. The Y.M.C.A. is a tall brick building with the lower portion constructed of light colored stone, now so altered by Pittsburgh's coal-dusty atmosphere as to give it a uniform blackness from roof to pavement. It is at the corner of Third Avenue and Wood Street, with an entrance for boys on Third Avenue.

But in 1934 Pittsburgh Friends' Meeting assembles in a little house loaned to them, and called by them their "Meeting House". It is an old brick school-house, No. 926 South Aiken Avenue, at the head of Kentucky Avenue, facing eastward down the last named street. It is a dark red brick building with a small frame annex on the western end, and is supposed to be some eighty years old, probably erected during the decade of the 1850's. Its porticoed entrance between two long arched windows covered with latticework, is in the east end, and the little House, being closely surrounded by a number of fine maples, is only open to the sunlight at the western or rear extrmity. The Friends' Group hold their meetings in the frame annex. Its furniture consists of a table, a quaint little stove for heating the room, and a number of chairs round about the apartment, among them one old-fashioned rush-bottomed, straight-backed chair. This small room, comfortably accommodating about thirty or forty persons, is made light and bright by four large windows. The larger room in the main part of this brick Building, is, in the summer of 1934, being used as a class-room by a music teacher of the neighborhood.

The little brick school-house on South Aiken Avenue has very much the appearance of a small old-type Friends' Meeting House, although not erected for that purpose, and, being now used in that capacity, is gradually assum- the title.

A second visit paid to the Pittsburgh Meeting House by the compiler, on May 1, 1937, with greatly better success so far as the kodak was concerned, proved more satisfactory than the first; for the foliage of the maples had not yet appeared and there was better opportunity for obtaining good pictures of the little building.

NOTE. Tidings reached the compiler of these notes during October, 1938, that the little brick school-house on South Aiken Avenue had recently been demolished. Upon inquiry about the circumstance, he received the following information under date of Oct. 20, 1938, from Charles E. Wright of Duquesne, Pa. "The little old building in which we have been meeting for the past few years became so 'ramshackle', and the roof got to leaking so badly that it was condemned by the city, and so had to be vacated,— and was later razed. We had already been invited to meet in the Oakland Y.M.C.A. building, 3904 Forbes st., and we now hold meetings there, 11 a.m., first and third Sundays. Meeting room is on the second floor."

POCONO.
comprising two meetings
POCONO MANOR and POCONO LAKE PRESERVE.

Meeting established about.....1902.
Manor Meeting held in ...hotel Auditorium.
Lake Meeting held in.....the Grove.
Location.....Pocono, Pa.

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In Monroe County, Pa., in Pocono Township, in the central part of the county, and, westward from it at Pocono Lake Preserve, are two meetings of the Society of Friends, neither of which is connected officially with the Philadelphia Yearly Meeting, but both conducted by Orthodox Friends during the summer season, for the benefit of transient visitors to those popular mountain resorts. The second named of these is in Tobyhanna Township, a dozen miles or more from the Manor, and is held only during the summer season, at all times, weather permitting, in the open forest or grove some little distance from the various cottages. In the woods, at a small place cleared of trees for the purpose, benches are arranged in semicircular fashion in front of a rather crudely constructed pulpit, the latter used when other religious denominations have gatherings which they do alternately with the Friends.

The older of the two meetings is Pocono Manor, of which the Book of Meetings, 1905, states:-

"The Meeting at Pocono is held on First-days at 10.30 in the Assembly Hall of Pocono Inn, from the Sixth to the Ninth months, inclusive, or while the inn is open. There is no prospect of its being held during the winter, as there are no Friends residing there to attend it. The attendance in mid-

summer may be 150, composed of most of the guests and cottagers, both members and non-members. There is usually some vocal service. The Meeting is not under the care of any other Meeting's committee, but is under the care of the managers of the inn."

The word "Pocono" is of Indian derivation, being a corruption of "Pocohanné" signifying "A stream between mountains." In speaking of the lake regions of Monroe County, Carroll B. Tyson, in his delightful book, "The Poconos," 1929, remarks:-

"The present Lake Dodge, just across the railroad bridge from Tobyhanna, was the site of a saw-mill. Other lakes were scattered through the woods. Lake No. 1 covering about sixty-five acres, Lake No. 2 about one hundred and thirty acres, Lake No. 3 or 'East Branch Lake' extending over two hundred acres, Tobyhanna Creek Dam and Slippery Rock Dam (now Pocono Lake) all extended along the Tobyhanna Creek.....These bodies of water were all artificial 'lakes' or dams built to impound the logs until they were needed."

"Pocono Lake Preserve, is individual. Just as the 'Friendly Inns' are different from other large resorts, Pocono Lake Preserve is different from Buck Hill Falls and Pocono Manor. The Manor people look upon it as a branch, less conventional and less expensive, and more particularly for large families who desire the freedom of spaciousness for their children, rather than the restraint of hotel life."

Francis B. Taylor of Cheltenham, makes the following remarks about the Poconos:- "Pocono Manor was established by a group of Philadelphia Friends, or Quakers, in 1902. Beginning with a modest holding of 700 acres, the Manor has been expanded to its present dimensions (1927) of 2800 acres, and in the quarter century of its existence, a magnificent Hotel Plant, including a new fire-proof wing, accommodating 400 guests has been built on the crest of little Pocono Mountain."

On June 23, 1934, during the "laurel season" a visit was paid by the compiler of these notes, in company with Joseph R. and Elizabeth R. Lippincott of Riverton, N.J., to Pocono Manor, Pa., with full intention of extending the visit to Pocono Lake Preserve, about fourteen miles beyond, with the purpose in view of representing in pictures these two Friends' Meetings in his collection of Quaker Meeting Houses. But the extension to the Lake Preserve was not accomplished then from lack of sufficient time, but, fortunately, two years later, on August 2, 1936, the same party were gratified in spending a few hours at the Lake resort where they attended the Friends' Meeting held there on the occasion. In his diary of that date the compiler wrote:- "We were in attendance at the Friends' Meeting held in the woods. About seventy were there and there was considerable speaking, and one, Noah Swayne, not a member, gave a good sermon on the subject of 'Silence', and varied the discourse with singing an appropriate sacred sone and a negro spiritual hymn."

The Meeting at Pocono Manor is held in the auditorium of the Inn regularly each week at 10.30 A.M., on First-days, attended by members of Friends and such other guests of the resort as wish to be present. Until the last two or three years the meetings have been held only during the summer or guest season, but, owing to the fact that Mrs. Samuella Winston, widow of John C. Winston, the Publisher of Philadelphia, has made Pocono Manor her permanent residence through the entire year, her influence has kept the Friends' Meeting open in the winter also, though at times very small from lack of persons to attend.

The meetings at the Lake Preserve are entirely independent of those of the Manor, and are, in 1934, as well as before and after, held in the afternoon, often, when weather permits, in the open woodland, adopting that primitive form of worship from both a love of nature and, perhaps, a modern sense of the unique, but, nevertheless, feeling keenly the truth of Bryant's poetical thoughts

"The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them— ere he framed
The lofty vault, to gather and roll back
The sound of anthems, in the darkening wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication."

The idea of forest worship might even be carried out earnestly, as well as sentimentally, at Pocono Manor, for the spot, high up on the mountain top, is entirely imbued with the spirit of primitive nature. Here the romance of natural beauty is hardly disturbed by the encroachment of the intrusion of man. True it is, the roadways make graceful curves round about the mountains and valleys of Pocono, and the thick woodland shades are penetrated with foot-paths closely pressed at every point with blooming shrubbery and wild flowers in profusion, advancing through the summer season from one plant to another. In June it is a wealth of laurel blossoms; laurel everywhere, by the roadside, around the cottages, and in great masses throughout the forests, up the mountain slopes as far as vision can penetrate. From cottage windows the views are wild and vast over tree-tops, into great deep ravines, reaching miles into the misty distance. Even the cottages, many of them large and commodious for domestic comfort, seem at Pocono Manor to have been built so imbedded in the surrounding forest that nature lends beauty to them, rather than they adding anything to nature. They take a secondary position in the picture of Pocono Manor, dull of hue and inconspicuous. Only the Pocono Manor Inn, itself, looms up above its environment, showing its distinctiveness plainly for miles around. It is not a beautiful building from an architectural point, even though the new addition of 1924 does produce a "castle-like" appearance to a romantic imagination. It is far handsomer within than without. From the battlements of its great tower, an extensive view of the mountains of northeastern Pennsylvania, the Delaware Water Gap with the New Jersey uplands beyond, and, with a clear atmosphere, the far distant peaks of the Catskills in New York, are very satisfactorily obtained.

STATE COLLEGE.

Meeting organized before.....1914.
Meetings held in.....Friends Union.
Meeting House built.....1926.
Location..... State College,Pa.

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The Friends' Meeting at State College, Pa., not officially connected with the business of any of the Yearly Meetings, is yet under control of a committee representing Friends of the two Philadelphia Yearly Meetings of Arch Street and Race Street, and of the Baltimore Yearly Meeting. The movement to have a Friends' religious meeting at the College originated as early or earlier than 1914, when Quaker students of both branches of the Society of Friends felt the need of such meetings and held them unofficially for a number of years. Finally the following communication was directed to Philadelphia Quarterly Meeting of Arch Street Friends:-

"State College, Pa.
Tenth Month 26, 1924.

Dear Friends:-

For more than ten years, the group of student Friends attending Pennsylvania State College has been holding unofficial religious meetings on First-Days during the college terms. Families of resident Friends have cooperated with the students in conducting the meetings; but the number of town Friends has been too small for the formation of a regular local organized meeting.

The number of Quaker students attending the college has been gradually increasing until, at present, there are over fifty, most of whom are actively interested in the meeting. During the last year, the average attendance at meeting, which was held at the Friends Union, was about thirty.

Students have taken charge of the unofficial organization of the group, have been active in the ministry, have attracted non-Friends to the meetings, have taken pilgrimages to other central Pennsylvania Friends' meetings, visited other student college groups, have worked against compulsory military training in the College, and have helped in the establishment of the Friends' Union which opened in 1920.

With the increase in numbers of our active group members, we are feeling the need of more Friendly activities, as for instance, the establishment of a meeting house and library, the holding of a First-Day School, the conducting of pilgrimages to a larger number of meetings in this vicinity, and the welcoming of an even larger number of visiting Friends and speakers in the various meetings.

In developing our meeting we feel that we should first come into a close association as a group with the Society of Friends. Toward this end, we believe that a committee of older Friends to advise and cooperate with us would be of great value. Both branches of Friends are represented in our group at State College. We are therefore asking whether Philadelphia Quarterly Meeting will be willing to appoint some of its members to serve with members of Center Quarterly Meeting of Baltimore Yearly on a joint committee which would become fully acquainted with the conditions here and the needs of our group, and could then recommend to the two quarterly meetings what further action should be taken.

Directed to be sent to Philadelphia Quarterly Meeting as a friendly request from the State College Group of Friends. (Signed)

C. Marvin Palmer,
For the Group."

This communication received the attention of Arch Street Friends, the movement claimed the interest of Race Street Friends, and also of Baltimore Friends and an appeal was made for contributions toward building a Meeting House at State College at an estimated cost of $12,500. and Ben-

jamin Cadbury of Moorestown, N. J., was appointed treasurer. The building of the Meeting House "was well under way," states Benjamin Cadbury, "in 10mo. 1926— that the benches came from a closed meeting house at Unionville, Pa.— and that the first meeting was held in the house on 7mo. 17, 1927 although the formal opening was not until later."

Previous to the opening of the Meeting House the students held their meetings in the parlor of the Friends' Union at State College. This is told in a report of a committee appointed by Philadelphia Quarterly Meeting of Arch Street Friends to investigate the matter. This is an extract from the report of that committee:-

"Most of the Friends who have been meeting together are students in the College and the majority of these are young men; but there are also a few young women. In addition to this there are three or four families of Friends resident in the town who take a greater or less interest in the meetings.

"The Meetings are held in the parlor of the Friends' Union, which is a lodging house for men students, most of whom are Friends. Not all of the residents however take an active interest in the Meetings and as a result, there is frequently some unsettlement at Meeting time, owing to a certain amount of coming and going in the building on the part of those not taking part in the Meeting. It is also some embarrassment for the women attenders to attend a Meeting in the Friends' Union, owing to the fact that it is occupied by the men students, and hence socially on the same status as a Men's Fraternity, and especially the younger women hesitate to attend without a suitable escort or chaperone.

"There are probably more than 50 Friends of all groups resident at State College this year, and the Meetings have an average attendance of 30 to 35.

"Owing to the transient nature of the residence of many of the attenders of the Meeting, most of whom attend during their four year course, it has been difficult for them to form any kind of an established Monthly Meeting, or have it officered by any reasonably permanent group of individuals.

"In regard to a Meeting place, it was felt by the group that an independent location other than the parlor of the Friends' Union would overcome many disadvantages of the present Meeting place. It was further felt that a separate and individual building would identify the Society of Friends in the community as a distinct religious organization, and would be a strength in attracting the Friendly group in the College and also some non-members."

The following clipping from the Friends' Intelligencer in the autumn of 1929, relates some of the doings at State College Meeting at that period of its history:- "The State College Meeting opened their College year of '28 - '30 with fifty enthusiastic young members from the college as well as several townspeople. With our wonderful Meeting House and the very active group of members, we of the meeting look forward to a very successful year.

"So far the Social Committee has arranged two very fine Socials. One we held early in the fall; a 'get acquainted' social. The last one was held at the Friends' Union while William Price was with us. Another is to be held soon.

"One rainy First-day eleven of us made the trip by car to Half Moon Meeting about twelve miles across the Barrens. This is the closest Meeting to State College and its active membership consists mainly of two families. As a result of this trip we found that Lucretia Way had been to the Lake-

loosa Conference and that she had an excellent report which she gave recently.

"Nearly all the business of our meeting is carried on by the students through business meetings held the third First-day of each month; the attendance varying from twenty-five to thirty. To date, our financial standing is $57.60 to the good. All our bills are paid promptly and the support now comes from donations, dues, and a monthly contribution for maintainance by the Christian Scientists who use the building each First-day evening.

"The Summer session at College kept our Meeting very active for the five First-days during the session with an average attendance of nearly sixty people. Barnard Walton and Bliss Forbush arranged for several speakers, and we wish to thank them for the kindly interest and the Advancement Committee for their excellent help in defraying the expenses of the visiting speakers.

"At State College you are welcome guests, and we want you to come without waiting for an invitation. Francis F. Willits."

State College Friends' Meeting House, taking its name from town and township of State College in Center County, Pa., is on the west side of South Atherton Avenue, a square and a half from Friends' Union, where the meetings of the Society were held before the Meeting House was erected. The house, a small frame structure, sets back from the sidewalk, has its entrance door at the end facing the street, and is painted in light gray coloring. It has a seating capacity for about a hundred persons, and at the rear has small rooms for a First-day School and other purposes.

The Friends' Union at the corner of South Atherton and West Beaver Avenue, is a brick building trimmed in gray. It is one of the buildings used for the accommodation of students attending the Pennsylvania State College, a large agricultural institution having a land holding of over 2000 acres. It has more than forty buildings about its campus, among which are Varsity Hall, Watts Hall, Liberal Arts Building, Carnegie Library, Botany Building, Grange Memorial Dormitory and a number of Fraternity buildings of much beauty.

SECOND DIVISION.

ALEXANDRIA.

Meeting organized before.....1802.
Monthly Meeting established.....1802.
Meeting House built.....

Used as a Hospital.....1865.
Meeting discontinued.....1886.
Meeting House demolished about.....1892.
Location.....Alexandria Va.

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Alexandria Friends' Meeting in Virginia is one of those that have been, but no longer exists. Yet its name continues as "Alexandria Monthly Meeting" in the Fairfax Quarter of Baltimore Yearly Meeting of the Society of Friends, being applied as such to the Washington Friends' Meeting. During its active days, Alexandria Monthly Meeting comprised two subordinate meetings, Washington and Woodlawn, besides its own particular meeting. In 1931 the "I", often written "Eye", Street Meeting in Washington is officially denominated the Alexandria Monthly Meeting. The rapid decline of both the Alexandria and Woodlawn Meetings was due to the disastrous influence of the Civil War.

According to the tabulated list of meetings arranged by Stephen B. Weeks in his "Southern Quakers and Slavery", 1896, the Alexandria Meeting was settled in 1805, the Monthly Meeting established in 1825, and the meeting laid down in 1886. In 1893 a short article was published in the Washington Star on Third Mo. 23rd, giving some account of the Quakers in Alexandria. It attracted the notice of the Friends' Intelligencer and was reprinted in that journal the following month, Fourth Mo. 8, 1893. This is the article:-

"The Society of Friends was at one time one of the largest and most influential of the Christian denominations in Alexandria, and the congregation at the meeting-house on Wolfe and St. Asaph streets is said to have been one of the most intellectual and refined in the city. The plain garments of the worshipers, always neat, were often costly, for many of Alexandria's best people were Friends. They furnished mayors and councilmen, presidents of banks and leading physicians, teachers and merchants. They were foremost in public enterprises, forwarded the turnpike, and used their best endeavors in the construction of more modern methods. A Friend designed and carried to completion the Alexandria water-works. A Friend conducted the leading school, and a Friend was the leading magistrate. The throngs which gathered on the 'Quaker meeting-house green' every Sunday was representative of Alexandria at its best. A half century has changed all this. There is no longer a Friends' meeting here and if there be a Friend resident in A;exandria he goes out of town to worship. The meeting-house was recently pulled down, and now even Quaker Church Green is destroyed, for an energetic citizen, Mr. Robert Elliott, is putting up a row of handsome frame dwellings. The very ground on which the old meeting-house stood is now devoted to other uses, and the old church will soon fade from memory."

From the authority of Levi K. Brown, 1875, the following information is derived:- "Alexandria Meeting, In the city of Alexandria is now an Indulged Meeting only, on first days, at eleven o'clock; a branch of Woodlawn Preparative. In former years it was large and highly favored meeting. Edward Stabler eminent as a writer and minister, Phineas Janney, and other worthies, resided in Alexandria. During the late civil war the meeting-house was occupied by the General Government as a hospital. In 1870

there were seventeen families and parts of families. Total, 42 members."

As a Monthly Meeting Alexandria was established 9th Mo. 23, 1802.

Reuben R. Gillingham of Alexandria writes, 9 Mo. 9, 1931:- "Alexandria Meeting was broken up by the Civil War and members scattered. Grandfather Reuben Roberts was buried in the Friends cemetery here on Queen St., and about ten years ago we decided to let the city use the ground for the small children under the care of the Playground Committee as the place was being neglected and many of the bodies had been removed. At that time I had grandfather's remains removed to Woodlawn near his mother Ann Roberts."

On October 26, 1931, James H. Heslet of Washington, D.C., took the compiler of these records to Alexandria to review the Friends' Meeting locality. Although in 1931 members of the Society of Friends in Alexandria are few in number, the old Meeting House gone and the Quaker Burial Ground converted into a public platground for children, yet there is, at least in a small degree, an inherent respect, a somewhat latent interest retained in the minds of the citizens, that Friends have been influential in the past. In the office of the City Water Works portraits of the early officers of the company, with Benjamin Hallowell, the projector of this public beneficial work, as a central figure, are kept framed, hanging on the walls.

The Meeting House, having become dilapidated, was demolished about 1892, and its site is an open lot, a playground for the neighboring school, inclosed by a low hedge at the corner of St. Asaph and Wolfe Streets, with just a panel left of the iron fence that formerly penned in the yard of the Meeting House.

The graveyard, quite a distance from the Meeting House, on Queen Street near Columbia, has a firm brick wall in excellent condition surrounding it. One entrance gateway gives access to the grounds which are of ample dimensions, and, in 1931, appear as a space where the graves have apparently been obliterated. At no time, it is said, has it ever had many memorial stones, but now only a few headstones lean against the wall, where, however, several tablets are inserted in the masonry in memory of some of the departed Quaker worthies of the past. At least it so appeared to the compiler of these notes as he viewed the premises from the gateway, for he was unable to gain access to make closer inspection. One of the persons buried in this cemetery was Dr. Dick who was one of the physicians called upon to attend Gen. George Washington in his last illness.

Alexandria with its host of Quaker memories, and more essentially, national historical recollections, is located on the western bank of the wide Potomac River about seven miles below the City of Washington.

BALTIMORE.

Yearly Meeting established.....1671.
Quarterly Meeting established.....1675.
Monthly Meeting established.....
Patapsco Meeting House built about.....1730.
Asquith Meeting House built.....1780.
Lombard Street Meeting House built.....1805.

Park Avenue Meeting House built.....
Location.....Baltimore, Md.

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Baltimore Friends' Meeting stands at the head of the American Friends' Yearly Meetings established as it was, though under a different name, before that of Philadelphia. In the earliest days the Yearly Meeting was called a General Meeting. In 1933 Baltimore Yearly Meeting held its 262nd Annual Session at the Park Avenue Meeting House, an assertion which indicates the first session as having been held in 1671. In Helen Stone's interesting detail of the history of the "Eye" Street Meeting House in Washington, of late publication about 1937, occurs this statement:-

"An early meeting was held at West River, Maryland, in 1672, but the regular records of the proceedings of the General or Yearly Meetings as they were later called, date from 1677 and were held at West River. In 1678 fourteen meetings reported to the General Meeting, later named Baltimore Yearly Meeting, the oldest yearly meeting on this continent."

Baltimore Yearly Meeting is comprised of five Quarterly Meetings at the present time, 1938. It also formerly included a sixth Quarter, Redstone. The six Quarters were:-

1. Baltimore Quarter established.....1675.
2. Warrington Quarter established.....1787.
3. Fairfax Quarter established.....1787.
4. Redstone Quarter established.....1798.
5. Nottingham Quarter established.....1819.
6. Centre Quarter established.....1835.

As a Quarterly Meeting, Baltimore is comprised of four Monthly Meetings:-

1. Baltimore Monthly Meeting established.....
2. Gunpowder Monthly Meeting established.....1789.
3. Sandy Spring Monthly Meeting established.....1795.
4. Little Falls Monthly Meeting established.....1815.

In 1874 the historian, J. Thomas Scharf, published the "Chronicles of Baltimore" and in 1881 a "History of Baltimore City and County," in both of which he gives a brief story of the Friends' Meeting. Quoting from the two works, the following is obtained:-

"The general meetings of the Society of Friends, or Quakers, in Maryland continued to be held at West River and Thirdhaven until the 4th of the 6th month, 1785, when, in accordance with a minute of adjournment of the previous yearly meeting at Thirdhaven, as it was now called, it was for the first time held at Baltimore Town. It had now become strictly an annual or yearly meeting, and was held the next year, 1786, at Thirdhaven; in 1787 again at Baltimore Town; in 1788 at Thirdhaven; and in the 6th month, 1789, for the third time at Baltimore Town, and from that period has continued to be held in this city the autumn being chosen for the time, instead of early summer as heretofore. The present meeting-house, at the corner of Asquith and Fayette streets, was built in 1780, and the particular meeting moved thereto in January, 1781, from an older house which stood on the site of the Quaker burying ground on the Harford turnpike, a short distance beyond the present city limits. The older meeting was called 'Patapsco,' and the lot of ground it occupied was given by Joseph Taylor. This meeting is first mentioned in the old manuscripts of 1703; but it was then probably held at a private house. Mr. John

Giles, the first of the family of that name, who have since occupied a prominent position in the State of Maryland, settled near the present site of Baltimore about 1700, and at his house the Quakers held their meetings. His son, Jacob Giles, erected a large brick dwelling about three miles from Havre de Grace, which is still standing (1874), and in its octagonal hall the Friends of Harford County held their meetings for many years. No vestige of the building known as Patapsco Meeting now remains; but the ground is still used as a cemetery by both of the sections into which the Society is now divided. Aged persons recollect the earliest yearly meetings in this city, when the throngs attending were so great that a large tent was erected for their accommodation on the then green lots south of the present site of the Second Presbyterian Church, at the corner of East Baltimore and Lloyd streets. The Quaker meeting-house on the south side of Lombard street, between Howard and Eutaw streets, was erected in 1805, and the one at the northwest intersection of Saratoga and Courtland streets was erected in 1830." -(Chronicles of Baltimore.)

"A frame Meeting-house was built at Patapsco Station about 1730 or 1731, and was used until the completion of the meeting-house at Fayette and Asquith Streets.....In 1780, John Cornthwait, Gerard Hopkins, George Mattews, John and David Brown and other members of Patapsco Station were deputied to buy a spacious lot between Baltimore and Pitt Streets for the purpose of a meeting-house and burial-ground. The ground was purchased, and the construction of the edifice on the northeast corner of Fayette and Asquith Streets was immediately begun, and was pushed forward so rapidly that on the 22d of February, 1781, the first meeting was held within its walls. The building, a plain but comfortable brick structure, is surrounded by a high brick wall inclosing the burial-ground, in which are the graves of many whose names figure prominently in the history of the city. Among the prominent members of the Society of Friends once connected with the meeting-house were Philip E. Thomas, first president of the Baltimore and Ohio Railroad, Johns Hopkins, the Gorsuch family, the Needles family, the Brookes, Stablers, Snowdens, Campbells, Dicksons, Bartletts, Moores, and many others well known throughout the State. On the 22d of February, 1881, the centennial anniversary of the meeting-house was celebrated in the venerable building with religious and commemorative exercises of a peculiarly interesting character.". -(History of Baltimore City.)

See Addenda, P. 1065, for further information.

BROAD CREEK.

Meeting organized.....1828.
Meeting House built.....1832.
Preparative Meeting established.....1865.
Meeting discontinued.....
Location.....Dublin, Md.

In the Book of Meetings, Broad Creek Meeting is scheduled as third of the Preparative Meetings, (Deer Creek, Fawn, and Broad Creek) comprising Deer Creek Monthly Meeting in Nottingham Quarter of Baltimore Yearly Meeting of the Society of Friends. As it was established after 1819, at which date Nottingham was transferred to Baltimore Yearly Meeting, Broad Creek cannot be said to have ever had a direct connection with the Philadelphia Yearly Meeting.

James W. Harry of Darlington, Md., provides the following concise story of the Broad Creek Meeting. He states:- "This meeting is situated in Harford Co., Maryland, about six miles from Delta, Pa., and some eight miles from Conowingo, Maryland. The Meeting belongs to the Nottingham Quarter, and to the Deer Creek Monthly Meeting, being some five miles from Deer Creek Meeting House at Darlington, Md.

"In 5mo., 1828, an Indulged Meeting was granted to the Friends in this locality. In 1833 the present meeting house was built, and in fourth month, 1844, the Meeting was established. The Preparative Meeting was established 1865, and the Monthly Meeting was to be held here every alternative third month, Fawn Grove Meeting and Deer Creek Meeting being the other two preparative meetings to the Monthly Meeting.

"In 1870 there were 24 families and 64 members within this Meeting. No meetings are held here at present, except the Monthly Meeting as above stated.

"The Meeting House is a small frame building, placed in a beautiful Grove which gives it picturesque setting.

"The Cemetery adjoining the Grove is well kept by an Endowment Fund created by interested Friends."

The "History of Harford County" by Walter W. Preston, 1901, devotes a couple of chapters to religion in the community, but in the section devoted to the Society of Friends makes no particular notation of the Meeting, but states, among other items of interest connected with the Quakers, that "At Broad Creek was the home of David G. McCoy, a man of more than ordinary ability, and one of the earliest promoters of our present excellent school system. In the bridge that spans the Susquehanna at Conowingo is found a lasting monument to his energy and public spirit, for to his efforts was largely due its erection."

On Fourth Month (April) 15, 1934, a visit was paid to the locality of Broad Creek Friends' Meeting by the compiler of these notes, who was taken there by Ralph W. Hershey of Gap, Lancaster County, Pa. With kodak in hand he attempted to record some visible evidence of the appearence of the place, and succeeded fairly well in the attempt. The little frame Meeting House is probably a quarter of a mile from the modern improved highway leading from Dublin northwestward to Whiteford, Md., where the slate quarries are located. The short quarter of a mile seems longer by reason of the rough dirt road necessary to be traveled to reach the little Meeting House nestling in a charming grove of fine trees, with a well-kept and carefully attended graveyard near it. The House, cornering to the main points of the compass and facing the southeast, shows evidence of the lapse of years since it was painted, but otherwise seems in good condition in spite of its being one year more than a century old.

In the Burial Ground, a sacred spot with all the modest assumption of the Society of Friends made manifest in the low marble memorials mark-

ing the graves, are the resting places of numerous members of the families of Bailey, Bell, Brennan, Crawford, Guilfoyle, Huff, Pyle, Reed, Scarboro, Scarborough, Somers, Stacks, Stokes, Warner, Wendt, Williamson and others, of whom the most frequently observed family name is Scarborough. There is one stone of polished granite very prominent above others in Broad Creek Graveyard, by reason of its size and height, being much beyond the ordinary dimensions allowed by Quaker Discipline. It marks the grave of Edward L. Scarborough, born May 8, 1862, died April 2, 1923; and his wife Hester, born December 6, 1849, died July 29, 1924.

CENTRE.

Meeting organized.....1797.
Preparative Meeting settled.....1798.
Meeting House built.....1800.
Monthly Meeting established.....1803.
Meeting House rebuilt.....1831.
Quarterly Meeting established.....1835.
Meeting frequently called....Half Moon.
Location.....Port Matilda, Pa.

WEST BRANCH.

Meeting organized.....1818.
Meeting House built.....1824.
Meeting established.....1833.
Meeting House burnt and rebuilt...1835.
Location.....Grampian, Pa.

BALD EAGLE.

Frequently known as .....Unionville.
Meeting established.....
Meeting House built.....1869.
Meeting discontinued.....
Location.....Unionville, Pa.

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Centre is a Quarterly and a Monthly Meeting belonging to Baltimore Yearly Meeting of the Society of Friends. As a Quarterly Meeting, in 1930, it consists of three Monthly Meetings, viz., Dunnings Creek, Centre and West Branch, all located in Pennsylvania. As a Monthly Meeting it comprises the

two Preparative Meetings of Unionville, formerly called Bald Eagle, and Centre, the latter located at Port Matilda, both within the bounds of Center County, Pa. West Branch Meeting is at Grampian in the western part of Clearfield County, westward from the Centre Meetings, and northward from Dunnings Creek by a distance of about sixty miles from the latter.

Levi K. Brown, writing briefly of the meetings forming Baltimore Yearly Meeting, about 1874, recorded of these distant meetings as follows:-

"CENTRE MEETING Is situated in 'Half-Moon Valley', Centre County, Pennsylvania, fourteen miles south of Bald Eagle, thirty-seven miles east from West Branch, and two miles south of 'Port Matilda' Station, on Bald Eagle Valley Railroad. It was formerly a branch of Warrington Monthly Meeting, York County. About the year 1800 a few Friends residing here erected a log meeting-house some two miles north of the present house, where the meetings were held until 1831, when a part of the present frame building was built. Twelve years thereafter the house was enlarged to accommodate the Quarterly Meeting. In 1870 there were fourteen families and parts of families. Total 54 members. Midweek Meetings, fifth days, at eleven o'clock."

"BALD EAGLE MEETING, A branch of Centre Monthly Meeting, is located in the village of Unionville, Centre County, on the Bald Eagle Valley Railroad, fourteen miles north of Centre. The present commodious house was built in 1869, which now accommodates the Quarterly Meeting once in the year. In 1870 there were twenty-seven families and parts of families. Total 80 members. Midweek Meetings, fourth days, at eleven o'clock."

"WEST BRANCH Monthly Meeting. This meeting, composed of the single meeting of West Branch, Clearfield County, Pennsylvania, five miles from Curwensville Station, Clearfield Railroad, forty-three miles west from Bald Eagle, and thirty-eight from Centre, was established in 1833. Twenty years previous an Indulged Meeting, under the care of Centre Monthly Meeting, was held at the house of James Moore, and attended by a few families who removed to that new country in the years 1810, 1811, and 1812. Subsequently it was held in a school-house until the year 1834, when a frame meeting-house was built, which, a short time after, was considerably enlarged. In 1846 this house was destroyed by fire, and the present one rebuilt the same year. In 1870 there were fifty-one families and parts of families, in all 188 members. Midweek Meetings and Monthly Meetings, fifth days at ten o'clock, first days at eleven o'clock."

The following extracts from the Warrington Monthly Meeting records provide some statistics about the establishment of Centre Meeting:-

6mo. 10, 1797.- "The Request from half moon and Warrer Mark Settlement for a meeting of worship Estabeled is Granted by the Quarterly meeting and to be Called by Senter Meeting which appears to be Satisfactory to this meeting Benj'm Walker and Saml Miller are appointed to inform them the Conclution thereof "

9mo. 9, 1797.- "Under Consideration of this meeting it is thought needful to appoint some friends to go & visit the meeting settled at the half moon and Warrier Mark settlements Called Conter meeting andto sit with them and Give such assistance as they are Capable or abilitated so to doe. Samuel Garretson Ezekiel Kirk, Thomas Jennens & Thos McMillan are appointed to that servis and Report to next or a Future meeting "

11mo. 11, 1797.- "The Committee appointed to visit friends ~~of~~ at Center meeting Report they all attended to the appointment Except one Who Gave a sufficient Reason and inform that the Gave such assistance as the

were capable of & produst a Request in Wrighting from the friends of Warrier Mark & half moon settlements belonging to Center meeting for a preparitive meeting to be Granted them with which this meeting agree that it may be forwarded to the Quarterly Meeting for their Consideration."

The following year, 1798, the request was granted, and the first meeting was held 8mo. 11, 1798. Being located so far distant from Warrington Monthly Meeting, Friends of Centre experienced difficulties in attending that meeting and so solicited the privilege of having a Monthly Meeting of their own. At first they requested a change of time for the Warrington Monthly Meeting, as the following minute signifies, under date of

2mo. 9, 1799.- "Center meeting informs this that they have a desire to have the time of holding the Monthly Meeting altered or adjourned so as to be held near the Quarterly Meeting as convenancy will admit."

This arrangement would evidently have made it more convenient for Centre Friends to attend both meetings at one journey from their own meeting. On Third Month 13, 1802, Warrington Monthly Meeting complained of the frequent neglect of Centre Friends in attending the Monthly Meeting, and the complaint was repeated from month to month. At length on

2nd Mo. 12, 1803.- "The friends of Center preparative meeting request that a Monthly meeting might be held at that place under the solid consideration thereof it appears to be the general sense of this meeting to rest it under consideration until next meeting."— "their difficulties in attending here being worthy of consideration."

One month later, Edward Jones, Abel Walker and ten others were appointed to attend the meeting at Centre and report of their visit. On Fifth Month 7th, 1803, five of the committee, Samuel Garretson, Robert Vale, Abel Walker, David Cadwalader and Joseph Garretson reported in writing their judgment that the request of Centre Friends might be granted. Therefore it was sanctioned by Warrington Monthly Meeting, forwarded to the Quarterly Meeting, and Centre Monthly Meeting was established before the end of the year 1803, for on First Month 7, 1804, it was mentioned in the Warrington Monthly Meeting minutes under the title of Centre Monthly Meeting.

In 1835 the Baltimore Yearly Meeting granted "the request of Dunnings Creek, Centre and West Branch Monthly Meetings to establish a Quarterly Meeting." This was called Centre Quarterly Meeting, and its first meeting was held at Dunnings Creek "on the second Second-day in Fifth month" 1835.

DRUMORE.

Meeting organized before.....1816.
Meeting established.....1816.
Meeting House built.....1816.
Preparative Meeting established.....1816.
Location.....Liberty Square, Pa.

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The township of Drumore in Lancaster County, Pa., borders on the Susquehanna River, in the southwestern part of the county. The Friends' Meeting House in this township is near Liberty Square, and not far from Fishing Creek, a small brook emptying into the Susquehanna. The Friends in Lancaster County in 1930 form but a small percentage compared with the Quaker population of early days. J. I. Mombert, in his "Authentic History of Lancaster County," 1869, states:-

"Friends or Quakers. They were numerous in the county as early as 1725 — 1730. In 1739 they numbered not less than 1000 families; at present (1869) they have only 11 meeting houses, within aggregate accommodation for 2650 persons."

A later "History of Lancaster County, Pa.," 1883, by Franklin Ellis and Samuel Evans, gives this brief mention of the Drumore Meeting:- "The Friends' meeting-house in Drumore was erected in 1816. It is located one-half mile south of Liberty Square. The land was donated by Jacob Shoemaker, and is a portion of the land purchased by him of Moses Irwin, Jr. He inherited the same from his father Moses Irwin, who in the same year 1748 took out a patent for three hundred and nine acres of land, and in 1750 another patent for one hundred and fifty acres. Previous to the erection of their present meeting-house the Friends assembled in an old school-building, one mile west of the present location, on the south side of the road. Among the oldest members are found the names of Joseph Stubbs, David Parry, Jacob Shoemaker, Robert Clendenin, Isaac Smith, Isaac Bolton, Joseph Smith, Simon Pennock, George Lamborn, Amos Walton, Jesse Lamborn, James Worral and wife, and Ezekiel Atkinson. The present (1883) elders are Jason Bolton and Alban Cutler. The meeting includes about one hundred members, and is known as Drumore preparative meeting. It belongs to Little Britain Monthly Meeting, Nottingham Quarterly , and Baltimore Yearly Meeting."

Drumore is one of the three constituent or subordinate meetings, that, in 1930, form the Little Britain Monthly Meeting, the other two being Eastland and Penn Hill. They belong to the Hicksite branch of the Society of Friends.

Levi K. Brown in 1875 gave the following note concerning Drumore:- "This meeting was for several years indulged by Little Britain Monthly Meeting, and was held in a school-house. In 1816 the present stone meeting-house was built, and the meeting established in the eleventh month of the same year. The members of this meeting at that time (with the exception of one family) were Friends who had removed from Montgomery and Bucks Counties. Prominent amongst them was David Parry, an exemplary Friend and worthy elder, yet living in Bucks County, at the advanced age of ninety-six years. A Preparative Meeting was established in the fifth month, 1818. In 1870 there are thirty families and parts of families. Total, 113 members. Midweek Meetings, fourth days, at ten o'clock."

On April 17, 1932, Ralph W. Hershey of Gap, Lancaster County, Pa., took the compiler of these records to the Drumore Meeting locality. About three-quarters of a mile south of the crossing of the roads in the village of Liberty Square in Drumore Township, is the Friends' Meeting House on the left of the road, with an accompanying Burial Ground on the opposite side of the highway. The Meeting House is small, bears no date of erection, is a stone building with one end weather-boarded, has no porch in front nor coverings for the doors, and is open to the sunlight with its cheerful white coloring. But there have been numerous trees about its ample grounds, several stumps

of former large trees being here and there seen, probably the remains of chestnut or other old giants that have succumbed to the ravages of blight or time. The Meeting House, to which, in earlier years, there was an approach for vehicles from the southwest, now no longer used, faces the south or very nearly so, according to the ancient custom of Friends in erecting their houses for worship. At the western end of the house is a small frame offset with a little porch that protects the entrance door in that end of the Meeting House, the only door so protected about the building.

Back from the house is a new tool-house, near which is a pile of discarded foot-stones from the neighboring Burial Ground across the highway. Everything about Drumore is in the best of order, especially the graveyard which shows to advantage by reason of its cleanliness and extreme neatness. It is a large oblong-shaped ground surrounded by a good iron fence, neat and Quaker-like with its arched gateway, having the name "Drumore Cemetery" in the arch above the entrance, all in metal. The ground is laid out in family lots, and the memorial stones show that those who were closely akin while living, are laid side by side when dead. There are a few old field-stones, but most of the stones in this yard are fresh white marble, or polished granite, all more or less noticeable as being large enough to grasp to the fullest extent the prescribed privilege permitted by the rules of the Discipline of the Society of Friends. Many headstones are securely attached to marble beses that are long enough to support several stones. This is the means of making good and durable foundations, although not always the most artistic. The following are some of the family names seen in the Drumore Cemetery on April 17, 1932:- Ambler, Bolton, Cutler, Gehran, Hambleton, Idall, Lamborn, Pennock, Penrose, Rutter, Shoemaker, Smith, Tennis and Wilkins.

DUNNINGS CREEK.

Meeting organized	1794.
Preparative Meeting established	1795.
First Meeting House built	1796.
Monthly Meeting established	1803.
Meeting House rebuilt	1831.
New Meeting House built	1867.
Orthodox Meeting House built	1883.
Hicksite Meeting House built	1887.
First location	Spring Meadow.
Location	Fishertown, Pa.

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Dunnings Creek is a Monthly Meeying belonging to Centre Quarter of Baltimore Yearly Meeting of the Society of Friends. The Meeting having been organized after 1789 cannot claim to ever being directly under the juris-

diction of Philadelphia Yearly Meeting, as was the case with a large number of the subordinate meeting of Baltimore Yearly Meeting.

The story of Dunnings Creek Meeting was ably told by "E. H. B." in an historical sketch written for the Centennial Celebration of the Monthly Meeting held at Fishertown, Pa., Fourth Month 13, 1903. The following are some extracts from that paper which was published at length in the Friends' Intelligencer, Seventh Mo. 11, 1903.

"From the limited time for the preparation of this sketch, the author was unable to obtain information as to the first emigration of Friends into this community, either as to the time of their coming, where they came from, or what induced them to locate here. Suffice to say, that, at the time of the settlement of the monthly meeting, a goodly number had settled in the neighborhood, as is indicated by the variety of family names in the lists of witnesses to the early recorded certificates of marriage as well as by the various names appearing on the early minutes of the meeting. And we also find upon investigation, that but few, if any, other religious organizations were represented in this neighborhood at that time, so that whatever their number may have been, the Friends were decidedly in the lead.

"We have been unable also to find any record or description of the first meeting-house at Dunnings Creek, except that it was a small log building, located about one mile northeast of our present building, near the residence of Charles W. Wolf. It was heated from a stone and log chimney, and was probably provided with an earthen floor. Before the establishment of the monthly meeting, however, a tract of six acres was purchased for a meeting-house and graveyard purposes, near the 'Big Spring', now called Spring Meadow.

"This was part of a tract of 283 acres and 92 perches, patented Eleventh month 10th, 1789, to Richard Neave the elder and Richard Neave the younger, of Philadelphia, which in 1791, they conveyed to Anthony Blackburn, and by Anthony and Mary his wife, in 1792, was further conveyed to William Webb, of Frederick county, Maryland, who by deed, dated Tenth month 17th, 1795, conveyed the said six acres and allowance, to William Kenworthy, Jonathan Bowen and Anthony Blackburn, in trust for the Society of Friends, for the price of twelve dollars.....Soon after the purchase of this lot of ground, a log meeting house was erected on the northern end thereof being the most elevated and desirable location on the lot. A little graveyard was opened near by, but was abandoned soon thereafter by reason of the interference of surface rock and grave digging; only a few partially marked graves are still to be found and probably only two containing any legible inscription, one of which is 'I. M. B. 1796', the other 'J. S. 1795'.

"The building erected served its useful purpose until the separation of the Society which occurred here in 1831, when this building was torn down and rebuilt on the southern end of the lot immediately across the road from the large grave yard, and was thenceforth occupied by the Hicksite branch while the Orthodox rebuilt upon and occupied the former site; no other changes occurred until 1867 when the Hicksites built a few rods distant, a weather-boarded frame house which they used until 1887, when the two-story brick meeting-house and school building which they now occupy was erected at Fishertown, the Orthodox having four years

previously erected and moved into a neat frame building in the northern end of the same village.

"The two buildings thus abandoned at Spring Meadow remain standing, (1903) the one, (the Hicksites') occasionally occupied by another religious society, the other by reason of age and unoccupancy, fast going to decay. They are still, to many of us, interesting monuments of dear associations of the past, and the memories which cluster around them shall continue a source of profound pleasure, so long as memory remains or life lasts.

"Passing from the meeting-house subject to that of the Society, we are brought to consider the event which the occasion of this day is intended to commemorate, namely the centennial anniversary of our monthly meeting. One hundred years ago to-day, perhaps this very hour, Dunnings Creek Monthly Meeting of Friends, was established. From the records of Menallen Monthly Meeting and Warrington Quarterly Meeting, to which this meeting, at one time, belonged, we glean the following facts with relation to the preparatory steps to the establishment of this new monthly meeting.

"In Sixth month 9th, 1794, the Friends of Bedford requested the privilege of holding a meeting for worship on the fourth-day preceding Menallen preparative meeting in each month, which was granted until further ordered. On Twelfth month 15th, 1794, Friends of Bedford requested to have a meeting for worship and a preparative meeting settled there and Jonathan Wright, Joseph John, Finley McGrew, Benjamin Wright, Elias Pearson, John Griest and Isaac Pearson were appointed to visit them and endeavor to judge of the propriety of granting their request. On First month 12th, 1795, they reported that all except one sat with Bedford Friends at their meeting of conference and thought that their request might be granted.....On Twelfth month 15th, 1794, Anthony Blackburn, on behalf of Friends of Bedford, requested that they be indulged with the liberty of holding meetings for worship on First-days, which being considered was thought best to leave under consideration until next month....On Fourth month 13th, 1799, which by interesting coincidence, is just one hundred and three years ago, the said committee reported 'that three of them, in company with women Friends, have attended to the service, and had a solid opportunity with them, and do not see anything on their minds to discourage their request being granted.'.....

"The next recorded history of this meeting, which we have found, is the preamble to the minutes of Dunnings Creek Monthly Meeting, which appears in a neat and artistic form and in clear and expressive language which follows,

"'A meeting for worship and a preparative meeting were settled at Dunnings Creek in the year one thousand seven hundred and ninety-five, and was then a branch of Menallen Monthly Meeting; but being situated about one hundred miles distant therefrom, wherefore the great difficulty of attending that meeting occasioned Dunnings Creek Preparative Meeting, in Second month, 1802 to forward a request to Menallen Monthly Meeting, to have a monthly meeting settled here, which request after having been deliberately considered, and a committee appointed, which attended the Preparative Meeting, the proposition in the Eighth month following, was laid before Warrington Quarterly Meeting, and that meeting also appointed a committee which attended Dunnings Creek Preparative Meeting in order to judge of the propriety of granting the aforesaid request; which committee reporting favor thereof, in the Second month following it was granted by the quarterly meeting and a committee appointed to attend the opening of the first monthly meeting.....'

"One other event concerning the Hicksite branch of our meeting's history, might be of interest on this occasion, namely, the severance of our connection with Warrington and being added to Centre Quarterly Meeting." This movement came under consideration Sixth Month 11, 1834, and on Fourth Month 15, 1835, the minutes of "our late Yearly Meeting inform that they have granted the request of Dunnings Creek, Centre and West Branch Monthly Meetings to establish a Quarterly Meeting to be opened at Dunning's Creek on the second Second-day in Fifth month."

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ELK RIDGE.

Meeting organized about.....1775.
Meeting House built about.....1800.
Meeting discontinued before.....1875.
Location.....Ellicott City, Md.

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The Friends' Meeting called Elk Ridge was within the precincts of Baltimore Quarter of the Baltimore Yearly Meeting of the Society of Friends. Evidently, from the meager that can be gathered concerning its history, without access to the minutes of the Meeting, it was organized somewhere near the period of the Revolutionary War, when the present Ellicott City was first settled in 1774. A century later it was practically a meeting of the past, for Levi K. Brown, in his brief notes concerning the subordinate meetings forming Baltimore Yearly Meeting, stated about 1875;-

"Elk Ridge Meeting situated on the borders of Ellicott's City (formerly Ellicott's Mills), on Baltimore and Ohio Railroad, ten miles west of Baltimore. But one family of Friends reside here at present, and no meetings have been held for several years past except circular or appointed meetings. A substantial stone meeting-house, in good condition, and graveyard, remain under the care of Friends."

Ellicott City is on the borders of Howard County, Md., on the Patapsco River some distance above Elkridge Landing, west of Baltimore. It derived its name from three brothers, Joseph, Andrew and John Ellicott, members of the Society of Friends, who founded the settlement. They were "men of great resolution and energy, and their migration from Bucks County, Pa., with 'wagons, carts, wheelbarrows, and handbarrows and all their agricultural and mechanical implements, with the household goods for the families of their workmen, and the draught-horses necessary for the work of milling and agriculture' show them to have been men of great enterprise." They came from Pennsylvania by way of New Castle, embarking at Head of Elk in a boat that took them down the Chesapeake and up the Patapsco to Elkridge Landing the head of navigation on that river. From there they finished the journey by land and settled

at a place among the rocks which they called "The Hollow" and where the pioneer millers of the place afterwards called Ellicott City. They purchased the land in 1772.

The story of Ellicott City and Elk Ridge Meeting is briefly told in J. D. Warfield A.M.'s "Founders of Anne Arundel and Howard Counties" published in 1905. The following extracts are from that work. The first notes refer to the name of Elkridge Landing, from which the Meeting derived its name, and where the first Meeting House was located.

"The Patuxent was known as early as the St. Mary's. The Patapsco was ranged as early as the Severn. Up these rivers and along blind paths, blazed by Indian hunters, came the lowland settlers to the Ridge of Elks, to build their cabins by the side of the Indian wigwams."

"The Ridge of Elks has become the summer resort of fashion. It was so popular, in fact, as to cover the whole territory, from Laurel to Elk Ridge Landing, to Ellicott City, to Clarksville, and back to Laurel."

Elk Ridge Landing was erected early. "As early as 1746, it was a rival to Annapolis. In 1763 there were 1,695 hogsheads of tobacco, more than half of the crop in Anne Arundel County, inspected at Elk Ridge, and during the Revolution it was at the height of its usefulness."

Ellicott's Mills was founded in 1774 by the three Ellicott brothers, Joseph, John, and Andrew, sons of Andrew Ellicott of Pennsylvania. They were Quakers. "The Ellicotts sent agents to new York and Philadelphia, who bought goods and shipped them via Elk Ridge Landing. They dealt in linens, diapers, silks, satins, brocades, India china, dinner and tea sets, mirrors, Glassware, mathematical instruments, ironware, groceries, liquors and wines. ...Influential men for miles congregated at their store and post office. They brought their wheat in exchange for purchases. There political and even scientific questions were discussed, and there these intelligent Quaker brothers were always courteous with becoming gravity"....."When the war (of 1812) had ended in giving us a State Government these peaceful Quakers were ready to give advice to lawmakers. Leaving the mills at night they would ride on horseback to Annapolis, a distance of thirty-two miles, to breakfast. After spending the day they would return at night."

"When they came to Ellicott's Mills the Quakers had a meeting-house near Elk Ridge Landing, about a mile from Ilchester. The Pierponts, Haywards, Reads, and Ellicotts were members. To accommodate the people of their immediate neighborhood, as well as themselves, they built a meeting-house of stone on Quaker Hill, now in the centre of the town. This they presented to the Quakers of Baltimore. The deed covered four acres for a burial-ground and was dated 1800. Soon after that the old Elk Ridge house was abandoned. William Hayward an esteemed minister of the society lived for many years in walking distance of the old meeting-house at Elk Ridge. He was their only minister. There his daughter Elizabeth and her chosen partner, James Gillingham, rode on horseback to be married, and there assembled in silence, after his departure, the remaining members of the faith."

"The site of Patapsco Institute was a free gift from the Ellicotts for an educational institution, which for a number of years shed its commanding light into many Southern homes. Upon Quaker Hill rest the sturdy settlers who gave life and form to the wilderness. For years the old Quaker Meeting-House had been deserted, but recently a descendant has rescued it and preserved its honored remains."

The compiler of these historical notes owes the pleasure of a visit to Ellicott City, Md., on May 14, 1933, to Ralph W. Hershey of Gap, Lancaster County, Pa. That visit to Quaker Hill, in the midst of Ellicott City, gave rise to the following notes. The handsome stone building erected probably in 1800, when the deed for the property was executed, formerly the Friends' Meeting House, but now a private dwelling, was built on the summit of a high hill or mount of ground which falls quite abruptly on two sides to the greatly lower level of a main thoroughfare of the town, and more gradually at the front of the house, which faces the south, to the lane leading to the same street. It is a long low structure that has evidently undergone some changes in suiting it to the domestic use to which it is now applied as a dwelling. Close to the southeast corner is a fine large oak, while other trees are on the opposite side of the house on Quaker Hill.

Across the road or lane of approach, south of the dwelling, is the old Friends' Burial Ground, a goodly portion, but not all, of which has been inclosed by a decidedly sturdy and substantial wall with an imposing gateway, at one side of which is a tablet stating, "The property inclosed within this wall is owned by Ellicott Graveyard Inc. a Maryland corporation as well as the right of access there to over the roadway from the Columbia Turnpike."

At the extremity of the graveled walk, in the enclosure, are the graves of the pioneer settlers, John and Andrew Ellicott. Tall headstones mark the graves, and a later generation has copied the inscriptions, preserving them on bronze tablets now laid in front of the old marbles. They read:-

"Andrew Ellicott was born in Bucks County, Pennsylvania, 1st Month 22nd 1733; to which place his grandfather emigrated, from Falmouth, England, about the year 1700. Soon after his marriage to Mary Fox Andrew removed from the mills in Bucks County 5th Month 16th, 1771, and became interested with his brother John in the settlement of this place, and in Baltimore. He died 6th Month 20th 1809, aged 76 years,"

"John Ellicott brother of Andrew, born in Bucks County, Pennsylvania, 12th Month 28th 1739, and removed with his brother Andrew from their mills in Bucks County 5th Month 16th, 1771, to Baltimore County, Maryland. Here they built mills and settled the place. He died 12th Month 28th, 1794, aged 55 years."

The wall does not inclose the entire Friends' Graveyard, for there are a number of graves to the eastward of it, now in a very neglected section, deeply overgrown with trailing woodbine and weeds. Some of the stones are unmarked, others have initials only, and one bears this inscription:- "In Memory of Jos. B. Webb, Born on the 3rd of the 9th Month, 1781. Died 26th of the 5th Month 1859 In the 78th year of his age."

NOTE. By the dates of deaths of Andrew and John Ellicott, it is very clearly evident that the war referred to in the foregoing extract from the county history, was the Revolutionary War, not the War of 1812.

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FOREST.

Meeting sometimes called.....Forest Hill.
Meeting established.....1815.
First Meeting House built.....1815.
Property deeded to Friends.....1824.
Preparative Meeting established.....1851.
Second Meeting House built.....1851.
Location.....Forest Hill, Md.

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Forest Friends' Meeting in Harford County, Maryland, is a subordinate Meeting belonging to Little Falls Monthly Meeting in Baltimore Quarter of Baltimore Yearly Meeting. Outside the minutes of the Quarterly and Monthly Meetings, to which the collector of these notes has had no access, little mention has been made or found in the histories or attainable periodicals. The following brief mention of the Meeting is from the research of Levi K. Brown of Little Britain Monthly Meeting in Lancaster County, Pa. It is noticeable that he spelt the name differently from the way in which it appears on the maps and charts of 1934:-

"Forrest Meeting is situated in Harford County, Maryland, seven miles northeast of Little Falls, eight miles southwest from Broad Creek (Nottingham Quarter), and thirteen miles north of 'Edgewood Station', Philadelphia, Wilmington and Baltimore Railroad. The meeting was established eighth month, 1815, and a log meeting-house built, which served the meeting until 1851, when a Preparative Meeting was established and a new house built more central to Friends, about two and a half miles south of the former one. In 1870 there were 26 families and parts of families, in all 67 members."

A communication, dated Bagley, Md. 2 Mo. 27, 1934, from Dora Curtiss, supplies the following very minute and valuable history of Forest or Forest Hill Meeting,- "I am enclosing to thee a paper written by a member of Forest Hill Meeting, and as it was copied by the clerk of Little Falls Meeting in the minutes, thee may keep the paper and use it as thee wishes. Forest Hill meeting is now opened only four times a year when Little Falls Meeting and Forest Hill members hold a Monthly Meeting in the old meeting house."

The following is a copy of the paper contained in the letter of Dora Curtiss.

"The Property of 'Forest' Friends, consists of Two (2) tracts or parcels of Land— Lot #1. One Tract called 'Old Forest' Located near Sharon Station Md. & Penna R.R. in Harford County Md. and containing Originally two (2) Acres more or less, was purchased from Joel Carter for the sum of One Hundred and Fifteen ($115 $\frac{00}{100}$) — and Conveyed by Deed bearing date of the Eighth day of the Eleventh month One Thousand Eight Hundred and Twenty Four (11mo 8-1824) to Amos Smith, Mahlon H. West, Joseph Trimble and James McConnell, and their successors forever, by them to be held in Trust for the use of the Society of Friends constituting 'Forest' Meeting. -Recorded in Libre H D No 8 Folio 56— one of the Land Records of Harford County.

"In the History of Meetings by Levi K. Brown it seems that a Log House was built and meetings held at 'Old Forest' about 1815— although the property was not Deeded to Friends until 1824.

"Lot #2 The Other Tract Containing two (2) acres more or less located at Forest Hill, in the County & State aforesaid— was purchased from Eliza Foxcroft for the sum of Thirty Dollars (30^{00}/_{100}$), and Conveyed by Deed bearing date of the Twenty Seventh day of August Eighteen Hundred and Fifty (8mo 27th 1850) and Recorded in Libre H.D.G. No 36 Folio 263 one of the Land Records of Harford County— On this tract a new Meeting-House was Erected, and a Preparative meeting Established, belonging to, and constituting part of Little Falls monthly meeting.

"In 1858 Joseph Trimble and William C. Haviland as Trustees, were authorized by Forest Preparative meeting, with the sanction of Little Falls monthly meeting to sell the northern half of the 'Old Forest' property— on which was the house formerly used for meeting purposes. It was accordingly sold to Rebecca Smith for the sum of Seventy Dollars (70^{00}/_{100}$) and conveyed by Deed bearing date of Fourteenth day of Fourth month Eighteen Hundred and Fifty Eight (4mo14-1858) and Recorded in Libre A L J No. 9 Folio 452 One of the Land Records of Harford County— This lot hereby contains one acre more or less. On the remaining half retained by Friends, is the 'Old Forest' Cemetery with about 60 graves, cared for by the proceeds from three (3) Bonds of the Bel Air Water & Light Co. of $100^{00} each @ 5% — $15^{00} per year which pays for up keep.—

"The Cemetery at Forest Hill has proceeds of One $500— 5½ Bond American Tel. & Tel. Co. and One $100— 5% Bond of Bel Air Water & Light Co., Yielding $32.50 per year. The funds for upkeep of both cemeteries were made up by contributions from 'Friends' and others having Relatives Interred therein.

"The Expense for Construction of Wall Enclosing the Cemetery at Forest Hill built mainly of Port Deposit granite, with Portland Cement, at a cost of approximately Eleven Hundred Dollars ($1100^{00}) was also made up by contributions."

On Fourth Month (April) 15, 1934, the compiler of these records, taken by Ralph W. Hershey of Gap, Pa., visited the Meeting House located at Forest Hill, having kodak in hand. He found the Meeting House erected in 1851 in excellent condition; a frame building painted white with trimmings of bronze, and built very nearly facing the south, in a beautiful grove of ample dimensions, on the eastern outskirts of Forest Hill, Harford County, Md. Its name aptly fits it, for the grove is well filled with handsome trees, many of them bearing tell-tale evidence of their being remains of the primeval forest. The House is not large, has a narrow porch along the southern front, close to which, at one end very close, are the stumps of two large trees that indicate the building formerly was very completely overshaded by those mighty monarchs of the woods.

To the eastward of the Meeting House , a few rods distant, is the Burial Ground surrounded by a heavy stone wall of unusual size and strength, having its northern side bordering on the roadside. Within this neatly cared for graveyard are interred members of the families of Ayres, Cheyney, England, Haviland, Holland, Hoopes, Hull, Mechem, Temple, Vail, Way, and others. Forest Hill is a charming Quaker locality.

GUNPOWDER.

Meeting organized. .....early.
Monthly Meeting established.....1739.
First Meeting House built.....1739.
Second Meeting House built.....1773.
New Meeting House built.....1821.
New Meeting House rebuilt.....1866.
Location "Old Gunpowder".....Cockeysville, Md.
Location "New Gunpowder"...Sparks Station, Md.

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Gunpowder is a Monthly Meeting of Baltimore Quarter of Baltimore Yearly Meeting of the Society of Friends. Levi K. Brown, in his "Account of the Meetings of the Society of Friends within the limits of Baltimore Yearly Meeting," 1875, states of this Monthly Meeting:-

"Held fourth after first second day, at ten summer, and eleven winter. It is situated in Baltimore County, Maryland, sixteen miles north of Baltimore, eighteen miles west from Little Falls Meeting, and two miles west from 'Sparks's Station' on the Northern Central Railroad, and is composed of the single meeting of Gunpowder first and fourth days, at ten o'clock summer, eleven o'clock winter. This meeting is, perhaps, the oldest one belonging to the Yearly Meeting. The precise time of its establishment has not been ascertained. The Monthly Meeting was established fourth month, 1739, a branch of West River Quarterly Meeting.

"The old meeting-house, situated one and a half miles west of Cockeysville and four miles south of the present one, was built about the year 1773, and superseded a much older one. At present Circular Meetings are held in it, on the third first day in the fifth, sixth, seventh, and eighth months.

"The present meeting-house was built in 1821. It was burnt down in 1866, and rebuilt the same year. In 1870 there were thirty-eight families and parts of families. Total, 144 members."

Thomas Scharf, in his "History of Baltimore City and County," 1881, adds a word to Levi K. Brown's note by saying:- "The first meeting-house of the Society of Friends in the Eighth District was built on Western Run about the year 1739. Gunpowder meeting-house, near Priceville, was the third one erected, and is very near the second one, which was destroyed by fire. The first settlers in that neighborhood were almost entirely Friends from England and Wales, and it is still largely populated by their descendants."

The following account of this meeting was published in "The Jeffersonian" of Towson, Md., Saturday, May 2, 1931. The unnamed writer of the article has incorporated into the story of Old Gunpowder the legend of William Amos who organized the Friends' Meeting of Little Falls. Here is the Jeffersonian article:-

"There are few places in Baltimore County that so insistently take us back to pre-revolutionary days as the Old Friends' Meeting House which is located about a mile south of Oregon on the Beaver Dam road— the first Friends Meeting House built in Baltimore County. This staunch old structure of stone was built in 1773.

"There is a legend that the origin of the Friends meeting-place came by the solitary worship of a person sitting on a log. The following First day he was joined by one or two others and the number increased until the log was filled with worshippers in silent communion. So it came that this natural setting inspired the coming together of Friends and friendly people and a church was established which was said to be situated on the 'east side of the Gunpowder Falls near Shehon Run or Cabin Branch.' In 1772 it was decide that since the old house was decayed that 'a new building of stone, 50 ft. by 30, with convenient galleries and fireplaces, with a good cedar roof of shingles' would be constructed, and Abram Scott, Aquilla Carr and Oliver Matthews were appointed to have this done. In 1824 Oliver Matthews died at the good age of 103, having religiously practiced 'uniform plainness and sincerity throughout his long life.'

"Of the first church little is known. There is a brief record of the first marriage under the care of the Meeting. Samuel Hopkins and Sarah Giles handed in their intentions and were married the second month, 1740. It is further mentioned of this year, that the intentions of Daniel Haines and Mary Price were offered, a committee was appointed to inquire concerning the young man's orderly proceding in courtship. A quaint note remonstrates against Benjamin Bowen who 'hath put his son to a place to be educated, contrary to the practice of Friends, and is commonly in the practice of using compliments, and using the improper language, the lad's father excuses the same, thinks the breach small, and for his further information this Meeting appoints Joseph England and Harry Wilson to treat with him on the occasion.' In 1779 Isaac Griffith produced a certificate for himself and their eleven children.

"As it now stands the old church that was built in 1773 remains the same except that the cedar roof has been replaced by a new one after a fire in 1866. The old doors, windows, high stone wall that encloses the graveyard have been the same through the yesterdays and their only sign of age is the reminder that they were built when things were built well. In the early days only the rough stone to show where the dead lay were used. Names were not marked in recent years in concession to custom, but for the most part the place is but a grass plot, surrounded by a wall of stone.

"To go inside and sit facing the high benches of Ye Olden Time, the stark bareness of the place impresses one. But to recall the fact that rigor of simplicity was as stern as the law of Mede or Persian, and to hark back to the day when the Quaker dress had its appropriate setting, and was as imperative as silence during the hour of communion, takes away the bleakness and inspires a feeling that the place is peopled with faces that glow with an inner light that only the sympathetic may understand. Perhaps it explains why the old Meeting-house on the occasion of coming together has among its members present many who came from Lancaster and York, from Philadelphia and the City of Baltimore. Why the little enclosure is filled with care of the well-to-do, without ostentation; and of those whose fathers and mothers came in an early day and protected and admonished the thoughtless and found inspiration in the silence together.

"The two wide doors lead the way to separate aisles for men and women, and a railing still stands between. The ancient fire-places are facing from opposite directions. The floors and ceilings and benches are of white pine. The high benches are set above and facing the low. They are

skeleton like and comfortless, but hold the charm that lies in old carved chairbacks. They are curiously turned at the top, and are made with extreme simplicity.

"Above the low ceiled meeting room is a second story designed for living quarters. Tradition has it that originally these quarters were provided for the use of those who came a long way to the meetings and were forced to stay over night, but another report, probably more correct, is that they were built on to house the caretaker. For years the caretaker lived in the second story of the Meeting House, but now occupies a comparative new residence set apart on the same property.

"There is quaint humor in many a story told of Thee and Thou. One is told of the courtship of John Price and Polly Johnson. They rode on horseback, four miles distant from the Meeting House. There had been recent rains and the stream before them was swollen considerably. Stopping in the middle of it he said to the young woman, 'Polly, I'm not going to move from this stream, until thee promises to be my wife.' 'John,' she said in return, 'thee has the advantage of me now. I guess I'll have to say yes.'

"It is said that when the 'Hicksites' took an independent organization of their own, the Gunpowder group was allied with them. No one seems to know what the controversy was all about now, but it is probable that it had to do with the protest against evangelical views which took place about 1828. Broadly speaking, this body laid empasis on the adherence to old forms of dress and speech. But that time of demarkation is no more, nor did it exist in the early days of this Gunpowder meeting place; and the principles laid down by William Penn and Robert Barkley still have their importance, and the London Meetings are recognized with interest.

"A great deal of unconscious humor is noted in some of the old tracts which undoubtedly had their influence on the observances of the Quaker forefathers. It is related that 'They were at a Word in Dealing'; that they could not 'humor the custom of Good Night, Good Morrow, God Speed; for they knew the Night was good, the Day was good, without the wishing of either.' They forebore drinking to People, or pledging of them, as the Manner of the World is; they thought 'Evil in the tendencies' of drinking 'as well as that it was in itself vain and Heathenish.' It is recorded that when a 'Party' became refractory that they 'after repeated entreaties and due waiting for a Token of Repentence , must give forth a Paper to disown such a Pact, and name the Party offending; 'and shall clear their profession by sincere Acknowledgement of their Fault and Goodly Sorrow for so doing.'

"The old Meeting House stands as a monument to a religious fellowship that formulated no creed, liturgy or priesthood. That gave women equal place with men in church organization; that raised the first official protest against slavery uttered by any religious body, and whose sentiments were inscribed by Whittier, the Quaker poet, in 1865. A people who with passive resistance have obtained from courts and legislature indulgence of scruple and legal recognition of their customs.

"To pause a moment reflecting upon the idea that human nature has its tenor of sameness, we can not think that all this achievement has been accomplished by plainness of language, or by silence of contemplation or by peculiar individual customs;but rather by restoring a right order of thinking, by helpful human service and by a kind of discipline that tends to promote, to an eminent degree, their plain and ancient doctrines of brotherly love.

"Only four meetings a year are now held in the old Meeting House— the fourth Sunday in May, June, July and August. Regular meetings are held in the New Meeting House, built in 1821, on the Quaker Bottom (Hollow) road."

On the 31st day of Seventh Month (July) 1938, the compiler of these "Historical Sketches" was privileged to visit the two Friends' Meeting Houses located in the vicinity of Cockeysville, Md. He was taken there by Ralph W. Hershey of Gap, Lancaster Co., Pa. These two Meeting Houses belong to the Friends' Meeting officially called Gunpowder.

The older of these buildings, known as Old Gunpowder Meeting House, is on the Beaver Dam Road about a mile and a half westward of Cockeysville. A short lane leads to the ancient gray stone house which was erected in 1773 and has the date on a stone of the house near the graveyard gate, evidently carved there in later years. The exceeding plain double door at the front, made with the boards slanting diagonally, and the square windows with quaint board shutters, give the structure rather a crude and primitive sort of aspect. But the house and all its surroundings, the graveyard, care-taker's dwelling, the yard and lane, are all kept in the neatest order. There is a door in the eastern end opening to the upper rooms of the house, where a colored family lives in 1938. At the eastern end a cement platform has been built in recent times with steps descending both to the Meeting House Yard on the south side and to the graveyard on the north side. The Burial Ground is large but has few tombstones, those seen marking the graves of later burials, the pioneers and early Friends resting in unmarked graves under a perfectly level surface. However, one grave has been marked in recent years with a white marble marker, and a corresponding footstone. It is just within the entrance gate at the west end of the Meeting House. The inscription simply indicates:- "Oliver Matthews Born 11 Mo. 28, 1721 Died 1 Mo. 17, 1824." He, an important factor in the Meeting's early history, lived to the advanced age of over 102 years. The few family names observed on the memorial marbles are chiefly Chilcoat, Griffith, Lilley, Matthews, Scott, Wainwright and Wheeler.

Northward about four miles from Old Gunpowder, and, like it, westward from the main highway leading from Baltimore, Md., to York, Pa., is New Gunpowder, or, simply Gunpowder Meeting House, now already near a score of years beyond a century in age. It is on the summit of a hill that slopes to all points of the compass, north, east, south and west, and commands remarkable beautiful valley views, dotted with farm dwellings and othe buildings all about the landscape. This Gunpowder Meeting House is reached from three points of approach, by roads made up of many and frequent turns, straight stretches for any short distance being of rare occurrence. The House of gray stone is in the neighborhood of the villages of Priceville and Sparks. It has the date of erection, 1821, cut on a stone at the southeast corner, and, by it, another date, 1866, when the house was rebuilt after its woodwork had been destroyed by fire. There are two horse blocks, a large one near the southeast corner of the Meeting House, and a small one by the graveyard wall near the Meeting House porch at the entrance gate to the Burial Ground.

The Burial Ground is only partially inclosed by a stone wall, for most of it is bordered by a stout iron fence. It is all a sloping piece of ground well filled with numerous marked graves. On the marble headstones can be read the family names of Barney, Cooper, Cox, Foulke, Gent, Griffith, Harry, Matthews, Merryman, Morgan, Price and Scott. But the name of Matthews is the one most generally seen in all parts of the yard. In this graveyard there

is an unusual large number of irregular field-stones, all grey, like the color of the material used in the construction of the Meeting House. They are mostly unlettered and undated, and occupy the greater portion of the northwestern section of the Burial Ground.

One of those buried in the Gunpowder Friends' Graveyard, near the foot of the western slope, is David Foulke. He was born 12mo. 21, 1786, and died 9mo. 21, 1878, aged nearly ninety-two years. He was son of Israel and Elizabeth (Roberts) Foulke, and married Mary Roberts, daughter of John and Letitia (Bailey) Roberts of Byberry, in Philadelphia County, Pennsylvania. His youngest daughter, Anna, married John D. Matthews, son of Thomas and Sarah (Hopkins) Matthews. John D. and Anna Foulke Matthews are also buried close by David Foulke in this cemetery.

On the day of his visit to Gunpowder Meeting House, the compiler of these notes met with several members of the Matthews family, among whom were Harry A. Matthews and his wife, Dora, who belong to the Meeting. He was told that the fine location of the Meeting House lures many visitors to the spot, where many take pleasure in picnicking there, eating their lunch and spending a few hours on the ground. At the front door, under the porch, a shelf with a guest-book has been provided purposely for such and other visitors to register their names. Though only placed there recently, it already has many names and addresses. Of course the compiler and his companions registered their names under date of July 31, 1938.

Ralph W. Hershey, Gap, Pa.
Cora R. Hershey, Gap, Pa.
Maereta Hershey, Gap, Pa.
T. Chalkley Matlack, Moorestown, N.J.

INDIAN SPRING.

Organized early as Patuxent long before .....1759.
First Monthly Meeting held.....1766.
Preparative Meeting discontinued.....1840.
Monthly Meeting discontinued.....1846.
Meeting discontinued.....1865.
Meeting property sold.....1874.
Location in neighborhood of .....Laurel, Md.

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During the year 1937 the Alexandria Monthly Meeting issued a letter, dated in November of that year, to each of its members, announcing the sale of the "Eye" Street Meeting property, including the Meeting House. In the future the place was designed for the use of a new hospital at that time being erected on I Street, Washington. In the "letter" alluded to, is the following paragraph,-

"Soon you will be notified of a session of Alexandria Monthly Meeting for the purpose of deciding what the Meeting shall do as to its future and also as to the use of the funds realized from the sale. The accompanying pamphlet entitled 'Pages from the Past' is to help prepare you with essential information. The pamphlet is based on a paper dealing with the history of the Eye Street Meeting prepared by Helen Stone and read by her at the Eye Street Meeting House in the spring of 1937."

Helen Stone's "Pages from the Past" is an unusually interesting paper and valuable for the information it contains. Besides giving much authentic data concerning the Eye Street Meeting House, the pamphlet also unearths considerable of the history of the old Indian Spring Meeting once located near the Patuxent River in Anne Arundel County, in the neighborhood of Laurel, a stream forming the natural boundary line between the counties of Prince Georges and Anne Arundel. From "Pages from the Past" the following extracts, bearing upon the story of Indian Spring Friends' Meeting are taken:-

"At Alexandria Monthly Meeting in February 1937, it was apparent that many of the members had never heard of Indian Spring, the monthly meeting to which Washington Meeting was connected when it was started,— its parent meeting, so to speak. As I listened to the frugal bits of information which were forthcoming, my determination was formed to try to find out more aboutthat ancient meeting and why it apparently disappeared, leaving so little trace on our present page. Since February I have been able to spend some days studying the old records in the Yearly Meeting vault at Park Avenue in Baltimore. It has been estimated that this is the largest single collection of manuscript records of the Society of Friends in this country."

"An early meeting was held at West River, Maryland, in 1672, but the regular records of the proceedings of the General or Yearly Meeting as they were later called, date from 1677 and were held at West River. In 1678 fourteen meetings reported to the General Meeting, later named Baltimore Yearly Meeting, the oldest yearly meeting on this continent. Among these fourteen was 'Patuxent'. A later historical report to the Representative Committee of Baltimore Yearly Meeting (1890) points out that as Indian Spring was one-half mile from the Patuxent River, it is supposed that this early Patuxent meeting was identical with Indian Spring."

"The earliest volume of Indian Spring records in our collection is a large, leather-covered book of Monthly Meeting Minutes, covering the years from 1772 to 1817. But before this volume begins, in 1759, we have reference to representatives from Indian Spring attending a Monthly Meeting held at Herring Creek. And there is an extract taken from the Minutes of the Meeting for Sufferings in 1795, in the list of Extracts from Deeds of Trust for Meeting Lands: 'At Indian Spring Meeting are three acres of Land, two acres whereof are called the addition to Purdom's discovery, whereon Indian Spring Meeting house stands.'"

"The first Monthly Meeting at Indian Spring was held on 12th month 25th, 1766,— Christmas day and ten years before the Declaration of Independence! After this, monthly meetings were held alternately at West River and Herring Creek and Indian Spring and then constantly at Indian Spring until 1795. The Quarterly Meeting at Baltimore then directed that the meetings be held alternately at Sandy Spring and Indian Spring. This plan continued until 1840, at which date the Preparative meeting at Indian Spring was discontinued. The name, however, was retained for the Monthly Meeting until 1846, when it was changed to 'Sandy Spring Monthly Meeting.'"

"Apparently because of this change of name and because there were no longer minutes of business meetings to be recorded, Indian Spring suddenly seemed to evaporate from the records. It took hours of search to find out that a local meeting for worship persisted, although shorn of its former meeting connection and even its monthly meeting name. The so-called 'particular' meeting continued down through the Civil War and until 1865. Roughly, two hundred years did it last and yet Washington, its meeting offspring, living within twenty miles, has grown so unperceptive of its roots!"

"In 1816 Indian Spring and Alexandria were both participating in the subscription toward the school which was to be under the care of the Yearly Meeting and situated in Sandy Spring.....In a little, fragile book of Ministers and Elders of Alexandria Preparative Meeting, on the 13th of 9th month, 1838, we read that a Committee of Friends, Benj. Hallowell, Wm. Stabler and Saml. M. Janney, were appointed to unite with a Committee of the women's meeting to take into serious consideration the subject of a school under the care of Alexandria Monthly Meeting for the education of Females. .....One month later it was reported done. Two of the number had visited it and found it conducted in good order. Later, in 1863, mention is made of Benjamin Hallowell's school for boys in Alexandria, where his wife, Margaret, conducted classes for girls in the rooms above, the girls sometimes attending the lectures given to the boys."

"What has happened to Indiam Spring during these years? We have spoken of how its monthly records had ceased and the name of that ancient monthly meeting changed to Sandy Spring. After much search the Baltimore Quarterly Meeting records revealed notes from 'Baltimore Monthly Meeting for the Western District' which had to do with the subordinate meetings. We read that 'all had been held' from time to time, except one, two or three at Indian Spring, because of inclement weather. Gunpowder and Elkridge were also of this group. Some instances ofsleeping were reported and it is mentioned that at one time a congregation of one man and one woman met at Gunpowder. At any rate for some twenty-five years after the change in 1840 did little Indian Spring continue its particular (or local) meeting, until the Baltimore Quarterly Meeting records:

'9th day of 2nd mo. 1865;

A communication was received from nearly all the members of Indian Spring Particular Meeting, stating that in their judgement the time has come when said meeting should be discontinued, which after a time of mature and serious consideration was accepted, and that meeting was discontinued. Much sympathy was expressed for them and their low condition and they were encouraged to meet together hereafter for social worship as often as way may open.'"

"In 1860 a census of Baltimore Monthly Meeting had shown Indian Spring as having eighteen adult and five minor members. And now Indian Spring disappeared from the Baltimore Quarterly Meeting records! Where and how could we trace it? Finally we found these entries in the Yearly Meeting 'Treasurer's Book' 10th mo. 27th, 1874.

'Expenses Sale Indian Spring property.....$23.24 '

'Credit.....$100.'

But account books do not give much detail. Searching again, we found in the Minutes of the Committee on Sufferings, later called the Representative Committee, the following;

"'1872— B. Rush Roberts and Richard T. Bentley together with the Attorney of this Yearly Meeting were authorized to make such disposition of

the Indian Spring property...as their judgement may approve and they can effect.'"

"In 1874 the Committee was prepared to report: 'The trustees appointed to dispose of the Indian Spring Property report that they have, after consultation with some of the friends of the Colored Methodists in that neighborhood, agreed to sell them the property for the sum of $300. One hundred cash and the balance in two equal annual payments. The first payment has been made and the Trustees have paid the cost of having the property surveyed and the lines established by the county surveyor, and their personal expenses paid out of the funds on hand, and have a balance remaining of seventy-six dollars and forty cents, which is subject to the order of this meeting.'"

"But no more money was reported collected as we searched year after year of records, until finally in 1882, a report was found from committee members who had visited Indian Spring, telling that they had been impressed with the poverty-stricken appearance of the country and could not be surprised that the poor colored people could not raise cash. They were 'of the opinion that they shouldbe permitted to use the house as heretofore for meeting and school purposes.' Again every year a report, but no money, until in 1889 the committee recommends that the property be deeded to the colored people towhon it was sold, with the provision that it be used for religious and school purposes only. In 1890 the building was still standing:

"'It is of stone and in fair condition. A partition dividing it...a stairway, apparently for the purpose of using the upper floor as a lodging for Friends. Benches in a good state of preservation. Roof somewhat out of repair, but the colored people promise to put a new one on at once.'"

"But the congregation was not harmonious and the deed was with-held. A final report in 1891, 10th mo. 24th, states after preliminary explanation that:

"' a deed was made bearing date 16th day of Fourth month 1891, to trustees in trust for the use of the Zion Methodist Episcopal Church' and signed on behalf of this Representative Committee by Joseph J. Janney, Clerk.....The terms of the deed provided that if it should cease to be used for the purposes named, viz: for a place of worship or for educational purposes, it should revert to the Society of Friends. The deed was presented to them by a member of our Society, accompanied by some remarks, on the 19th day of Fourth monthlast, and was eloquently responded to by several of their people, and later information conveys the assurance of their grateful appreciation of the continued kindness of Friends towards these people. Thomas H. Matthews, Francis Thomas, Edward Stabler, Jr.'

"So here we leave the trail of Indian Spring except for one later glance."

"And now for a closing word about Indian Spring. We will call this, 'Pilgrimage, 1937', for it was then, when the sky was blue and Anne Arundell County grew gold with forsythia and daffodils, that we drove by winding roads and over swollen streams to an obscure place near the Patuxent River, where worship the Colored Methodists. The ordinary frame building, with Gothic ambitions, gave no hint except for the corner-stone, which read 'Forks A. M. E. Z. C.' We translated that this meant African Methodist Episcopal Zion Church, for it was to the 'Zion' congregation that Friends deeded the property in 1891."

"A few yards away we fairly stumbled over the stone foundation and floor-beams of the old meeting house. The iron-stone which is native to that sandy country is soft and breaks easily,— not fitted for lasting use. The stumps of two enormous oak trees, four or five feet in diameter, stood at one side of the front wall, their roots spreading far and wide. Across the sandy lane was Indian Spring, itself, in a little glen, fern-clad, with holly and swamp magnolia."

"We gazed at the deserted place, picturing how it must have looked when its humble walls stood over-shadowed by those towering trees. We wondered how the faithful found their way so far, braving the rigors of winter to follow rough roads, to cross the bridgeless river, for that first Christmas-day Monthly Meeting in 1766. The fact that Patuxent River was navigable in the early days did not entirely relieve the situation, for an ice-bound river is not exactly navigable!"

"At a little distance were graves marked with the same soft reddish iron-stone. No old inscriptions had withstood the erosion of years. The more modern stones and wooden crosses gave no date earlier than 1865. Periwinkle bloomed among the scrubby pines, like fallen flakes of sky,— that eternal sky that has watched so long over Indian Spring."

LITTLE ELK.

Meeting established.....1825.
Meeting House built.....1826.
Meeting discontinued.....1882.
Centennial Celebration.....1926.
Annual Meetings established.....1926.
Location.....Hickory Hill, Pa.

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In the extreme southern part of the county of Chester in Pennsylvania, is the small township of Elk, named so by the suggestion of Charles Ramsey when it was established in the year 1857, being then set apart from the larger township of East Nottingham. The eastern boundary of Elk Township is the Big Elk Creek, while the Little Elk Creek flows through the district, the two streams crossing the Mason and Dixon's Line into Maryland, where, at the city of Elkton, they farm a junction and enter the Chesapeake Bay a few miles beyond the town.

In the township of Elk is located, close to the little village of Hickory Hill, the Friends' Meeting House called Little Elk, deriving its name rather from the creek than from the township.

This Meeting is a subordinate meeting to Nottingham Monthly Meeting in Nottingham Quarter of Baltimore Yearly Meeting of the Hicksite Branch of

the Society of Friends. It is one of the two Meetings within the borders of Chester County belonging to the Baltimore Yearly Meeting, the other, Oxford, being only a few miles distant from it. The following very concise story of Little Elk Meeting is from the pen of Miss Florence E. Pugh, a lineal descendant of one who was interested in the organization and establishment of the Meeting:-

"Little Elk meeting, a branch of East Nottingham Preparative Meeting, is situated in southern Chester Co., Pa., four miles southeast from Oxford on land given by Job Sidwell and his Wife for meeting purposes and the burial of their dead, five miles northeast from East Nottingham, Brick Meeting House, Calvert, Md.

"The meeting was established in 1825 and the following year the present stone meeting-house was built; for many years the meeting was well attended. No meetings held there since 1882, until 1926, we celebrated the 100 anniversary, since then we hold one meeting each year.

"I am a Great-Grand-Daughter of the Job Sidwell and live on a farm joining the meeting house. Very truly

Florence E. Pugh."

On January 11, 1931, Mary Roberts Walton of Toughkennamon, Pa., took the compiler of these records to the Little Elk Meeting locality, four miles from Oxford, Pa., and within a very short step from the hamlet of Hickory Hill. In 1931 Little Elk, though practically a closed meeting, only having one meeting annually, sits lonely on a hillside in the middle of grounds that are open and spacious, without tree or bush nearer than the outer boundaries of the large Meeting House Yard. It is a small building, evidently erected for a small congregation, but has two entrance doors, one on the south side, which is the front of the House, the other at the east side; the former opening only one step above the ground, and protected by a small projecting pent-roof or hood above it. High in the eastern gable is the date of erection, 1826, clear and distinct, while the little building itself is prominently noticeable by its open situation on the long sloping hillside, cheerfully presented in white and green coloring, being visible for a long distance, in spite of its diminutive size. A tortuous unimproved roadway passes the Meeting House grounds and the well-filled cemetery, leading downwards past the two entrance gateways, one by the woodland at the west extremity, the other in front of the Meeting House, each provided with conspicuous stone posts, then descends to the bridge spanning the Little Elk Creek that winds narrowly through the valley, and thence rises to the hamlet of Hickory Hill just beyond.

Excepting for the inscriptions and family names, there is little to suggest a graveyard of a Friends' Meeting at Little Elk, for the memorial stones are neither uniform in size, frequently not plain, nor kept strictly within the bounds of the Society's regulations. Yet few are absolutely or conspicuously pretentious. Among the many names seen on the headstones are Bradway, Bye, Chapman, Clark, Crowl, Ely, Gatchel, Grier, Guiney, Henry, Hooker, Johnson, Kent, Leek, Leonard, Pugh, Ramsey, Reynolds, Sidwell, Simpers, Sloan and Woolens.

LITTLE FALLS.

Meeting organized early.....1738.
Meeting House erected.....1749.
Second Meeting House built.....1773.
Monthly Meeting established.....1815.
Third Meeting House built.....1843.
Location .....Fallston, Md.

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Little Falls is a Monthly Meeting of Baltimore Quarter of Baltimore Yearly Meeting of the Society of Friends. It is composed of the two subordinate Preparative Meetings of Little Falls and Forest, and is located in Harford County, Maryland, at Fallston, not far from Little Gunpowder River. The Meeting was early established, being second in the county for age, Bush River, which later was replaced by Deer Creek, having been organized before it.

In the "History of Harford County, Md.," 1901, by Walter W. Preston, is recorded the following interesting historical recollections connected with the meeting of Little Falls:- "Next in order of establishment we find that of Little Falls, near Fallston, about the year 1738, (not at the present site, however), and Broad Creek near Dublin, in 1828. A meeting was established at Fawn Grove, York county, Pa., near the Maryland line, many of its members being in Harford. It was held as early as 1780.

"The settlement of the meeting at Little Falls calls for more than a passing notice. William Amos, a resident, large land owner and officer in the militia of the county, was walking on his premises one Sabbath morning, when his meditations and their effect upon his mind were of that character that he called worship. Here he afterwards resorted from a sense of conviction and found satisfaction in continuing the practice. Finally being joined by several of his neighbors, upon comparing notes and making inquiry, they found their views on religious matters coincided with Friends, and going twenty miles to the meeting at Gunpowder, in Baltimore county, and their case being favorably considered by that body, they were taken into membership.

"William Amos, from being a soldier in the military in the service of his country for the support of national power, became a soldier of the cross, whose weapons are not carnal, but spiritual, and having a gift in the ministry of Christ, was a favored instrument in calling many from 'darkness to light, from the power of Satan unto God.' Living to an advanced age, he saw his 'children's children grow up to usefulness and call him blessed,' and now rests in the yard of the home of Garret Amos, one of his descendants, near Winter's Run, on the Bel Air pike.....Nathan Tyson, first president of the Baltimore Chamber of Commerce, was at one time a member of Little Falls Meeting. Benj. P. More, a near relative, and at one time a business partner, with his cultivated wife, Mary, lived 'and died the death of the righteous near Fallston where their home life of refinement, generous hospitality and piety have left a lasting impression."

"Thomas Bond, in 1749, conveyed to his sons Thomas and John, as trustees, part of Bond's Forest, to be laid out conveniently near the main road, including 'a house now built intended for a meeting house for the people

called Quakers to worship God in, and also a schoolhouse already built.' The records of Gunpowder Meeting show acceptance of this deed in 1753. This was the beginning of Little Falls Meeting at Fallston."

"Before the establishment of our public schools there were three flourishing schools under the care of Little Falls Meeting."

One of the early recorded marriages of this Meeting was that of John Worthington of Deer Creek and Priscilla Wilson of "little Fawls" which took place at "Little Fawls" on Eleventh Month 7th, 1769.

In the Bel Air Times was published an article dated Oct. 23, 1881, and signed "L", about William Amos and Little Falls Meeting, telling the story of the pioneer in a slightly different way from the foregoing, thus:- "One Sunday morning, in roaming over his premises, for he held a large tract of land, such deep impressions took possession of his mind as to lead him to take a seat upon a log, where he continued for some time. On each recurring Sunday morning, he was led by some irresistible power to the same spot, and always believing that he was benefited spiritually by so doing, he came to the conclusion that God, by His powerful hand had drawn him to the spot, and that his meditations were acceptable worship to Him. At last some of his neighbors joined him; they continued to meet on the log for some time; others joined them until they had increased to nine, when the log was nearly occupied. They then concluded to build a small log cabin in which to hold their meetings. Increasing in numbers, they were constrained in about a year's time to build a log meeting house. This they were subsequently compelled to enlarge, which they did by increasing its dimensions so as to give room for its members, and accommodations for a school. This answered the purposes of the Society until the year 1775, when they erected a stone meeting house. This stood until the year 1843, when the present large and comfortable meeting house was erected.

"The William Amos memorized in this sketch was born about the 1st of March, 1717, and died on the 26th of February, 1814, aged ninety-seven years. This venerable patriarch was the father of a numerous progeny; children sixteen, grandchildren ninety-two, great grandchildren one hundred and thirty-three, great great grandchildren eight, total two hundred and fifty to inherit his worthy name and follow after his peaceful habits."

Dora Curtiss of Bagley, Md., writing of Little Falls Meeting in September, 1931, states:- "This account (referring to the article published in the Bel Air Times) does not give the date of the first building, which was elsewhere given as 1773. I also enclose a picture of the log meeting house built near the present site of the building now standing which was finally built in 1843. The present meeting house is larger than most of the country Friends' Meeting Houses. It has the facing benches and a partition to divide the men and women. The benches are typical style for the benches of the period. When this meeting was built many Friends had settled here and every First-day both sides were filled with the devoted members who rode or drove to meeting. Now the membership gas dwindled and an average attendance of from fifteen to twenty is all we can count on."

Levi K. Brown, about 1874, gave his comments on the meeting of Little Falls in these words:- "Little Falls Monthly Meeting was established Ninth Mo. 1815. In 1843 the present large and comfortable stone building was erected. In 1870 there were about 56 families and parts of families, in all 195 members."

A visit was paid, Fourth Month (April) 15, 1934, by an interested Quaker from New Jersey, the compiler of these historical notes, to the Friends' Meeting House at Fallston, Md. He was taken there by Ralph W. Hershey of Gap, Lancaster County, Pa. The Meeting House is a large one-story stone building nearly facing the south, bearing the date of erection both on the east and the west ends; on the former "1773—1843", on the other "1843" in much larger figures. In the middle of the spacious yard in front of the Meeting House is a handsome large oak which is one of those registered among the famous oaks of America. There are other fine trees about the premises, and on the eastern side of the grounds is a building which formerly served as the Friends' School-house.

Back of the Meeting House, entered from a gate at the west end of the House, is the large graveyard, neat with its numerous low memorial stones marking the graves of various members of the families of Amos, Amoss, Atkinson, Beans, Benson, Bowne, Cunningham, De Vol, Fowler, Hanway, Harlan, Hollingsworth, Hoskins, Kemp, Leonard, Martin, Morrison, Ostheim, Parker, Preston, Price, Roberts, Sewell, Watkins and others, of whom Hollingsworth, Hoskins and Atkinson are frequently repeated. Many of the early pioneer families of Little Falls Meeting have unmarked resting places, but that of William Amos, probably the father of the founder of the Meeting, as neither the dates nor the place of burial agree with those given in the preceding reminiscences, fortunately was marked by an ancient fieldstone, the inscription on which has become almost illegible. The old stone is still in place, but back of it has been set in later years a marble headstone of modern Quaker fashion bearing this wording, "William Amos of England Died 1759."

OCTORARO.

Meeting established.....1823.
Meeting House built.....1826.
Meeting discontinued.....
Meeting House rebuilt.....1911.
Location.....Porter's Bridge, Md.

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Among many other Indulged Meetings permitted for the accommodation of isolated members of the Society of Friends, who, in times long ante-dating the introduction of the modern convenient automobile, found it difficult to get to the meeting to which they belonged, was one in Cecil County, Maryland, not far from the Susquehanna River in the valley of the Octorero Creek, the name of the latter stream of water being given to it. It was a very small Meeting but lasted over half a century. Levi K. Brown, in his brief but valuable history of Baltimore Yearly Meeting with its constituent Quarterly, Monthly and Particular Meetings, wrote of this one, saying:-

"Octoraro Meeting. A branch of West Nottingham Preparative Meeting, is situated in Cecil County, Maryland, four miles west of West Nottingham, three miles from Conowingo Bridge, and three miles north of Rolandsville, on the Philadelphia and Baltimore Central Railroad. The meeting was established fifth month, 1823, to accommodate some families who resided north of the Octoraro Creek. In 1870 there were seven families and parts of families, in all 29 members. Midweek Meetings, fifth days, at ten A.M."

Samuel M. Janney of Goose Creek Monthly Meeting, Loudoun County, Va., visited this Meeting Ninth Month 17, 1862, but barely mentions the circumstance in his Journal (Page 200) in the following words:- "On Second-day accompanied by my friend William Hopkins, I crossed the Susquehanna river and came into Lancaster County, Penna. On Fourth-day we attended a stated meeting for worship at Drumore, on Fifth-day at Little Britain, and on Seventh-day afternoon had an appointed meeting at Octoraro."

Octoraro Meeting was always small, and was ultimately discontinued and has nearly passed out of memory. Setting an inquiry regarding it afloat, in the spring of 1933, the following response was received from Ella W. Thomas of Oxford, Pa., who in her youth lived near Nottingham. The communication was dated Fifth Month 3, 1933.

"Many apologies for the delay in answering thy letter, but personally I knew nothing of the place in question, but the different people of whom I enquired kept thy letter & were so slow in answering and it was not until yesterday I had the desired information from James Wood, Oxford. Just beyond Porter's Bridge, Md., about a mile on what was Route 1, before the road was changed for the new bridge at Conowingo, on the east side of the road on the side of a hill is a small frame building used as a church for the neighborhood. This was the site of the Meeting House. Attached to it is a small burial place, not used now. The Preston family were the ones most interested in it, but James Wood said there are none of the family there now, but that Milton T. Garvin, Lancaster, Pa., might know more of the particulars. No one whom I spoke here at first knew there had been a Friends Meeting there."

Milton T. Garvin of Lancaster, Pa., responded, 5mo. 24, 1933, to a request for information concerning Octoraro Meeting House in the eighth district of Cecil County, Md., by saying:- "I am sorry I have not a copy of the history written by Belle McSparren on the occasion of the dedication of a smaller meeting house, which my uncle and I erected there in 1911. The old, log meeting house, which was built in 1826, had been unused for some years, and was beginning to fall apart; in fact, had about fallen down, and the graveyard was in a wretched condition. My grandparents, Thomas and Tabitha Garvin, are buried there, and so we had the place cleaned up and a fence put around. Then we decided it would be possible to put up a chapel there for the use of the neighborhood, of any denomination, or no denomination. This present chapel was dedicated June 9, 1912, and since that time, it has been much used for many purposes. A First-day School was conducted for several years and was largely attended, but that has passed away. There has been less demand for the chapel during the last four or five years than had existed previously."

During 1933, on May 14th and again on October 8th, Ralph W. Hershey of Gap, Pa., took the compiler of these historical notes to the little Octoraro Meeting House or Chapel, in the neighborhood of Conowingo Bridge. The building is a frame structure apparently in excellent condition, painted in

Quaker gray, and stands by the woodside on ground slightly elevated above the passing roadway. At the entrance of the small open lot on which the house stands, is a tablet of announcement, stating:- "Octoraro Meeting House Built 1826 Rebuilt 1911 For the free use of all denominations for public worship, Lectures, Meetings for all purposes of human betterment." Upon the occasion of the second visit this tablet had fallen and was no longer to be seen.

There is a somewhat thick covering of untrimmed grass, with wild plants about the little Meeting House grounds that quite obscures the Graveyard occupying one corner of the yard furthest from the road, but in front of the House. There are only a few marked graves. Two of these are of the Garvin family, and an inclosed plot, deeply and completely covered with periwinkle, belongs to the Preston Family.

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SANDY SPRING.

First mention of the Meeting.....1753.
First Meeting House built.....1742.
Monthly Meeting established.....1795.
Second Meeting House built.....1817.
Location .....Sandy Spring, Md.

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Sandy Spring is a Monthly Meeting in the Baltimore Quarter of Baltimore Yearly Meeting of the Hicksite branch of the Society of Friends. It is located midway between Baltimore, Md., and the City of Washington, D.C., and is eight miles from Rockville in Montgomery County, Maryland. The village of Sandy Spring, where the Meeting House is situated, takes its name from a spring about half a mile to the south of it, "the waters of which were formerly considered especially adapted for washing and scouring purposes."

An interesting account of Sandy Spring Meeting is given in J. Thomas Scharf's "History of Western Maryland," published in 1882, where it is related:- "In the minutes of the ancient 'Monthly Meeting', held at 'The Cliffs', on Herring Creek, is contained the first mention of a meeting of Friends at Sandy Spring, which probably occurred in the Seventh month and 27th day of 1753. The members composing this meeting appear to have belonged to the Brooke and Thomas families."

"Friends' Meeting-house.- The first edifice was a frame structure, built about 1742, and which, with some additions and repairs, remained standing until 1817, when the present substantial brick edifice was built."

"The Friends' meeting-house had no fire for years, and when it was first proposed to have a stove in it, a vehement opposition arose as a piece of hurtful indulgence. At length the advocates of the innovation prevailed. It happened that on the first meeting-day after the stove was put up no fire was kindled in it, and one of the elders who had opposed most strong-

ly the introduction of the stove coming along spread his hands wide over it, and feeling no heat, exclaimed, 'Oh, the dumb idol!' and at the same time taking off his great-coat, laid it across the stove and took his seat. The next 'meeting-day' being a cold one, a fire was made in the stove, and the same Friend coming in, ignorant of the change, pulled off his great-coat at the door, setting an example to the effeminate ones, and stalking up the aisle, again threw his coat across the stove, and took his place in the gallery. A slight commotion ensued among the younger members, and impressed at so extraordinary a manifestation he lifted his eyes, and saw his outer garment enveloped in smoke. The idol was no longer dumb.

"The Friends in general took no active part in the Revolution, but were rather suspected of leaning to the cause of the mother-country. Not so, however, was it with the people here. The Brookes in particular— a race of large, stalwart men, trained up in the love of independence— went in heart and hand for the patriot cause. One of the sons of the old patriarch, James Brooke, became a Colonel in the Continental army, and was of course dismissed from the meeting for this breach of faith.

"Evan Thomas, born in 1738, then resided in the old brick house near Colesville, and attended regularly the Sandy Spring meeting, of which he was a solid and faithful minister. At the beginning of the Revolution he entered the exciting political arena, and was elected a member of the first convention that met at Annapolis. Being re-elected. the conviction was soon forced upon his mind that the convention's resolves meant war, and he retired from the path to the tenets of his faith. But a thorny path it proved to him for years. For preaching without secular authority he was forcibly dragged from the gallery where he stood, fined and imprisoned; but the next meeting-day after his release he was again at his post. One of his sons was Hon. Philip Evan Thomas, the projector of the Baltimore and Ohio Railroad, and to the erection of the Friends' meeting-house in 1817 he contributed five hundred dollars. A year or two afterwards came the establishment of the Fair Hill Boarding-School."

Of Sandy Spring Meeting, Levi K. Brown, about 1874, wrote:- "The first meeting for worship was opened and held the second of fifth month, 1753, and was attached to West River Monthly Meeting. The Monthly Meeting was established in the twelfth month, 1795. In 1870 there were fifty-seven families and parts of families, in all 218 members, belonging to this meeting."

The compiler of these historical notes owed his visit, October 25th, 1931, to Sandy Spring Meeting House, to the courtesy of James H. and Bertha Knowles Heslet of Washington, D.C. On the day of the visit they had attended Friends' meeting in the Florida Avenue Meeting House in Washington, where the compiler met one of the descendants of the "elder" mentioned in Scharf's history as having given origin to the "coat" anecdote when a stove was first introduced into the Sandy Spring Meeting House.

The Friends' Meeting House located at the little village of Sandy Spring, is a large brick building constructed upon the ancient Quaker Meeting House style of architecture, but it faces the west instead of the south, and has a long porch over the two entrance doors along the entire front and across the southern end, the shingled roof of which, at the time of the visit, was much covered deeply with moss. The north end is ivy-covered, but the date-stone, 1817, shows distinctly over the door in that part of the House.

Within the Meeting House are the customary two large assembly-rooms, formerly for the men and women separately on either side of the dividing partition. In cold weather the building is warmed by heaters installed in the basement, but, as ancient relics, two huge stoves, each near four or five feet in length, are yet retained, one in each assembly-room.

The surrounding grounds at Sandy Spring are pleasantly and beautifully shaded by fine stately trees, in the midst of which still stand the old wagon-sheds, a short row, quite time-worn, between which and the Meeting House, a lane leads southward to the "spring", a half mile distant, and in the opposite direction, or rather at right angle to the passing public road. At the back of the Meeting House is the Burial Ground kept in neat order. It is oblong in shape and has many marked graves with various family names shown on the headstones, among which are Bentley, Brooke, Bowman, Davis, Farquhar, Hallowell, Harvey, Holland, Hyde, Johnson, McFarland, McKay, Moore, Scott, Stabler, Stone, Sullivan, Thomas and Turner. Generally the stones marking the graves are modest and unassuming, adhering to the requirements of the Discipline of Friends; but some rather suggest the influence of other religious denominations. Noticeably one is in the form of a cross and marks a child's grave. It bears this inscription:- "Thomas Hyde V son of Thomas IV and Mary P. D. Hyde Aug. 12, 1920 Mar. 25, 1921."

The name most frequently seen on the headstones is Stabler. It was in this Friends' Burial Ground at Sandy Spring that Benjamin Hallowell was interred. He was well known both as a minister of the Society of Friends, and as a teacher in Friends' Schools. He won distinction in the Friends' School in Alexandria, Va., was the first principal of the Friends' Central School in Philadelphia, lectured at Westtown, and was associated with the Fair Hill Boarding School at Sandy Spring. He was also instrumental in the establishment of the City Water Works in Alexandria. He was born at Cheltenham, Montgomery County, Pa., Eighth Mo. 17, 1799, and died near Sandy Spring, Md., Ninth Mo. 7, 1877.

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WASHINGTON.

Officially known as ....Alexandria Monthly Meeting.
Meeting organized.....1803.
Mid-week Meeting established.....1806.
Preparative Meeting established.....1807.
I Street Meeting House built.....1808.
Preparative Meeting discontinued.....1849.
New I Street Meeting House built.....1879.
Florida Avenue Meeting House built.....1930.
I Street Meeting House demolished.....1938.
Location.....Washington, D.C.

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Washington Friends' Meeting is officially Alexandria Monthly Meeting, yet, formerly, it was scheduled as a Particular Meeting belonging to Alexandria Monthly Meeting in Fairfax Quarter of Baltimore Yearly Meeting of the Society of Friends. An article detailing some of the history of this meeting was published in the columns of the "Post" in the City of Washington, and was later re-issued in the Friends' Intelligencer, Tenth Month 24, 1903. From that writing the following extracts have been taken:-

"When the government was transferred to Washington from Philadelphia quite a number of Friends came with it, and the first committee in charge of these Friends was appointed in 1802 by the Indian Spring Monthly Meeting, near Laurel, Md., now extinct, and near the close of that year the committee reported in favor of establishing a meeting in Washington. Accordingly, in 1803, the Washington Meeting was organized. The interest thus created continued to grow until 1806, when a mid-week meeting was established under the direction of the Baltimore Yearly Meeting. In 1807 a lot for burial purposes, situated in the rear of Cincinnati Street between Adams' Mill road and Rock Creek, was donated by Jonathan Shoemaker, then a prominent member of the Society, and this is still held by trustees. In this little graveyard are interred members of the Seaver, Shoemaker, Schofield, McPherson and Janney families. Few stones mark their resting place, and although it has been disused as a burying place since about 1860, it has been cared-for and kept fenced in.

"In the same year a preparative meeting was commenced and it was then decided to purchase ground on which to build a meeting-house. This was accomplished in 1808, and the beautiful lot on I street, between Eighteenth and Nineteenth streets, was deeded by one Monroe to William Morgan and others, trustees. In 1815 the preparative meeting requested to be united to the Alexandria Monthly meeting, which was not granted until 1817. At this time the actual members numbered forty-three, though the meetings were largely attended by others, especially during the ministry of Thomas Wetherald (from 1822 to 1829), the house being generally crowded, but after his removal to York, Pa., the meeting commenced to decline and only the members attended. This eloquent and beloved Friend departed this life May 1, 1832, in the forty-second year of his age.....The property was then under the care of Daniel Kurtz and others, who received it from William Morgan and others, and in time they transferred it to George Shoemaker and others, who in 1850, transferred it to Bernard T. Janney, Thomas Sidwell, and others, in whose names the property is now held (1903). In 1835 the mid-week meeting was transferred to Georgetown and again in 1836 it was returned to Washington. In 1849 the preparative meeting was discontinued and the members were connected with the Alexandria meeting.

"The names of some of those who have been prominent in times past are: Jonathan Shoemaker, William Morgan, Dr. John Litle, Arnold Boone, Jonathan Seaver, Dr. J. Riley, William Tyson, George Shoemaker, Levi Davis, Dr. Samuel E. Tyson, Henry Janney, and Edward Shoemaker, the last of whom is still living.

"On September 29th, 1879, the Friends commenced demolishing the old meeting house on I street, preparatory to building the new one, which was completed in March, 1880.

"The Friends have no paid ministry, in accordance with the precept: 'Freely ye have received, freely give,' Matt. X., 8, but each meeting usually has several ministers who feel that they have been divinely called to preach.....Any one is allowed to speak in a meeting, and if he or she con-

tinue to speak acceptably, such a person may, by vote of the elders, become an accepted minister. Among this number in Washington are Miss Sarah Matthews and Mrs. Tacy Branson....

"The Washington meeting conducted several free kindergartens in this city for a number of years, until the board of education established public kindergartens about two years ago, when the Friends' was discontinued. The Friends' Select School, of which Mr. Thomas W. Sidwell is the principal, is conducted under the patronage of the meeting, although children of all religious denominations are counted in the attendance. Two of the predominating characteristics of Friends are taking care of their poor and educating their children without dependence upon municipal institutions."

From a pamphlet entitled "Pages from the Past" written by Helen Stone of Washington, D.C., in 1937, at the time of the sale of the I Street Meeting House, the following extracts of interest concerning the history of the Washington Meeting have been taken as illustrating in some closer detail a few of the phases of the Meeting's story touched upon in the foregoing sketch.

"To go back to the 'root' period, the minutes of Indian Spring Monthly Meeting in June of 1802, speak of the 'remote situation of Friends who reside in and about the City of Washington', and by November of that year it is reported that: 'The Committee appointed to visit such of our members as reside in and about the City of Washington have all except one attended to their appointment, and on conferring together have agreed to report that there are a few heads of families, some young persons of both sexes, and several children residing in that place and the vicinity thereof, and although the heads of families are but few, we are unitedly of the judgement that their situation claims the sympathy and further notice of Friends.'"

"12th month 17th, 1802: Indian Spring Monthly Meeting: 'The subject relative to Friends in the City of Washington and its vicinity....being now revived and Friends again taking the subject weightily under consideration are united in judgment that a benefit may arise to these Friends by indulging them with a Meeting at stated times under the care of a committee of Solid Friends. The times of holding the meeting referred to our next meeting.'

"On 4th month 15th, 1803, Evan Thomas, William Stabler, Joseph Cowman (and others), the committee appointed to the care of the Washington meeting, reported that they had attended the first meeting. Throughout 1803, 1804 and 1805 they continued to oversee it. Consider the distance travelled and the transportation means. In 1806, 1st month 17th, it now seemed 'reasonable to indulge Friends there with the privilege of holding a week-day meeting, agreeable to their request, on the Fourth day of the week.' And on 10th month 14th, Evan Thomas on behalf of the Committee on Washington, reported that 'Friends of that place have requested their Meeting may be established'.....which being solidly considered was united with and referred to the Quarterly Meeting for approbation.

"In March 1807: 'Friends of Washington informed that they had procured a Lot for the purpose of a burying ground and wishing Trustees to be appointed to receive the title thereto.' That ground is adjacent the Adams Mill Road entrance to Rock Creek Park, near the head of 20th Street. This service was reported accomplished in December. It was in October, 1807, some months after the first mention of the burying ground which was donated by the Shoemaker family, the Indian Spring Minutes show the Washington Preparative Meeting 'proposes the consideration of the expediency of pro-

:uring a lot and erecting a Meeting House.' In January, 1808, they (the Committee: Samuel Hopkins, Bernard Gilpin, John Cowman, Isaac Briggs, Richard Thomas and Samuel Snowden) report: 'We the Committee appointed to confer with the Friends of Washington on the expediency of procuring a lot and erecting a meeting house in that city, have agreed to report, that we have viewed several lots offered for sale in the City of Washington and are of the opinion that the two contiguous lots numbered 4 and 5 in square number 106, being 60 feet front on North I. Street and 147½ feet deep to the alley afford the most suitable situation for a meeting-house, and may be purchased for 465 dollars and 60 cents. We also believe that a brick house 48 by 28 would be expedient and might be erected for 2000 dollars. All which we submit to the meeting.'

"This was concurred with and the Committee continued under direction to take subscriptions and secure the lots when a sufficiency is subscribed for that purpose. The following letter explains the situation: ***This letter in 1937 is in the possession of Harold Stabler.

'Brookeville, Md. 18th of the 2nd Month, 1808.

To Thomas Wistar, 379 High Street, Phil.

My dear Friend:

I have delayed writing to thee on the subject of erecting a Meeting House in Washington City, in order that the concern might be a little more matured in our own Monthly Meeting, and our own strength in some measure ascertained. We have established a Preparative Meeting in Washington, a branch of our Monthly Meeting of Indian Spring.

In the 12th month last, a committee was appointed (of which I am one) to confer with the Friends of Washington on the expediency of procuring a lot and erecting a Meeting House in that City....Friends of Washington City have subscribed about $400. and those of the other branches of the Monthly Meeting will probably add about $400. more.

As our Monthly Meeting have an eye to the aid of Friends elsewhere, we have been careful to be moderate in our estimate; Should Friends of Phil., New York and Baltimore, however, wish a larger house, and be willing to make their contributions more ample for that purpose, I have no doubt it would be acceptable to this Monthly Meeting. It is my individual opinion that $1,000 or $1500 more would be adequate to the erection of a House 60 ft. by 40, which would contain nearly double the room and admit of youth's galleries.

A house considerably smaller than either of the sizes mentioned would probably for many years to come answer all the purposes of Friends resident in the City; but a view to the accommodation of Friends travelling in the ministry and of the people of other societies who may be willing to meet them, has had some weight with us.

Be so kind as to communicate with Friends of New York and Baltimore and correspond with me on this subject....

I am thy affectionate friend,

Isaac Briggs.'"

"Although a sufficiency was reported to purchase the lot, it was difficult to obtain money enough to build the house.

"March, 1808: 'Isaac Briggs, on behalf of the Committee continued to take subscriptions for the purpose of a Lot and building a meeting house in the City of Washington, reported they had paid further attention to the subject and produced a title to the Lot agreeable to the direction of last meeting, but as it appears the balance of the subscriptions, after paying

for the lot, is not adequate to the erection of the building contemplated to be put thereon, the Committee is continued to the service and authorized to receive subscriptions from any member of our Society who may contribute thereto, whether members of this monthly meeting or not,..... and William Morgan added to the Committee.'"

"Shortly thereafter a Committee of the Quarterly Meeting was appointed to take the subject into consideration and it is recommended to 'our several Monthly Meetings to open subscriptions for the purpose of raising money to assist Friends of Washington and enable them to proceed in the work.' This continued during 1809 and on 3rd Month 16th, 1810, William Morgan, on behalf of the Monthly Meeting Committee, reported that the sum of $289 was subscribed and that there was not a prospect of obtaining more. They were directed to collect the same and report of their care therein. And quite evidently the Society at large came forward with the needed help, for Indian Spring Minutes of 5th month 18th, 1810, state:

'This meeting being informed by the representatives that our late Quarterly Meeting had deposited the money collected for the purpose of building a Meeting House in Washington in the hands of Thomas Moore and Isiah Boone, to be subject to the direction of this Monthly Meeting: Thomas Moore, Samuel Lukens, John Cowman and Philip Snowden were appointed to unite with Friends of that Preparative Meeting in having a suitable building erected.'"

"In March 1811, the Committee appointed to the care of erecting a Meeting House in Washington reported to the Monthly Meeting that the service was accomplished."

"In Yearly Meeting quotas or dues from subordinate meetings at this time (1814) show the relative size of the congregations: thirty cents on the dollar for Indian Spring, fifty-four for Sandy Spring and sixteen for Washington. Sandy Spring was thriving on its fertile farms, Indian Spring was dwindling and Washington was very young. In another ten years Indian Spring had further lost and was rated at fifteen cents while Sandy Spring was quoted at eighty-five."

"The Quarterly Meeting Records of Baltimore show that in June 1815, a request was laid before that body from the Washington Preparative Meeting asking that it be joined to Alexandria Monthly, which was established in 1802, and was a part of Fairfax Quarter. This matter was considered and in November of the same year Alexandria agreed to receive Washington Preparative Meeting. This transfer apparently took some time to accomplish for the manuscript shows:

"'The Friends appointed to take into consideration the proposal from Indial Spring Monthly Meeting relative to uniting the members of Washington Preparative Meeting to Alexandria Monthly Meeting, produced the following report, vizt:

"'To Baltimore Quarterly Meeting. Agreeably to appointment some of our number have attended Indian Spring Monthly Meeting and the Preparative Meeting held at Washington and are united in prospect, that the request of Washington Preparative Meeting to be joined to Alexandria Monthly Meeting may be granted. Which we submit to the meeting. Signed on behalf of the Committee of mens and womens meetings.

Girard T. Hopkins. Mary James.

Balto. 2nd. mo. 9, 1817.'

which being taken into consideration, a willingness was expressed by this

meeting, that the request of Friends of Washington Preparative Meeting should be granted, provided it be approved by Fairfax Quarterly Meeting. The clerk was directed to forward a copy of this minute to Fairfax Meeting for its consideration.'"

Fairfax Quarterly Meeting agreed to the proposition and directed its clerk "to transmit a copy thereof and of this minute to Indian Spring Monthly Meeting, and that meeting was directed to hand over the Alexandria Monthly Meeting a list of the members composing Washington Preparative Meeting to be hereafter considered as a branch of Alexandria Monthly Meeting and report accordingly."

"From Alexandria Monthly Meeting Minutes, 20th of 11th mo. 1817: 'The members thereon named and constituting Washington Preparative Meeting were received as members of this meeting, the representatives from that Preparative Meeting, who were William Morgan and Samuel Hutchinson appeared and were acknowledged accordingly. The Clerk was directed to forward an extract from this Minute to our next Quarterly Meeting.'"

"(The list of members begins with the names of Wm. Morgan, an elder; Sarah Morgan, an overseer.)"

In 1930 a new Meeting House was erected in the City of Washington. "Several causes brought about the building of the house," wrote Walter F. Price, the architect to whose charge the planning and erection of the House was placed. "The first one was the interest that Mrs. Hoover and Mrs. Charles D. (Mary Vaux) Walcott took in the recently built Westtown meeting house. From Mrs. Walcott I learned, early in 1930, that there was a real need for a dignified and conservative meeting in Washington, to which all who wished to worship in the Friendly way could resort,— a place similar to that provided by the Meeting at Atlantic City."

In the Friends' Intelligencer, 5 Mo. 31, 1930, is this notice:- "For months past many Friends have felt that the time was ripe for the establishment in Washington City of a Meeting for Worship in which Friends of all branches would have part, and which would be an adequate expression of the distinctive Quaker tradition. This project has now passed from the formative period into a really live entity. A beautiful lot with two fine oak trees has been secured in a desirable location, and plans are in preparation under the direction of Walter Price for a Meeting House designed along Colonial lines to seat about three hundred and fifty people. It is expected that the building will be under roof by fall. Friends from New England to California are taking a deep interest, and subscriptions have been received from various parts of the country; but the opportunity is offered to all Friends to share the privilege of helping this forward-looking and unifying movement."

The erection of this Meeting House proceeded rapidly, and the first meeting was held in the building on 1mo. 8, 1931, an account of which appeared two days later in the Friends' Intelligencer. From that report is the following:-

"As the first meeting for worship in the new Washington Meeting House settled into silence last First-day morning, the first spoken sound that broke the stillness was the happy prattle of a little child. Nothing could have been more appropriate. Very simply elaborate problems of organizations have been ignored to make possible a Friends' Meeting including members of many branches of Friends. A beautiful, dignified, very simple manner of worship practiced by Friends is maintained. And the simple, child-like spirit

of living religion was embodied in the happy youngster who, unconsciously, made a welcome contribution to their meeting of dedication. It was a settled and satisfactory time, the company that filled the house having gathered into an expectant hush several minutes before the appointed time of meeting. From the expectant silence came perhaps ten messages of prayers during the hour of meeting, yet so short and harmonious were the communications that the sense of silent worship was scarcely disturbed.....It was primarily a group of Friends, there being comparatively few non-members, and none, it seemed, who had come out of curiosity.It was a very representative group of Friends, including members of the Five Years' Meeting, the Friends' General Conference, the Conservative Yearly Meetings and the Independent Meetings... ...The Meeting House has been made possible by the co-operation of a group of Friends from all branches of the Society of Friends. And it is a meeting-place of friends, friends in spite of differences which, in this case at least, have not been allowed to cause divisions."

In describing the Meeting House, Walter F. Price wrote:- "The hoods over the two east doors are common to the country type of stone and brick meeting houses in the neighborhood of Philadelphia. The north porch is of strictly colonial design. On this porch open the doors which are hung with strap hinges from the Birmingham meeting house in Chester County, Pennsylvania. This historic hardware was secured through the kind help of N. Walter Suplee, of Swarthmore, Pennsylvania. It came from the discarded doors of an unused end of the old meeting house. In the interior of the meeting room we have used the pattern for the wainscot shown in the old Merion meeting house, dated 1695, which has the unusual feature of a double bead at the joints and a very simple cap. The bench end and gallery, and the curved sounding board were taken mostly from Arch Street, Philadelphia, but the profile of the cross section of the benches was taken from the meeting house at Coulter Street, Germantown. Again, as at Westtown, we have placed on top of the sounding board concealed electric lamps, which throw their light on the ceiling and thus indirectly light the room. A color scheme similar to that of Westtown was followed; gray walls and gray stain on the benches and wainscot, with cream color paint on the window sash and other wood-work. The cushions are of a mulberry color. A feature of the wainscot is that as it changes height at the gallery it shows a curve similar to that seen in Jordan's and other English meeting houses. A moulding breaks the angle between the walls and the ceiling. There are no louvred panels in the ceilings to give ventilation as in many old time meeting houses because we have fans and forced ventilation from beneath."

Levi K. Brown, writing of Washington Meeting about 1875, stated:- "This meeting, in former years, was well attended. Whilst the highly gifted and powerful minister, Thomas Wetherald, resided in Washington, President John Quincy Adams, Henry Clay, Secretary of State, and other officials of the government frequently attended and were edified under his ministry. In 1870 there were attached to this meeting seven families and parts of families, in all 18 members."

In gathering photographic recollections of the Society of Friends in Washington, D.C., in October, 1931, it is to be remembered there are five places associated with the religious organization; the I Street Meeting House of the Hicksite branch; the Irving Street Meeting House of the Orthodox branch; the Florida Avenue Meeting House of the combined Meetings; the Friends' School-house adjacent to the Meeting House on I Street; and

the old Graveyard on Cincinnati Street. These are all in the northwestern section of the City and not very greatly distanced from each other, some, however, being ten or a dozen blocks apart. The School-house is alongside of the I Street Meeting House, and the Burial Ground is only a comparatively short ways from the Florida Avenue Meeting House. To all of these places the compiler of these notes was taken by James H. Heslet of Washington, D. C.

In 1931 the Burial Ground is entirely neglected. On a hillside, now completely wooded, it is entirely over-run with a deep tangle of woodbine, and the two or three marble gravestones visible lie recumbent and broken on the ground. One has fallen so as to hide the inscription, and another, though revealing the epitaph, is slightly mutilated, making one of the figures indistinct. It reads,- "In memory of James Lewis Died March 10, 18-9, Aged 67 Years. A.K. Also his Wife Maria Peyton Died June 18, 1864. Aged 35 Years." The mutilated figure in the year date of death seems to resemble a 9.

At the top of a series of steps leading to the new Florida Avenue Meeting House is a sun-dial, on the four sides of the pedestal of which is inscribed, "FOX" on the north, "WOOLMAN" on the east, facing the street,"PENN" on the south, and, on the west side towards the Meeting House, the words "I mind the Light." on the northeast corner of the House is the date of erection, 1930. This new Meeting House is attractively beautiful in its favorable location, setting somewhat back from the street, with the grand old trees on the grounds at the front.

The I Street Meeting House appears much cramped, situated as it is between other buildings close to each side of it, one being the School-house very much resembling an ordinary dwelling. But in spite of its cramped position, it is a pleasant looking little brick structure with arched windows and door, and displays a stone tablet in its gable announcing "Friends' Meeting House erected 1808 Rebuilt 1879." During 1936 or early 1937 the "Eye" Street Meeting property was sold and both the Meeting House and the School Building were demolished during the passage of the winter of 1937 and 1938. In the Friends' Intelligencer, Third Month 26, 1938, the following note appeared:- "The school and Meeting properties at 1811 Eye Street have been completely removed and work has begun on the new Doctors' Hospital to be erected on the grounds. For the time being members of Alexandria Monthly Meeting are making the Florida Avenue Meeting their headquarters for business and other meetings."

The Irving Street Meeting House of Orthodox Friends is a fine building quite different from other Meeting Houses in style of architecture. It is at the corner of Irving and Thirteenth Streets.

WOODLAWN.

First Meeting held in...Woodlawn Mansion.
Meeting organized.....1848.
Meeting established.....1849.

Meeting House built.....1852.
Preparative Meeting established.....
Meeting discontinued.....1913.
Location.....Accotink, Va.

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Woodlawn, a Preparative Meeting belonging to Alexandria Monthly Meeting, is a constituent of Fairfax Quarter of Baltimore Yearly Meeting of the Hicksite branch of the Society of Friends. Its story is told in the following two papers, the first dealing with the Friendly settlement at Accotink, Virginia, by a group of Northern enthusiastic Quakers, and the second containing an interesting account of the Meeting itself. The first paper, from George C. Gillingham of Accotink, 8th Month, 1931, reads thus:-

"If memory is correct, I am quoting from a mislaid account from the diary of Chalkley Gillingham, and this is the way Woodlawn Settlement happened.

"There were a number of young couples in New Jersey who desired homes where land could be had at a lower price, and a desire to form a Friends settlement and free colony in a slave state by abolitionists to show that slaves were not necessary.

"In 1846 Grandfather Chalkley sent Thomas Wright and Lucas Gillingham South to find a suitable location, and they were attracted by Woodlawn, a beautiful old mansion overlooking a beautiful valley, but they went as far South as Petersburg, Va., but could find nothing more suitable, so returned at Baltimore Yearly Meeting time and reported the find.

"Then Chalkley interested Jos. E. Gillingham in the project, and the result was the forming of a company and starting negotiations for the purchase of Woodlawn, then in care of a few slaves as the owners were near Middleburg, Va.

"At the time the school moved to Accotink, the Company had a store, tin shop, blacksmith shop, grist mill and saw-mill under their control.

"An old lady after watching the saw-mill awhile, turning out the lumber for homes, and everybody busy, said,— 'Thank God! I wish more of these yankeys would come down here, then everybody could have work.'

"They paid $12.50 per acre for the two thousand acres, mostly covered with good timber. What a wonderful change in values of the farms to-day, and the amount of tax being paid."

The second of the papers was written by T. Sheppard Wright, also of Accotink, Va., 7th Month 8th, 1920. He is now deceased.

"Early memories of Woodlawn Meeting Accotink, Virginia.

As I am now the only living member of Woodlawn Meeting when it was first organized, I feel like stating some of the early incidents connected with it. As I was a small boy at the time, one part of the statement is personal memory, the rest hearsay, from my parents and others who were interested in the meeting at that time.

"Thomas and Sarah E. Wright with their family, came from New Jersey and settled in Woodlawn Mansion, on the 13th day of 12th month 1846, as pioneers for a Company composed of Chalkley Gillingham, Joseph E. Gillingham, Jacob Troth & Son (P. Hillman Troth), who had purchased the Woodlawn Estate of two thousand acres that year from Lorenzo Lewis, a grand nephew of George

Washington. Lucas and Elizabeth Gillingham and family came soon after Christmas of that year. During the Fall and Winter of 1847, Edward Tyson, Barzilla and Margaret Garwood, William Dorland and his brother Edward and sister Mariah, George and Hannah Greene with their families were added to the 'Settlement.'

"All the above mentioned 'Settlers' were Friends. P. Hillman Troth and a few others had come who were not Friends, but very friendly. Some of the following came previous to 1850.- Ezra Troth & family, Gillman Brown, Samuel Wright, Samuel Garwood & family, Dilworth Buckman & family, Edward Denike & Sister Hannah, John and Samuel Mason and their families, John Mero & family, Henry Truax & family, Samuel & Isaac Collins with their families, John B. Troth & Family, Edward Gibbs & family; I think George Haines and Jacon M. Troth came in 1850. There may be a few others who only stayed a year or so.

"Chalkley Gillingham and family came on 12th Month 11th, 1852. I think Warrington Gillingham came a year or two in advance of the rest of the family. In —— month 1848 a Friends Meeting was started in one of the rooms of Woodlawn Mansion, called an 'Indulged' Meeting, under the care of Alexandria Monthly Meeting. (The Alexandria Monthly Meeting is still held in Washington.)

"In the Fall of 1849 the Meeting was moved to the Millers house near Washington's old mill, and a school was established there, with Emily Reynolds teacher. In 1851 (I think) Thomas Wright built a suitable addition to our log house at Greys Hill and the meeting and school were moved there, until some time in 1852, when Chalkley Gillingham gave one acre of land on which one half of the present Meeting House was built, to which the Meeting moved, and the school to Accotink. Later Thomas Wright gave one acre of land, and the Meeting House was enlarged to its present size.

"After the Spring of 1850 the Meeting rapidly grew for several years by the additions of settlers, among which were -- Jonathan Roberts and family, Benjamin Shivers & family, Levi B. Stiles & family, Daniel P. Ridgeway & family, Henry Sutton & family, David Walton & family, Reuben Roberts & family, Robert F. Roberts & family at Cameron who generally attended Alexandria Meeting.

"The first wedding in the neighborhood was by Friends ceremony 2nd month 1850 between William Greene and Emily Reynolds a niece of Thomas Wright; She taught the school until it moved to Greys Hill with the Meeting, then Anna S. Wright became teacher.

"There was no other meeting nearer than Alexandria, at the time our meeting was established, and it was generally attended by most of the settlers whether members or not. The Meeting seemed a very live one in every respect until the beginning of the (un) Civil War, when the greater part of the members and other attenders were scattered, many of them never to return.

Signed— T. Sheppard Wright."

From "Pages from the Past" by Helen Stone of Washington, D.C., the following extract treats of the establishment of Woodlawn Meeting:-

"The establishment of an indulged meeting at Woodlawn to be called the Woodlawn Meeting of Friends is noted on the 22nd day on 2nd mo. 1849. The same year,

'Washington Preparative Meeting having for a considerable time past, in

vain endeavored to maintain itself in a manner reputable to the Society or satisfactory to themselves, have at last reluctantly come to the conclusion that it would be advisable to discontinue it: and under this impression the case is submitted to the Monthly Meeting, for its advice and decision.' (Extracted from the Minutes of Washington Preparative Meeting. Henry Janney, Clerk.)

'After serious deliberation this meeting expressed full unity with this decision of Washington Preparative Meeting; that meeting is therefore discontinued; The Meeting (for worship) to be continued as heretofore, except the midweek meeting on the weeks of Alexandria Preparative and Monthly Meetings.'"

"Thus in the same year, Alexandria Monthly Meeting acquires the new meeting at Woodlawn but loses the Preparative business meeting at Washington."

Alexandria Monthly Meeting having been broken up by the Civil War, Alexandria became an Indulged Meeting under Woodlawn Preparative Meeting. Ultimately Woodlawn Particular Meeting itself was discontinued in 1913.

Woodlawn Meeting House was visited by the compiler of these records on October 28, 1931, he being taken there by James H. Heslet of Washington, D. C. In 1931 the Meeting House appears lonely by its little Burial Ground, some little distance from the village limits of Accotink, Va. Its location is attractive, made so by the beauty of the country landscape, the nearby evergreens and deciduous trees, the curvd dirt road, undisturbed as yet by modern improvements. It is a blue-gray building with large porch extending along the western as well as the entire front sides of the House, which faces the south and shows quite distinctly that the two sections of the building were erected at different times. Of the doors at the front, the one on the left is double, the other single; and there is also a door at each end of the Meeting House. The wagon-sheds extend north and south, somewhat back and to the right or east of the Meeting House, and are in good condition, although a structure of uncertain need in the twentieth century's achievement in automobile transportation.

The Burial Ground at Woodlawn contains the graves of many of the Quaker pioneers of the settlement, among them that of the projector, Chalkley Gillingham and his wife, Keziah, David Walton, Thomas and Sarah E. Wright, Jacob M. Troth and others. Many graves are marked, but some of the headstones are taller than is customary among Friends. Among the family names seen in Woodlawn Graveyard are Anthony, Ballinger, Briscoe, Brown, Denike, Gibbs, Greene, Huntington, Lamb, Mero, Pidgeon, Reynolds, Roberts, Stiles, Troth, Walton, Wilkinson and Wright.

Woodlawn Mansion, formerly the home of Nelly Custis, in which the Woodlawn Friends' Meeting was organized and first held, in nearby the Meeting House, just across the intervening fields. It is a grand old Virginian residence commanding a splendid outlook over the surrounding country and kept in the best of order.

THIRD DIVISION

BETHPAGE.

Meeting organized as early as.....1698.
Meeting established.....1702.
First Meeting House built.....1712.
Second Meeting House built.....
Meeting House burnt.....1888.
Third Meeting House built.....1890.
Location.....Farmingdale, L. Id.

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Bethpage, deriving its name from the Scrpitural "Bethphage", from its geographical location between Jerusalem and Jericho, is one of the subordinate meetings of New York Yearly Meeting, and belongs to Jericho Monthly Meeting in Westbury Quarter. It is situated about one mile west of Farmingdale in in Queens, now Nassau County, Long Island, south of Jericho, in the township of Oyster Bay. Marion F. Jackson of Westwinds, Jericho, Long Island, Superintendent of the First-day School at Jericho Friends' Meeting in 1931, wrote of Bethpage, saying,-

"Bethpage was settled in 1702 and the earliest maps of the vicinity date from 1732.The first Meeting House was built in 1812 (Probably 1712 is intended to have been written) and I believe that both that one and the succeeding one were destroyed by fire. The present structure dates from 1888. When Thomas Powell, the original settler of Bethpage, purchased the land from the Indians, it was called Bethphage, being the name of the village on the road from Jerusalem to Jericho according to the parable of the Good Samaritan. In time the H was dropped and it became Bethpage. This seems like a rather meager account of the early history, but all I have been able to glean so far."

In the "History of Long Island" by Nathaniel S. Prime, 1845, is the following note concerning Bethpage:- "Bethpage is another ancient Quaker village about 4 miles southeast of Hicksville, near the line of the railroad. It is impossible to ascertain at what date the Friends' meeting-house was erected here; but there's reason to believe that it was coeval with those of Flushing, Matinecock, and Westbury. The writer has recently conversed with an old gentleman who was born and spent a life of more than fourscore years in that vicinity, who stated that this house appeared to him as an old building when he was a boy. It was rebuilt, or materially repaired, after the Revolutionary War."

NOTE.* As Prime's history was published in 1845, the foregoing statement, of course, refers to the second Meeting House at Bethpage Friends, as the third was not erected until 1888 — 1890.

That Bethpage is a very old Meeting is a well certified fact, by reason that "Thomas Chalkley, another preacher of this sect, who spent more than for-

ty years in alternately preaching and trading to the West Indies, in his first visit to Long Island in 1698, mentions holding 'large meetings' at Westbury, Bethpage, Jerusalem and Matinecock, all of which are within this town or its immediate vicinity. And in all these places as well as several others, meeting houses exist to the present day (1845)."

This reference made to Thomas Chalkley draws forth the following quotation from his Journal. His visit was made in 1698, consequent to a visit to Rhode Island, and was followed by a voyage to England the next Spring, the embarkation for London being on First Month (March) 11, 1698-1699.

"By the way I met with Aaron Atkinson, who was on a visit to friends in New England. I had several good opportunities, and powerful meetings, in those parts, and truth wrought a tenderness in divers at Rhode Island. The presence of him, who said, Where two or three are met in my name, there am I in the midst of them, being sensibly witnessed by many; for he was with us of a truth. From thence I went round the Narragenset country, and had meetings at several places, and was accompanied by John Rodman and William Beackley, through Connecticut to Long-Island, which is accounted two hundred miles; we had one meeting by the way, in which Christ was preached to them, as he is the Light of the world, at a place where we were told there never was a friend's meeting before. I came to Long-Island about two weeks before the general meeting, and visited friends in several places on this island, as at Hampstead, Jerusalem, Jericho, and Bethpage, where there were large meetings, and much openness among the people, and some were convinced."

The present Meeting House of Bethpage, a small frame building, clapboarded and not shingled to the ground as is the case of the other Long Island Friends' Meeting Houses, is in an excellent state of repair. It is the third house erected by the Friends belonging to this ancient meeting and replaces a former structure which was destroyed by fire in 1888. It sets back a little ways from and on the right of the road, about a mile, or a little more, from the town of Farmingdale, surrounded partly by a thin piece of woodland. On the edge of the woods, near the Meeting House, but somewhat back from it, is a recently erected stone open-fireplace designed, we are told, for the use of picnic gatherings or other recreational occasions.

The Burial Ground belonging to Bethpage Friends' Meeting borders on the roadside at the right hand side of the Meeting House. On the occasion of the visit of the compiler of these records to Bethpage, October 9, 1938, the place presented a rather crude and almost primitive appearance. The grass was uncut and looked rough with frequent clumps of wild plant growth scattered irregularly all about. The headstones, quite numerous, are generally much taller than those the regulations of the Society of Friends permit. But this somewhat unimportant violation of Quaker restriction in the graveyard marker, is noticed elsewhere in the Friends' Burial Grounds on Long Island, but not at Flushing where all the markers are low and modest, thereby lending to the cemetery a simplicity and neatness that gives distinctive beauty to the resting place of the dead.

The headstones at Bethpage record the family names of Dodge, Dunlap, Hawkshurst, Ketchum, Merritt, Plummer, Robbins and others. One stone bears the inscription "ELIZABETH PLUMMER Born Oct. 13th, 1797 Died Feb. 17th, 1886." She was the wife of John Plummer and both were very active workers among Friends during their lives.

Near her grave is another headstone marked "JESSE MERRITT Born 2d mo. 20th 1767 Died 3d mo. 30th 1843." This Jesse Merritt was a personal esteemed friend of Elias Hicks being mentioned several times in the Journal of the celebrated minister and leader of the Hicksite Branch of the Society of Friends. Jesse Merritt was the great-grandfather of the present Jesse Merritt of Farmingdale, who in 1938 is the County Historian of Nassau County, Long Island.

Close to the entrance gate to the Bethpage Burial Ground is an announcement tablet stating "QUAKER MEETING HOUSE Built and First Meetings Held 1698."

A communication from Jesse Merritt in October, 1938, states that the original Meeting House at Bethpage was built in 1741, the second was burnt in 1888 and the new building which took its place was completed in 1890.

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BROOKLYN.

Meeting established.....1835.
Meeting House built.....1836.
Orthodox settled on Henry Street...
Orthodox removed to Orchard St.....1840.
New Meeting House built.....1857.
Orthodox removed to New York.....1857.
Third Meeting House built.....1858.
School-house added.....1902.
Location..... ....Brooklyn, N.Y.

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Brooklyn Friends' Meeting was established in the Nineteenth Century after the Separation of 1828, and belongs to the Hicksite branch of the Society of Friends. It is a Preparative Meeting constituent to New York Monthly Meeting in the Westbury Quarter of New York Yearly Meeting. The Meeting House is located at No. 110 Schermerhorn Street in the City of Brooklyn, and Westbury Quarterly Meeting holds its Fourth Month session in the Brooklyn Meeting House.

John Cox Jr., in his valuable work "Quakerism in New York City", published in 1930, gives the following information concerning this Meeting:- "The first meeting house in Brooklyn was built in 1836 at the corner of Henry and Clark Streets by the branch of the Society now at Fifteenth Street. The property was sold, probably because of the widening of Henry Street, and the present property on Schermerhorn Street, between Boorum Place and Smith Street, was purchased in 1857. The existing house was then built, the present school house (1930) being added in 1902. A meeting house was built in 1868, on the corner of Washington and Lafayette Avenues, in Brooklyn, by the Twentieth Street Friends, and is still in use, though considerably altered in appearance."

"The Monthly Meeting was first held at Liberty Street, then at Pearl Street, then at Hester Street, but the dates of removal are not exactly known. From Hester Street the 'liberal' branch removed to Fifteenth Street in 1861. Joint sessions of men and women were adopted 4th Month 5th, 1902. It had been alternately held in New York and Brooklyn since 2d Month 7, 1903. Newark Monthly Meeting was established 12th-Month 2, 1917, being set off from this Monthly Meeting. What is now called Twentieth Street Monthly Meeting was held at Henry Street until 1840, then at Orchard Street till 1857, since which time at Twentieth Street." -(Cox's Quakerism in New York City.)

John Cox Jr. also gives some interesting information about the Friends' Burial Ground:- "In 1846 nine acres were purchased on the Coney Island Plank Road outside of Brooklyn, for a cemetery, after which some individuals removed remains from Houston Street thither. The reason that the wholesale removal of 1874 was to Westbury was probably owing to the opening of Prospect Park in 1871, and the possibility that the cemetery might later be taken for park purposes. The park now entirely surrounds and hides the cemetery, the entrance to which, near a park gate, is inconspicuously situated. Under date of 11th Month, 1850, the Meeting minutes show that in 1824 the Town Meeting of Brooklyn had established a cemetery, which was confirmed by the Legislature of 1828. Of this a portion was later allotted to the Quakers. Burials were prohibited in 1850, and a street was to be cut through, whereupon the meeting removed its dead to the cemetery now in Prospect Park, and sold the land.

"Gravestones began to appear in 1762, or at least then to trouble the Meeting. Committee after committee was appointed during the next decade to 'remove superfluous stones.' At Flushing and New York all were soon removed, excepting some which were nearly level with the ground, but some were reset by non-members, and the committee was directed to remove one and all."

Nathaniel S. Prime's "History of Long Island", 1845, provides an interesting note concerning the Friends in Brooklyn. It is,- "Friends or Quakers. The families belonging to this denomination in Brooklyn, were connected, till of late years, with the two divisions of the Society in the city of New York. The 'Orthodox' still retain that connexion, while the 'Hicksites' have made an organization in Brooklyn. They commenced a meeting at the 'Apprentices Library' in 1835. In the following year, they erected a Meeting House, on the corner of Henry and Clark street, about 50 by 40 feet, at a cost of $3,000 — the ground $5,000. The Meeting is regularly maintained, though their number is small."

See Addenda, Page 1067, for further information.

FLUSHING.

Meeting organized about.....1661.
Monthly Meeting established.....
Meeting House built.....1694.
First Yearly Meeting held.....1701.
Meeting House enlarged.....1717.

Meeting House repaired.....1763.
Bi-centennial celebration.....1895.
Location..... .....Flushing, L. Id.

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Flushing is a Monthly Meeting of Westbury Quarter of the New York Yearly Meeting of the Society of Friends. The early history of thsi old meeting was detailed in the Friends' Intelligencer, Eighth Month 31st, 1872, from which the following is quoted:-

"It was in August, 1657, that a company of travelling ministers of the Society of Friends from England first landed at New Amsterdam, and thence visited Long Island. Governor Stuyvesant at once issued a proclamation against harboring Quakers, and sent it to Flushing. The people met and agreed on a remonstrance, for which the Governor punished the town officers; but Friends' principles were declared and prevailed. Tradition says that the new converts met secretly in the woods near Flushing, Newtown and Jamaica; and that John Bowne, a Baptist, was induced by his wife to attend the meetings, and thus was convinced. The precise date of the formation of the Society is not known, but it was subject to the General Meeting of Rhode Island, and so continued till 1695. Bowne says in his journal: 'On the 11th of 4th mo. 1661, we went from our house at Flushing toward Rhode Island, to the General Meeting, where we staid 9 days' time; and about midday, 28th of 4th mo., we came home again.'

"On the 24th of August, 1662, the magistrates of Flushing lodged an information against John Bowne, for 'holding meetings every Sunday of that abominable sect called Quakers, of which the majority of the inhabitants of the town are followers.' Stuyvesant had him arrested and sent to Holland. On Bowne's acquittal there and return, meetings were held in turn at his house, at John Farrington's, Hugh Cowperthwaite's, Benjamin Field's and John Way's, Newtown, till 3d of 9th mo., 1693, when the meeting appointed John Bowne and John Farrington to 'take care to employ workmen to get what timber they shall see needed for the fitting the meeting-house at Flushing for raising against next 1st mo.' Bowne and Rodman had previously (October 15, 1692) purchased for £40 three acres of land on the town-spot, with a dwelling-house and orchard thereon.....

"We extract some further account of the meeting-house from the records of the Society and scarce books:

'1701, 24th of 3d mo.— The first Yearly Meeting was held in the new meeting-house.

'1702, 2d of 2d mo.— Samuel Haight is appointed to take care to see the fences about Friends' land repaired as he shall see need.'

"Two notable scenes were exhibited in the meeting-house, both of which occurred in 1702. The first was that of George Keith, a relapsed minister of the Society of Friends, who, having just received orders in the Church of England, returned, to the sphere of his former labor, in order, if possible, to gain over proselytes; and among other places he visited Flushing.....The second note-worthy scene was the arrest, in the house, of Samuel Bowmas, (by the procurement of Keith), for words spoken at Hempstead, Nov. 21st, against the sacrament of baptism and the Lord's supper.....

'1707, 3d of 2d mo.— Robert Field and John Farrington are to take care that our Monthly Meeting be not encumbered with such persons as have no bus-

iness there. Considering the great hurt and disturbance of our meetings by Friends' children and other young people's frequently running out and in, and spending their time without about the house during the time of the meeting, a committee is appointed to take and endeavor to prevent it.

'1716, 23d of 12th mo.— It is concluded unanimously that the meeting-house (65 feet long and 42 broad) proposed to be built at Flushing, upon Friends' land there, near the old meeting house, be left to a committee of fourteen, who shall have power to form the house and agree with workmen, and carry it on according to their discretion, and receive the several subscriptions to pay the workmen.

'1725, 30th of 9th mo.— Paid 5-9 for lock, staples and link for the meeting-house ground.

'1748, 28th of 3d mo.— Samuel Bowne and John Way are appointed to sit in the gallery each day of the Yearly Meeting (to preserve order) during the public worship.

'1763, 5th of 5th mo.— The meeting-house wants considerable repairs. Thos. Farrington, John Willet, Samuel and Daniel Bowne are to provide materials and employ workmen. (It was perhaps in 1763 that the people's gallery was taken down and a chamber floor laid, thus making the house 1½ stories in height. Small windows with shutters (and some without glass) were inserted in the upper story, which was partitioned into two rooms, in one of which a school was kept for many years.)

'1764, 26th of 5th mo.— Daniel Bowne reports the meeting-house most done. Samuel Bowne, Jr., and William Mott are to settle with him.

'1778, 6th of 5th mo.— The meeting-house has for some time past been in possession of military men. The King's troops, soon after landing on Long Island, occupied it for barracks or stores, whereby it hath sustained great damage, and will sustain still more if so continued; and Friends can't hold their Yearly Meeting there. Friends petition Daniel Jones, commander-in-chief, for its restoration. Meanwhile they meet in a private house. The ground adjoining (the meeting-house) lies open, the fence being taken away (by the soldiers for fuel.)

'30th of 5th mo.— The meeting-house being restored Friends think to enclose it and repair the upper room that they may hold meeting there. The committee are to repair the room below the chamber also.— 4th of 9th mo., timber is reported scarce, but on the 16th of 10th mo. is procured; 26th of 11th mo., the meeting-house is again in possession of military men, and the matter of repairing is left for the present.—

'1782, 20th of 5th mo., the meeting-houses at New York and Flushing are again taken by the British troops. Friends petition the commander, but without success. He received them kindly, and said he had occasion for the houses a little longer in the public service. At this answer Friends feel uneasy, and say if their meeting-houses are not restored they will apply to Friends in London for their co-operation.

'1783, 2d of 10th mo.— Friends are informed that they may now take their meeting-house into their possession. A committee is appointed to do so much repairs thereon as may accommodate the Monthly Meeting.

'1783, 12th of 11th mo.— The Flushing meeting-house is restored, and the ground rented for 3 s year, the tenant to fence it in and deduct the expense from the rent.'"

Another clipping from the Friends' Intelligencer informs us that:- "On 5th Mo. 29, 1895, Flushing celebrated its Bi-centennial anniversary, and Aaron M. Powell wrote concerning it:-

"The old meeting house, and its exceptional historic interest, was visited by the multitude, and many lunches were also served therein before the commemorative exercises. These were held in the spacious Town Hall, the largest available audience room in Flushing.....This bi-centennial celebration was the first occasion upon which, since the separation of 1828, the two yearly meetings of Friends have ever met in official co-operative relations. A goodly number of well-known representatives of both bodies of Friends were in attendance.....After the close of the exercises at the Town Hall, the holders of tickets, as many as could gain admission, visited the old Bowne House, wherein George Fox and many of the early Friends were entertained two centuries ago. It is still in the possession of descendants of John Bowne, is in a good state of preservation, and contains many objects of special historic interest to Friends. A short distance from the old house, at the outer edge of the sidewalk, is a small granite slab bearing the inscription: 'Fox Oaks', which marks the spot where stood the oaks under which George Fox preached when he visited Flushing in 1672. A very interesting souvenir, made from the wood of one of these oaks, now in the possession of Isaac H. Clothier of Philadelphia, was shown at the meeting in the Town Hall, by his kind permission."

In 1768 Mary Elliott of Philadelphia sent to Rachel Wilson of Kendal, England, a list of the Friends' Meetings in America at that time. She classified them in six Yearly Meetings, viz., Rhode Island, Flushing, Pennsylvania, Maryland, Virginia and North Carolina, mentioning the number of Quarterly, Monthly and Particular Meetings in each. In all there were 18 Quarterly, 29 Monthly and 242 Particular Meetings. For Flushing Yearly Meeting there were then two Quarterly Meetings:- 1. Flushing with two Monthly and nine Particular Meetings, and 2. Purchase with two Monthly and eleven Particular Meetings.

The following extract from a letter dated August 7, 1928, from Isabel S. Moore of Flushing, Long Island, is of interest:- "Some historians think that the original building (Flushing) was destroyed by fire and rebuilt in 1717. The records do tell of putting up a suitable building in 1717, but a recent examination of the building by John Cox, Jr. of New York, who is an architect as well as a historian, leads him to believe that the original building put up in 1694 was too small for the Yearly Meetings which were held here for a number of years, and so was increased or added to, to make it almost three times the size of the original. The construction of the building seems to show that he is correct."

The Flushing Meeting House with its Burial Ground to the south and in front of it, in 1938 stands with its back to the street. On a tablet of information by the street-side is this statement, "Meeting House Religious Society of Friends. Erected 1694." The Meeting House is located on the south side of the Northern Boulevard, just east of Main Street, and the ancient residence of John Bowne, in which early meetings were held, is not far away on Bowne Avenue at Thirty-seventh Street. It is known as "The Bowne House."

The compiler of these notes paid his visit to the Flushing Meeting House and locality, on August 14, 1938. The Meeting House faces the south, according to the old custom of Friends in building their houses for worship,

and consequently has its back, or rear, to the Northern Boulevard, a thoroughfare known in earlier times as Flushing Road. But there is a narrow grass plot between the building and the fine, sturdy wall by the sidewalk. The entrance gate at the west end of the House opens to a passage-way leading to the pretty grassy depression south of the Meeting House between the long porch and the ornamental hedge at the front of the graveyard. The House is very old, the eastern end boasting of erection in 1694, the western end much larger section being added in 1717, and a glance at the interior, the dividing partition and the plainly visible marks on walls and ceiling, verify conclusively that the eastern and western ends of the Meeting House were erected at different periods of time. There are numerous instances of the primitive early colonial carpenter work to be seen in the unpainted furniture and woodwork, hand-hewn beams and upright posts open to view on the second floor, pieces secured to each other with wooden pins; while under the floor of the older section, but now hidden, there is the foundation of a charcoal pit that illustrates one of the earliest forms of heating Meeting Houses. The House has been kept in excellent repair, but it suffered much from the depredations of the British soldiers during the American Revolution, when it was used as a prison hospital and stable from 1778 to 1783. In the ceiling of the assembly-room is plain evidence of where dividing shutters had once been in the original building, later moved further to the middle of the room where they are yet in place. This Meeting House is shingled to the ground, and has an upper floor, where, in earlier days, a school was kept. That part of the house is now used for a dining-room and kitchen at Quarterly Meetings and other special occasions. The roof of the house is very steep and slopes to each of the four walls.

The Burial Ground in which many of the early Quaker pioneers rest in unmarked graves, has, it is said, been buried over more than once. There are a number of marked graves and all the headstones are modest and unassuming, kept within the bounds of Friends' restrictions. One family lot is surrounded by a stone border, too narrow and low to be called a wall. In it are buried a few members of the Wright family:-

James A. Wright Born 12m. 16, 1832; Died 3m. 20, 1879.
Phebe C. his wife, Born 2m. 1, 1824: Died 3m. 22, 1916.
James & Elizabeth Byrd Died 1842.
Mary B. Wright Died 11m. 28, 1843 aged 46 years.
Caroline E. Wright Died 1m. 6, 1854.
John D. Wright Born 9m. 19, 1799; Died 8m. 21, 1879.

Near the enclosure is a row of Bowne graves including those of John, Hannah, and Charles Bowne, but they are not the earliest of those names. Also two Matlack graves,- "Timothy Matlack Died 4th of 8th Month 1845 Aged 55 years" and "Hannah Matlock Born July 21, 1783 Died July 25, 1866."

Among the family names seen on the headstones in Flushing Friends' Burial Ground are Andrews, Bowne, Cock, Embree, Franklin, Farrington, Hicks, Jackson, Lawrence, Liggett, Matlack, Matlock, Pinkham, Smith, Townsend, Titus and Thurston.

Only two or three blocks from the Meeting House is the old Bowne House which is older than the Meeting House by thirty odd years. It is located on Bowne Avenue at 37th Street, the present owners being two elderly sisters of the name of Parsons, but neither of them is a member of the Society of Friends, although they are descendants by upwards of seven generation from the builders and first owners of the old homestead, John and

Hannah Bowne. The Bowne House is a quaint old building with the date of erection, 1661, painted on the end of the house next the street, evidently put there in recent years. A pretty garden, kept in an old-fashioned sort of way, is in front, and the plain unornamented rear of the building faces a small street which leads to a blind terminus a half block away. Near that terminus, in a private garden, is a handsome weeping beech verging upon a century in age as it was planted in 1845.

JERICHO.

Meeting established before.....1676.
Monthly Meeting established.....
Meeting House built.....1689.
Meeting House rebuilt.....1787.
Elias Hicks died.....1830.
Location.....Jericho, L. Id.

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Jericho is a Monthly Meeting of Westbury Quarter of New York Yearly Meeting of the Society of Friends. It is located in Queens County (now Nassau) in the western part of Long Island, midway between the north and south shores of the island, east of Westbury in Oyster Bay Township. The following note is quoted from Benjamin F. Thompson's "History of Long Island", second edition, 1843, the original publication having been printed in 1839:-

"Jericho, the Indian name of which is Lusum, is a pleasant village near the centre of the town, upon the Jericho turnpike road, 27 miles from the city of New York. The soil on which the village is erected, was a part of the purchase made by Robert Williams in 1650, and was early settled by a number of substantial Quaker families, whose posterity still remain here. The dwellings number about 40, and the inhabitants 250, who are supplied with abundance of the purest water from never failing springs, issuing from the base of an eminence near the village.....The Friends' meeting-house was built in 1689, rebuilt about 60 years since, and in which the celebrated Elias Hicks, a resident here, occasionally officiated for many years."

Another interesting article, published in "The American Historical Record" was republished in the Friends' Intelligencer, First Mo. 4, 1873. It is as follows:-

"The origin of the society of Friends at Jericho, (anciently called Lusum or 'The Farms') runs into the hidden past, far back of any extant records. Perhaps Ri. Daudney, a minister traveling east from Hempstead, in August, 1757, took Jericho on his way to Oysterbay, whence he embarked for Rhode Island. However that may be, the first zeal of the new converts seems, in the course of time, to have cooled a little, for the Quar-

terly meeting, 30th of 10th mo., 1676, desired Friends of the Farms to observe their Week-day meetings with dilligence as formerly ordered."

"For over a century there was no public meeting-house, but Friends met in private houses. Mary, widow of Thomas and mother of Ri. Willets, as early as 1678, had opened her house for meetings and the entertainment of traveling preachers. We shall confine ourselves to giving extracts chiefly from the minutes of the Quarterly and Monthly meetings.

"1683, 20th of 12th mo. Friends having something in their minds concerning the reading of Friends papaers in meeting, that their children may thereby come to the understanding the order of Friends in their affairs and in their marriages, agreed that they may be read at the Farms at the 12th month of every year.

"1690. 30th of 6th mo. A First-day meeting was held at Jericho, every five weeks; but the Week-day meetings were kept alternately at Westbury and Jericho, Friends of both meetings joining in one.

"Mary Willets, 'a mother in Isreal', and Abigail her daughter-in-law, in 1707, reported their sufferings for several years previous, as follows;

"In 170-, the constable on a demand of 10s. for the priest that should be sent from England to Hempstead, by reason she could not pay it, took 10½ yards linen cloth worth 31s. 6d. On a like demand he went into the chamber of her daughter-in-law, and took 9½ bushels of wheat worth 38s. The next year the constable came to their houses in their absence, and took for John Thomas, priest, what wheat he pleased; they never knew how much. Another time on a demand of 21s. 6d. for building the priest's worship house at Hempstead, the constable went in her yard and took 5 wethers worth 50s., and took from her daughter-in-law on a demand of 12s. two pairs of new shoes and two pewter platters, worth 25s. Next year, on being denied money for the priest, the constable went into an inner room, got her keys, searched her chest and took money, she knew not what. Another year the collector demanded a tax-rate, and while she was telling (counting) the money, he pulled out of his pocket another rate for the priest's worship-house, and took what he pleased for the same.

"1712. 30th of 6th mo. The state of affairs at Jericho and places thereaway being inquired into, are reported generally well and the meeting duly kept up."

"1713, 17th of 12th mo. Died Widow Mary Willets, aged nearly 85, an ancient worthy minister in the church of Christ. She received the blessed Truth in her early days and bore testimony in meeting, and continued faithful to the end of her days."

"1713. 27th of 12th mo. The Monthly meeting heretofore kept at Jericho is to be kept for the time to come at Westbury."

"1757-8. 11th mo. Wm Reckitt was at Jericho on First-day. "The meeting consisted of several hundreds of people who heard the Truth declared, with great attention."

"1757. 2d of 9th mo. Died Abigail Willets in her 90th year, having seen her grand-daughter's grand-child. She lived a widow upwards of 30 years, in good esteem, and with a sober and religious character amongst Friends, and died in good society with them, having for some time longed for her course to be finished."

"During the Revolutionary war, Friends scrupled to bear arms, and suffered accordingly. We cite but one out of many; Elias Hicks reports, 5th of 4th mo., 1777, that a serjeant took from him a pair of shoes worth 8s.

for a fine for his not appearing to stand on guard; and 28th of 8th mo., another serjeant took a pair of silver buckles worth 18s., two pair of stockings worth 15s., and two handkerchiefs, worth 5s., for a fine for his not going at the time of an alarm. (Whaleboatmen from the Main often crossed the Sound in the darkness of night and plundered the inhabitants of the island. Hence guards patrolled the shores, and in case of an alarm, the people were warned out to pursue the robbers ere they reached their boats.) 3d of 12th mo. On a demand of 12s., towards paying some men hired to repair the Forts near the west end of the island, a lieutenant took from him a great coat worth 26s. 1778. 6th mo., he was distrained of a pair of stockings worth 5s., and a razor-case and two razors worth 4s., for refusing to pay towards hiring of men to work in the fortifications near Brooklyn ferry. 1779. 10th mo., he was distrained of two bags containing three bushels of wheat worth £3.10 for a demand on his wife (he being from home) of £3 for his not assisting to build a fort at Brooklyn ferry."

"1786. 29th of 3d mo. It is proposed to divide Westbury Preparative meeting and settle one at Jericho at the house of the two widow Seamans, they appearing free thereto."

"1787. 2th of 11th mo. It is proposed to build a meeting-house at Jericho 42 by 34 feet and 21 feet posts."

"The cost was £363. Stones £23.17.9."

"1788. 24th of 9th mo. Friends' school stock is divided. The share of Jericho is £101.4.10, and half the school-house at Westbury."

Jericho is inseparably associated with the renowned Quaker minister, Elias Hicks, the followers of whose doctrines became known as the Hicksite Branch of the Society of Friends. In a centenary memorial of the death of Elias Hicks, D. Elton Trueblood wrote:-

"On March 30, 1830, a blinding snow storm held Long Island in its grasp, but a large company braved the storm to attend a meeting in the Friends' Meeting House at Jericho. The occasion was the funeral of a remarkable man who died four days earlier, only three weeks prior to his eighty-second birthday. The man had been a fairly obscure farmer minister on Long Island until about seventy years of age, but the last twelve years had been full of turmoil. The simple-minded, prophetic looking figure, had ended his career in the public eye, the center of a bitter struggle from which he was unable to disentangle himself. Loving peace, his name came to be connected with strife, and striving to be true to the faith of his fathers, he came to be known as a heretic. In many ways, Elias Hicks is the most picturesque and dramatic figure that American Quakerism has produced..... Whatever later thinkers may see in his teachings, it is clear that Hicks considered himself a defender of ancient Quakerism against unprincipled innovators and dictators. To-day after the passage of a century, his ideas are definitely out of date, and retain only an historical or picturesque interest. His alleged heterodoxy has largely ceased to be startling, and the truths for which he contended most earnestly have come to be generally accepted. It is only the man who remains, Though his doctrines are now either commonplace or obsolete, the dramatic story of his remarkable career is of perennial interest. Though the controversy, of which he was more victim than instigator, has died down, the vivid personality still stands out in bold relief. In the words of his most distinguished admirer, Walt Whitman, we can say, 'And here, for these purposes, and up to

the light that was in him, the man Elias Hicks— as the man George Fox had done years before him— lived long and died, faithful in life, and faithful in death.'"

The locality of Jericho Friends' Meeting, at Jericho in Nassau County, Long Island, is imbued with special interest in the history of the Society of Friends. Its connection with the ministry, membership and residence of Elias Hicks, whose theories and teachings resulted in the so-called "Separation of 1827", lends an added interest to the place. His grave in the Burial Ground is east of the Meeting House in an apparently isolated position from other marked graves in the cemetery. In this family row of graves of Elias Hicks's household there are a few markers with inscriptions fast becoming illegible by the passage of time. One is that of his wife, Jemima, but none in the row seems to have the name of Elias Hicks, so possibly his grave may be unmarked, unless the rude gray stone that protrudes from the surface of the soil near the grave of his wife may mark his resting place. Such was the impression made upon the compiler of these notes when he visited Jericho on a very cloudy day, October 9, 1938, in company with his nephew, Asa M. Smith of Moorestown, N. J.

However, the following communication from William H. Seaman of Glen Cove, Long Island, received very shortly after the visit, proves that the compiler was in error in reference to the grave of Elias Hicks:-

"Nov. 13, 1938. At Jericho. The building on the left, as entering the Meeting house grounds (and on the opposite the former one room school house) was a horse shed. There was also a much longer horse shed to the North East of this building, at the North East corner of the Meeting property— with the back of the shed running along on the South line of the highway. This shed was torn down several years ago. Both sheds had the opening or faced South, towards the Meeting house and burial grounds. To the best of my memory the School house was given up in about 1874 or 75. The Meeting house building faces South. On the East Side of the Meeting house and about 60 feet or so from the building is a small sign or marker pointing 'to the grave of Elias Hicks' The grave is in a row of 5 graves— probably about 100 feet farther to the East of the sign or marker. This row of graves are the most northerly (toward the highway which runs East and West, to give thee the points of the compass). The first grave is that of Jemima, his wife. The second is that of Elias Hicks. The third grave is that of Sarah Hicks Seaman, their youngest daughter, who was my grandmother Seaman. The next two graves being, I think, Aldriches— Elias Hicks' son-in-law and daughter. The markings on these gravestones are not very plain— but readable. My sister and brothers are expecting to have the stones remarked."

The cemetery at Jericho Meeting House occupies a rolling surface of ground and shows numerous marked graves, all in such neat and careful order as results from attentive hands. There, among others, are to be seen the family names of Amott, Carll, Duryea, Hunt, Hicks, Hubbs, Jackson, Kirby, Ketchum, Marshall, Robbins, Underhill and Willis.

The Meeting House, a short distance outside the village of Jericho, a two-story building shingled to the ground, was built in 1787, and Elias Hicks was instrumental in its erection. By reason of its extreme plainness, its shutterless windows, (except at the rear), the north side toward the road, — on that side the windows are provided with blinds— and the unpainted exterior, the building gives evidence of its age. But it is in good condition, and a slightly modern air has been given to it by the addition of a porter-

cochere to the narrow porch on the south front facing the graveyard. There are two doors at the front and one in the western end. On the front or south side there are eight windows, four being in the second story; at each end, east and west, there are two more windows, one directly over the other; but at the back of the house there are but four windows, all on the first floor, none in the second story.

The Meeting House at Jericho sets a little distance back from the gate entrance by the roadside. Just within and to the right of the gateway is a little frame building, formerly the school-house in which the Friends' School belonging to the Meeting was kept. But that institution has been discontinued and the little house in 1938 is the dwelling of the care-taker of the Meeting House. To the left of the gateway is another small building, rather barn-like in general character, that bears some evidence of having once served in the capacity of stables and wagon-sheds sometime during its earlier history. It is also a shingled building.

JERUSALEM.

Meeting mentioned as early as.....1698.
Meeting House built.....1827.
Preparative Meeting established.....
Meeting discontinued.....
Location.....Wantagh, L.Id.

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Jerusalem Friends' Meeting on Long Island is not considered an old Meeting since it was not established till possibly in the early part of the Nineteenth Century, yet, as a name in Quaker Meeting history, it dates backward to colonial times when the Quaker religion was taking a strong hold on the settlers in-spite of New England persecution and the Dutch efforts to suppress the new religion in New York. It is really a very old Meeting and was mentioned very early, at least as early as 1698, when Thomas Chalkley made his first vivit to Long Island, for, quoting from Nathaniel S. Prime's "History of Long Island," 1845,— "Thomas Chalkley, another preacher of this sect, who spent more than forty years in alternately preaching and trading to the West Indies, in his first visit to Long Island in 1698, mentions holding 'large meetings' at Westbury, Bethpage, Jerusalem and Matinecock, all of which are within this town or its immediate vicinity. And in all these places as well as several others, meeting houses exist to the present day."

Thomas Chalkley made several visits to Long Island, and during a religious tour made in 1735, he recorded in his Journal:- "On second day we all got well over the ferry to Long Island, parting with our friends at the ferry in much love and good-will. Joseph Latham having been my fellow traveller on the main, I went to his house, and from thence to Westbury, to a

large meeting, and next to Bethpage, and had a meeting there, and in the evening, accompanied by Samuel Bowne, and Joseph Latham, I went to Jerusalem, and had a large and satisfactory meeting; many of the people of the town, who were there, came the next day to our meeting at hempstead, which was large; the great Lord of all, was good to us that day, which, I hope, many that were there will not forget; and some convincement was wrought on some, that were of account in the world, at these last mentioned meetings, particularly one who lived at Jerusalem, with tenderness of spirit, with all those who love and fear him, and believe in his Son, to the end."

Jerusalem Meeting existed to recent days, and was a Preparative Meeting belonging to Jericho Monthly Meeting in Westbury Quarter of New York Yearly Meeting of the Society of Friends. Though discontinued as a regular meeting, it still, until very recent years, holds one meeting annually.

In 1843, Benjamin F. Thompson, in his "History of Long Island", recorded of Jerusalem the following:- "Jerusalem is a pretty collection of houses, upon the eastern limits of the town (Hempstead), at the head of Jerusalem River, the soil of which was first purchased from the Indians by Capt. John Seaman and his sons, in the year 1666, for which they soon after procured a patent of confirmation from Governor Nicoll. The deed was executed by the chiefs of the Meroke and Massapeague tribes. This situation of the village is pleasant, and contains about one hundred inhabitants, the majority of whom are farmers. A friends meeting-house was built here in 1827, a large proportion of the people being of that denomination. There are besides, several mills and manufacturies in the immediate neighborhood."

Published a little later, 1845, Nathaniel S. Prime's "History of Long Island" makes a brief reference to the same locality:-"Jerusalem is a small settlement in the southeastern part of the town (Hempstead) north of Newbridge, extending along a brook or stream bearing the same name, which affords a number of mill seats. The principal part of the population are of the denomination of Friends, and they have a meeting house erected in 1827."

Jerusalem Meeting House has mention in Aarom M. Powell's reminiscences of his own experience in antislavery work before the War of the Rebellion. He wrote:- "We next visited Jerusalem, where then resided Arden Seaman, a well known, liberal minister among Friends. At Jerusalem, as at Jericho, there was the adverse Monthly Meeting rule against using the Friends' Meeting House for anti-slavery meetings, but Friend Seaman, who was of rather heroic mould, decided that, Andrew Jackson like, he would 'take the responsibility,' and open the meeting house for our meeting. A few Friends and others came and we had a very good meeting."

On the occasion of one of his visitations to the New York Yearly Meeting, Samuel M. Janney, the historian, of Goose Creek Monthly Meeting in Loudoun County, Virginia, mention, in his Journal, a visit to Jerusalem Meeting in 1868, saying:- "1868. Sixth Month 2nd.— Attended meetings at Bethpage and Jerusalem. The former small, the latter better attended and more lively. Subject of discourse, The Mission of Christ."

Sarah Hunt, another ministering Friend, early of Saratoga County, N.Y., later living in Shrewsbury, N.J., and then at Moorsetown in the same state,

in Eighth Mo. 1852, visited Jerusalem Meeting, subsequent to attending Westbury Quarterly Meeting. She wrote in her Journal:- "Seventh-day we were at Bethpage in the forenoon. A good meeting; the feeling of life and love prevailed, and solemnized us together. In the afternoon we were at Jerusalem. Here the seed is under oppression for some cause, life low, hard labor, and no victory. Left them sad and sorrowful."

From the "Annals of Hempstead 1643-1832 and also The Rise and Growth of the Society of Friends on Long Island and in New York 1657-1826," by Henry Onderdonk Jr., the following interesting information is obtained:- "At Jerusalem meetings were early held at private houses, but of this there is no minute. In 1697, it was agreed that meetings should be kept every five weeks on First Days. In 1699 Roger Gill and Thomas Story had a meeting, peaceable and pretty large at Benjamin Seaman's. 1725 Thomas Chalkley went in the evening to Jerusalem and had a large satisfactory meeting. 'One desired my remembrance whom I prayed God to preserve to the end.' In 1786 E. Kirk lodged at Fry Willis, Jericho, and all went thence to a meeting at Jerusalem, mostly composed of other Societies. In 1791 it was discontinued. In 1826 Thomas Shillitoe had a meeting in the afternoon in a private house, it being a newly settled meeting. In 1827 the Jericho Monthly Meeting proposed building a meeting house at Jerusalem 34 by 28ft. and 14 posts at a cost of $965."

A communication dated July 12, 1938, from Jesse Merritt of Farmingdale, Long Island, states:- "Jerusalem (Meeting House) is at Wantagh, L.I., about five miles from Bethpage.....Jerusalem is not an old meeting, but Mary Powell Bunker (nee Seaman) was a well known member— also Whitehead Hicks, a brother-in-law, I think, of Rachel S. Hicks. It is of course, an old community."

On October 9, 1938, it was the good fortune of the compiler of these "Historical Sketches" to visit the locality of the Jerusalem Friends' Meeting in the Incorporated Town of Jerusalem on the southern side of Long Island, southward from Bethpage and Jericho. The Meeting House, unpainted and looking old, even antique, stands on the right of the Wantagh Avenue above its intersection with the highway called Jerusalem Avenue, some little distance north of the town of Wantagh. It is a frame structure a story and a half high, with shutterless windows, two doors at the front slightly protected by a narrow porch with steps at each end. A curious door at the southeast corner of the second floor of the House opens to no communication with the ground on the exterior of the building. The grounds about the Meeting House are of ample dimensions, extending eastward to a large Burial Ground where the Quakers of former days and their descendants of to-day have interred their dead. There are a few stones marking the graves of the Fleet, Jackson, Post, Seaman and other families. Many of the headstones are much taller and larger than Friends generally allow, and the cemetery plainly indicates lack of attention and care. One stone records "In Memory of Gilbert Seaman Co. G. 139 Regt. N.Y. Vols. Died Oct. 5th 1901 Aged 63 years."

A letter dated "Wantagh, N.Y., Nov. 16, 1938," from Gertrude S. Jackson, provides some interesting notes concerning Jerusalem Meeting and its Meeting House:- "I have been trying to get information as to the purpose of the narrow door in the southeasterly corner of the meeting house. I had hoped to find some one who could speak with actual knowledge as to its use but to date have been unable to do so. If you had been able to open the

door you would have found several steps which lead to the second floor. The people to whom I have spoken about it think that it was placed there so that the second floor could be used for storage purposes. After Mrs. Harold Kropp and myself undertook the task of restoring the meeting house and grounds, which was about 15 years ago, appointed meetings were held there once each year but for the last three years none have been held as no speakers seemed to be available."

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LEONIA.

Meeting organized....................1926.
Meetings held in the homes of the members.
Meeting dormant in...................1932.
Location......................Leonia, N.J.

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In Bergen County, New Jersey, there is a group of Friends under the jurisdiction of New York Yearly Meeting, Orthodox branch, who, being inconveniently distanced from the city places of meeting, are indulged with the privilege of having gatherings among themselves in their private residences. This Meeting takes its name from the locality in which it most frequently convenes and is called the Leonia Meeting, which, during the few years of its existence, has met at the homes of the following Friends:-

1. Christine Kunz, 246 Slocum Way, Fort Lee, N.J.
2. Harold and Amelia Gammon, 131 Linwood St., Bogota, N.J.
3. Emma Orvis, 189 Stanley Place, Hackensack, N.J.
4. Walter Bowerman, 199 Glenwood Avenue, Leonia, N.J.
5. A. S. Cole, 25 West Central Boulevard, Palisaides Park, N.J.
6. Elizabeth Bentz, 171 Lakeview Avenue, Leonia, N.J.

Members of both branches of Friends attend these meetings. The intense religious earnestness of purpose of the Leonia group is well manifested in the following outline history of the Meeting written by Elizabeth Bentz, one of its active and interested members:-

"Well over twenty years ago, an interested member of the Twentieth Street Meeting, New York, built a cosy residence on perhaps the most beautiful point of land along the Palisaides, with a magnificent and unobstructed view of the Hudson River and the western shore of upper Manhatten. From the first, the lady, Christine Kunz by name, frequently invited groups of Friends to her home. I do not know that there were many definitely religious meetings there during those years. Christine Kunz seemed mostly desirous of making her house a Friendly centre. She did not, however, restrict her kindly hospitality to members of our Society. Numbers of business women in need of rest found it in that quiet place where she received them for a few days or

weeks as the case might be, until they were able to go back with well nourished bodies and stout hearts to take up their work which had before threatened to drive them down to untimely graves. Thus it was that Christine Kunz's dwelling came to be a place well known and well beloved, and, as it were, the Friendly headquarters for this section.

"There came a time when the Evangelistic Committee of Twentieth Street felt a concern that the Friends who were moving from the city to outlying districts, and who found it difficult to go into New York on First Days, in addition to the necessary daily business trips through the week, should have local meetings for worship, after the manner of our Society. Accordingly several of these were formed. And early in 1926 three members of the New York Evangelistic Committee,- Henry Richardson, David Tatum, and Joseph Hazeltine-- called at the house of John and Elizabeth Bentz in Leonia, to propose the beginning of such a gathering in this district.

"Although there are very few Friends here, it was decided, after a season of deliberation and prayer, to issue invitations to a meeting to be held soon thereafter. Heavy snow drifts, which made our short street almost inaccessible to automobiles, delayed this until Fourth Month, when on a pleasant First Day afternoon a small but reverent company convened in the quiet little studio of John Bentz. It was a solemn time of deep rejoicing that a Friends' Meeting was established. After the hour for worship, some other Friends expressed a desire that we come to them in later months. Christine Kunz's home would have been the logical place for all our meetings. But because it was considerably back from the main line of travel it was at certain times of the year too inconvenient. Therefore we agreed to go to her when the season was suitable, and to gather at other homes during the rest of the year. We have met with her, and with Harold and Amelia Gammon of Bogota, Walter Bowerman of Leonia, A.S. Cole of Palisades Park, and our beloved friend, Emma Orvis, of Hackensack, who, since early in First Month of 1930 has been 'absent from the body but present with the Lord.' (2 Corinthians 5:8) How we do miss her! Another loss has come to us. The always welcoming little house which nestled so cosily in a tiny garden backed by grand old forest trees on the summit of the Palisades, has had to go, in order to make space for the approach to the new bridge. But its memory will always be cherished by our members. And as for Emma Orvis and the other departed Friends whose shining faces we used to see in the dear old Meeting House at Twentieth Street, they always seem very near to us in our quiet hours.

"We have no prearranged program, but, like the early Friends, we commit the meeting hour into the special keeping of the Holy Spirit, and we trust Him to direct it all. The general unity of the messages with each other and with the holy Book of God, indicates that He does guide. To one who loves the true Friendly worship, it is a joy to watch His thought for the meeting unfold, as one after another (having no previous conference in the matter) gives a testimony, a prayer, or a Scripture portion, through which plainly gleams the golden thread of the general theme which had before been unannounced and unplanned by any human agency. We pray that we shall ever be so completely under His control, both individually and collectively, that our meeting shall be wholly as pleases Him. Because there are so few Friends in this vicinity, and because in several of our homes there are small children or sick folk, our company is usually small. But we have had numerous expressions of thankfulness from those to whom the simple service has been an uplift and an aid toward the life that is hid with Christ in God. (Colossi-

ans 3:3). Trusting entirely in the merits of His finished work for us (John 19:30), and redeemed by His precious blood (Peter 1: 18 and 19), we go on, step by step, with our eyes unto Him, as we look for the fulfillment of His promise that His light shall shine upon us more and more, unto the Perfect Day. (Proverbs 4:18.)"

Since its organization, Leonia Friends' Meeting has held its gatherings in the private houses of several of its members, but, at the present time, 1931, chiefly in the studio, on the second floor of the home of the artist, John Bentz, No. 171 Lakeside Avenue, Leonia. The residence of John Bentz is a pretty cottage in the open sunlight with a thin grove of trees at the back, through which the waters of Crystal Lake show with much rural beauty, deep in the valley below. There is a true charm about the place, and so there is, in a different way, in the dwelling of Walter Bowerman, also in Leonia, on the hillside, No. 199, Glenwood Avenue.

Another of the places where Leonia Meeting has held sessions, is in Bogota, a couple of miles or so from Leonia. This is the residence of Harold Gammon, a pleasant frame dwelling at a street corner on Linwood Avenue. In Hackensack, of which Bogota is practically a suburb, the home of Emma Orvis was sometimes used for the meeting. It is in a quiet part of the city, No. 189 Stanley Place.

To a traveler searching for these places, they are all easily reached from the trolley running between 125th Street Ferry on the Hudson River and Hackensack.

Leonia Friends' Meeting, in 1931, convenes once a month and has over thirty members in usual attendance. By reason of the invalid condition of Mrs. John Bentz, who is unable to leave her home, the meetings convene at 171 Lakeview Avenue, Leonia, especially for her particular accommodation.

NOTE. J. Barnard Walton, General Secretary of Friends' General Conference, Fifteenth and Race Streets, Philadelphia, who keeps in touch with the various Friendly Groups in and about New York and other American Yearly Meetings, wrote, April 18, 1934:- "The record I have kept about the Meeting in Leonia, N.J. says that they met regularly but not every week, at the homes of members until sometime in 1932. The Meeting was not held the winter of 1932-33."

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MANHASSET.

Meeting originally called.....Cow Neck.
Meeting established.....1702.
Meeting House built.....1719.
Preparative Meeting established.....
Present Meeting House built.....1812.
Location.....Manhasset, L.Id.

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Manhasset Friends' Meeting is a Preparative Meeting belonging to Westbury

Monthly Meeting in Westbury Quarter of New York Yearly Meeting of the Society of Friends. Consulting Benjamin F. Thompson's "History of Long Island," 1843, we find a brief reference to this Meeting wherein it is stated:- "The Friends' meeting house at Manhasset, was first erected in 1720, on land given by Joseph Latham for that purpose, and was rebuilt in 1810."

Manhasset is located at the head of Cow Bay, an inlet of Long Island Sound between Cow Neck and Great Neck in North Hempstead, northeast of Jamaica in Queen's County. The name is derived from an Indian tribe, of which Thompson, above quoted, wrote:- "Manhasset Tribe (of Indians) possessed Shelter Island, and probably Hog Island. This tribe, although confined to about 10,000 acres, could, as tradition affirms, bring into the field at one time more than 500 fighting men. The sachem of this tribe was a brother of Wyandance, the sachem of Montauk."

Nathaniel S. Prime, 1845, in his "History of Long Island", also alludes to Manhasset in these words:- "Manhasset is a name of modern application, to a small village lying on the head of Cow Bay, 2 miles north of Success Pond, and 3 miles west of the head of the harbour. The name is one to be justly admired, being of aboriginal origin, though topographically misapplied. The seat of the Manhasset Indians, it will be recollected, was Shelter Island, and to them the name properly belonged. But while the good people of Suffolk are fond of rejecting their aboriginal names, it is gratifying to find the inhabitants of other counties disposed to rescue them from oblivion. Although there are a few elegant mansions in this vicinity, the principal part of the village consists of small tenements, undistinguished either for beauty of situation or symmetry of form. A Friends meeting-house was erected here in 1720, and was rebuilt in 1810."

Anna W. Lapham of "Homewood", Port Washington, Long Island, on Nov. 4, 1931, said of Manhasset:- "The Manhasset Meeting or Cow Neck Meeting, as it was then called, was first held in 1702 when Thomas Story visited the place. The first meeting was held at Great Neck at the home of William Mott, a young man convinced by the ministry of Thomas Thompson. In 1703 Samuel Bown held a Meeting on Cow Neck (now Manhasset) and in 1719 the Meeting House was built in the yard where the present Meeting House stands. This house was used by the soldiers in 1782-- in 1783 it was again used as a Guard-house and somewhat damaged. In 1812 the present house was built and has been in use ever since. We have now about 30 members, a First-day School of 15 (few of them Friends) meets at 10 o'clock and the Meeting for worship every First-day at 11 A.M."

The Manhasset Meeting House, standing at the back of its surrounding yard and Burial Ground, is deeply shaded and made cool during the summer days by its grove of trees. Some of the individual specimens in the grove are undoubtedly marked by time as old monarchs of centuries now passed away. In especial one handsome old tree is an immense sturdy oak, boasting several centuries to its age. It towers above the others and stretches its crooked branches like great arms conferring a blessing emanating from the dim days of the past ages upon the descendants of those pioneer Quakers who knew Manhasset when this tree was in its sapling days. This tree stands in front and directly south of the old building, for the Meeting House was erected on the early custom of "facing the south."

There is a short row of wagon-sheds in the northwest corner of the Meeting House grounds, little used in the modern days of the automobile,

while the Friends' Burial Ground occupies all the eastern half of the premises. Only here and there, during the summer days, does the sun have a chance to cast his rays upon the graves of the dead. On the day of the compiler's visit to Manhasset, there was a small section of the northeast corner of the cemetery where there was sunshine on the graves, while further to the southward, in a small hedge-encircled lot of the Udell family, just a gleam of sunlight forced its way through the tree branches to the marble markers within the enclosure. Family names seen on the headstones in this little cemetery include Dock, Dodge, Downing, Goff, Haydock, Hicks, Johnson, Leek, Mitchell, Mott, Rogers, Udall, and Willets.

The entire premises, or Meeting House grounds, are enclosed by a fine heavy, plain roughcast wall, quite high and painfully minus of any attempt at ordinary adornment in wall architecture. However, within the grounds, in the far northeast angle, nature has partly covered the smooth plain wall with vines quite artistically. The single entrance gate to the Meeting House is at the sidewalk by the Northern Boulevard. From it the short lane leads to the House at the back and to the wagon-sheds to the left.

A visit was accomplished to the Manhasset Meeting locality on October 9th, 1938, when the compiler of these records was taken there by Asa M. Smith of Moorestown, New Jersey.

MATINECOCK.

Meeting established about.....1671.
Meeting House built.....1725.
Friends' School founded.....1876.
Bi-Centennial celebration.....1925.
Location.....Matinecock,L.Id.

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Matinecock is a Particular Meeting belonging to Westbury Monthly Meeting in Westbury Quarter of New York Yearly Meeting of the Society of Friends. The Meeting House erected in 1725, is located at Matinecock Point, near Glen Cove and Locust Valley, westward from Oyster Bay in Queen's County (now Nassau), Long Island. Near the old Meeting House is the well-known Friends' Academy founded by Gideon Frost in 1876, "for the purpose of giving to children of Friends and others an opportunity to gain a thorough education in connection with a guarded moral training." Further quoting from the school bulletin of 1930-1931:-

"The school is situated in the country near Friends' Matinecock Meeting House, about one-half mile from Locust Valley, a station thirty miles east of New York, on the Oyster Bay branch of the Long Island Railroad. It is conveniently reached from New York City by way of the Pennsylvania Station; or from Brooklyn by way of Flatbush. The main building is a commodious brick structure containing the school rooms and dormitories. It is heated by steam and

lighted by electricity. The dormitories are arranged for two in a room with single beds. The danger from fire is reduced to a minimum by exterior iron fire escapes on three sides of the building, in addition to four interior stairways. There are no furnaces in the main building, heating being supplied from a central heating plant outside. Both wings of the building are also supplied with hose and Columbia fire extinguishers. Among the other buildings are a modern brick fireproof laundry, a lower school annex, Gymnasium (erected in 1922), the senior house (purchased in 1924), the junior house (erected in 1926), and the Principal's house."

"All pupils and teachers who remain at the school during First-day attend Friends' Meeting, at eleven o'clock. All students are members of the First-day School, which holds its sessions in the school building each First-day morning.....The use of tobacco in any form is not tolerated in the school."

The name of this Friends' Meeting, Matinecock, is of Indian origin. Quoting from Thompson's "History of Long Island", 1839:— "The Matinecock Tribe claimed jurisdiction of the lands east of Newtown as far as the west line of Smithtown, and probably to the west side of Nesaquake River. This was a numerous tribe, and had several large settlements at Flushing, Glen Cove, Cold Spring, Huntingdon, and Cow Harbor; and they possessed, from their local advantages, the means of subsistence very abundantly."

In his "Quakers in the American Colonies" Rufus M. Jones cites the following "case" as an illustration of one type of "business" conducted by the early Friends at Matinecock:— "The 8th of ye 10th mo. 1676: At a men and women Meeting in ye house of Matthew Prior at Killingworth (later called Matinecock) it was agreed on in ye Meeting that such as could find anything upon them shall go vnto Dorety ffarington of fflushing and speake unto her in love and in ye meekness to know whether she will owne judgment for her walking and acting contrary unto ye truth in taking a husband of ye world and not in unity with Friends."

Matinecock Meeting is of very early organization. John Cox Jr., in his recent book, "Quakerism in New York City", 1930, states:— "Burnyeat was at the Half-Yearly Meeting at Oyster Bay, the 23rd of 3rd Month (May) 1671, and at that Meeting the earliest minute in America was written in the book he had brought, as follows: 'at a mens meet ye 23d day of 3d month: 1671. It was agreed yt ye first dayes meetings be one day at oysterbay and another day at Matinecock: to begin at or about the first houre: in ye afternoone It (was) all So ageeded (agreed) ther Shall bee a meeting keept at the wood edege (Westbury) the 25th of the 4th month and Soe ever (y) 5th first Day of the weeke.' From that date to the present there are fairly continuous records, the Monthly Meeting being regularly held since 1682. This book, containing the earliest minute, and used for Monthly, Quarterly and Yearly Meeting minutes (the latter established 1696) until 1703, lay forgotten in the garret of the Bowne house at Flushing until about sixty years ago."

Matinecock Friends' Meeting celebrated its 200th anniversary Ninth Mo. 20, 1925, and in the historical paper prepared by Franklin A. Coles of Glen Cove, L. Id., many valuable and intensely interesting statistics were divulged. Among them are the following:—

"Before the building of special Meeting Houses, meetings, if very large, were held out of doors, otherwise in private dwelling houses. The early Friends of Oyster Bay and Matinecock apparently worshiped together for in

1671 it was agreed that First Day Meetings be held 'one day at Oyster Bay and another at Matinecock, to begin about the first hour'.....The first Meeting House erected in the Province was at Oyster Bay— in 1672— the year of the visitation of George Fox."

"Shortly after the visit of Thomas Chalkley, and on the 31st of first Month, 1725, that is, March 1st, 1725, the matter of building a Meeting House at or near Matinecock was approved, and Thomas Pearsall and Samuel Underhill were appointed a committee to receive money which was to be subscribed for that purpose."

"When the house was built these grounds were well wooded with century-old oaks, some of which are still standing. A bolt of lightning a quarter of a century ago destroyed one of the finest which stood at the southeast corner by the roadside and marked an angle in School District No. 5 of the Town of Oyster Bay— now the City of Glen Cove. The sycamores on the grounds were planted by Samuel Thorne nearly or quite a century ago. Although the provision for the planting of locusts was made in the deed by Daniel Cock to the second parcel of land, none seem to have been planted. A former days a roadway commonly used by the public led across the grounds from the entrance to the west end of the crook or elbow in the road leading to the present Locust Valley, but it was closed in the memory of our oldest members, and since the advent of the automobile, a roadway which entered the grounds from the southeast corner has been abandoned. Elias Hicks, very naturally, often addressed meetings in this house, and his sermons met a sympathetic response in the minds of his audience, for no division was made here as in many other meetings in that unwise Separation of Eighteen hundred twenty-eight."

Midway on the wide peninsula between Glen Cove on the west and Oyster Bay on the east, all on the northern side of Long Island, reached by a pretty winding country road northward from a little hamlet called Muttontown on the North Hempstead Turnpike, this last named thoroughfare being a continuation of the modern Northern Boulevard leading eastward from Flushing, is the Matinecock Meeting House of the Society of Friends with the flourishing Locust Valley Friends' Seminary close beside and south of it on the opposite side of the road. The Meeting House is beautifully situated on ground well elevated above the winding roads that pass it, one leading northward to Locust Valley, the other due west toward the large city of Glen Cove. These roads intersect and otherwise divide in front of the Friends' house of worship.

This plain Matinecock Meeting House, shingle-covered to the ground, built in 1725, is an antique structure, quite quaint within, faces the south, holding thereby to the traditional early custom of Friends in their construction of Meeting Houses, but looks a little modern externally by reason of the long porch at the front, evidently added in more recent years. It commands most attractive views through and under the tree branches across the extensive lawn at the front and to the eastward, where, on the further side of the Locust Valley Road, is the large Burial Ground.

The cemetery is on ground rising from the level of the passing highway upward to the eastern side and northern extremity, with many fine trees, some showing indications of considerable age, hugging close to the roadside at the foot of the slope, and likewise scattered about the enclosure to the south. There are numerous marble markers to the graves at Matinecock, and, though not elaborate in general appearance, they are, in many instances, rather beyond the prescribed limits permitted by the regulations of the Dis-

cipline of the Society of Friends. Among the family names to be seen on the headstones are Cock, Coles, Irving, Jones, Kirk, Powell, Prior, Stringham, Titus, Thorne, Underhill, Valentine and Willets.

At the time of the visit of the compiler of these historical notes to the Matinecock locality on October 9th, 1938, there yet remained scattered over the surface of the ground in the graveyard, a considerable amount of broken branches, wrenched, during the September gales, from the handsome trees, the large old oaks, growing in the enclosure and round about it. The September wind-storm did a great deal of damage, producing much devastation on the northern side of Long Island.

NEWTOWN.

Meeting established as early as.....1682.
First Meeting House built.....1722.
Second Meeting House built.....1760.
Meeting discontinued.....1840.
Meeting House burnt.....1844.
Location.....Maspeth, L. Id.

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Newtown, in the western part of Long Island, was, in early colonial days, a Friendly community, had its Meeting House and kept up a Meeting for more than a century. After its meetings were discontinued, the Meeting House was converted into a dwelling and ultimately was destroyed by fire in 1844. So long ago has the Newtown Meeting been discontinued that details of its history have almost drifted into tradition and supposition. A consultation of the Minute Books of the meetings of Westbury Quarter might uncover much of its authentic history, but the compiler of these notes has had no opportunity to examine any such records. In the "History of Long Island" by Nathaniel S. Prime, 1845, the author gives a brief but interesting account of this Meeting, locating it at the village of Maspeth.

"Maspeth is a small settlement near Newtown Creek, on the southwest line of the town. Here was the country-seat of the late Dewitt Clinton, one of the first statesmen and greatest benefactors of the state. Here, also, is the seat of the Hon. Garrit Furman, who has one of the finest private mineralogical cabinets in the country. The only public edifice is an ancient Friends' meeting-house, which is now very much in decay, and is seldom used, as very few of that denomination are to be found in this vicinity. It is supposed to be about 100 years old, but there is some reason to believe that it is even more ancient. Thomas Chalkley mentions, in his travels, 'a general meeting of Friends held at Newtown' in 1724, and as this is the only meeting-house of that people in the town (Newtown), it is probable that the meeting was here; and, in all probability, this house had been previously erected."

Of the meeting referred to in the preceding paragraph, the following extract from the Journal of Thomas Chalkley, gives the Quaker minister's own account of the occasion:- "From Huntingdon I went to the general meeting of friends held at Newtown, which was so large that the meeting-house could not contain the people, and the weather being extreme hot, the people without doors were some of them uneasy, and went to and fro; but those that were in the house, and so near that they could hear, were very attentive, and as far as I could learn, generally satisfied."

John Cox Jr., in 1930, wrote of Newtown Friends' Meeting, saying:- "A meeting-house was built at Newtown in 1722, meetings having been held there from 1682 or earlier, in private houses. This was sold, and a second meeting-house, more convenient for the members, was built in 1760, on the corner of Fresh Pond Road (now Clermont Avenue) and Maspeth Avenue, in what is now Maspeth, Queens County (then known as the Kills) and meetings were occasionally held here as late as 1840. The Newtown house, afterwards used for a dwelling, was burned in 1844. The Maspeth house was struck by lightning and burned at an unascertained date."

By Cox's account it is learned there were two Meeting Houses at different places in the town of Newtown (on Long Island the counties are divided into "towns" corresponding to "Townships" in some other states of the Union; as for instance in Pennsylvania and New Jersey), and that possibly Prime may have confused the one built at Maspeth, built in 1760, with the other built in 1722, for the older one was burnt the year before his history was published.

Further, by examination of old Quaker records, John Cox Jr. discloses some quaint items of antiquarian worth and interest, which make some mention of Newtown:- "Monthly meetings probably did not at first keep minutes of their proceedings. In 1682 it was reported to the Quarterly Meeting that 'ffriends of ye monthly meeting of New yorke and Gravesend doe agree yt ye monthly meeting is to be kept at york two months following & ye 3d at Graves end the first Meeting att Graves end to be on ye first fourth day in ye 6th mo & soe sucksesifly.'

"At a Quarterly Meeting at Gravesend, 28th of 4th month, 1684, 'further it is agreed by friends at this Meeting yt yorke, Graves end fflushing & Westchester yt Kills and Newtown being Joined in one monthly meeting & to begin ye last fifth day in ye mo & to begin at New yorke ye last 5th day in ye fifth month.'

"In time the Monthly Meeting was regularly held at Flushing, Newtown, and New York only. The present Flushing Monthly Meeting is of later date, probably beginning at the time when our Meeting took the name of New York Monthly Meeting."

There appears to be some actual remains of Newtown Meeting left in the town, for the old Burial Ground yet exists at Middle Village. Peter Ross in his "History of Long Island", published in 1903, mentions it. He briefly states:- "The largest of these cemeteries is Calvary, now inclosing some 300 acres, and the smallest the little Quaker resting place in Middle Village, which is hardly one acre in extent."

A later communication from John Cox Jr., however, over-rules the information obtained from Peter Ross. It is dated 7mo. 13, 1938, and states:- "Flushing M. M. met at Newtown and New York for years, then only at Flush-

ing and New York. Them at New York only. In 1805 Flushing was set off as a separate Monthly Meeting. It laid down Newtown.The house disappeared. The ground became partly encroached on. Flushing sold the land about 30 years ago, removing all remains and the few broken stones, to Flushing burial ground behind the Meeting House. There is nothing now to photograph at Maspeth."

Owing to the courtesy of Asa M. Smith of Moorestown, New Jersey, the compiler of these "Historical Sketches" was enabled, on First-day, October 9th, 1938, to visit the locality of the ancient Newtown Meeting of the Society of Friends on Long Island.

Time, by its ruthless sway, buries history as well as the people who make history, under its turf of change and oblivion. There is nothing left of Newtown Friends' Meeting in 1938 to definitely mark the spot where once that flourishing religious gathering assembled. Even its graveyard is obliterated, some of the buried dead having been removed to the Burial Ground at Flushing Meeting House, a few miles further to the eastward. Newtown, as a name, is yet retained in one of the streets between Astoria and Long Island City, and also marks the inlet or Creek which penetrates inward from the East River, a very few miles to Maspeth. The entire country district has been swallowed up by the growth of the city and new names have been given to the places where Newtown formerly was familiar. Fine wide city avenues have usurped the old country roads, and now in 1938, the streets familiarly called by the names of Fresh Pond Road, Maspeth and Grand Avenues come together very nearly at the same point with the ancient Flushing Road now designated Flushing Avenue. It is there that the Newtown Friends had their place of gathering, but there is now nothing to even suggest the location. At the foot of Fresh Pond Road are a couple of small plots of waste ground, still vacant, that seem to be a tiny bit of old country soil, but, otherwise, the locality is entirely occupied by business establishments and private dwellings. In 1938 Newtown is practically but a Quaker memory faded away and left entirely to book-shelves of past history to be transmitted as knowledge to future generations.

NEW YORK.

First Meeting held in New York.....1681.
Land purchased, Green St. (Liberty)....1696.
Meeting established.....1696.
Friends' Institute founded.....1786.
Monthly Meeting established.....1795.
Land purchased, Hester St.....1819.
Land purchased, Rose St.....1823.
20th Street Meeting House built.....1859.
15th Street Meeting House built.....1860.
Institute becomes Friends' Seminary....1861.

Location.....New York City.

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Quakers arrived in the colony of New Netherlands, later New York, as early as 1657, anchoring at New Amsterdam on August 1st. They were unwelcome, for in 1658 the Dutch ministers complained of "the raving Quakers", and persecutions followed. Dorothy Waugh and Mary Weatherhead were shipped to Rhode Island. Other preachers took their place, were banished or otherwise punished, sometimes, as in the case of Robert Hodgson, very cruelly, but notwithstanding this and Governor Stuyvesant's very earnest endeavor to suppress the new religion, the Friends became an established religious organization in New York. In the limits of New York City, the first meeting was one held by John Burnyeat in 1671.

John Cox Jr., 1930, published a valuable work called "Quakerism in the City of New York", which details the history of Friends in that section of the state from 1651 to 1930. From his book the following extracts are derived:-

"The earliest mention in the meeting records of the meeting in this city is under date of 12th of 8th Month (October) 1681, when the weekly Fifth day meeting in New York having been of late neglected, and they desiring the meeting to take care of the establishment thereof, it was agreed & 'ye first day meeting shall remaine at Rob: Storeys & ye fifth day meeting att Lewis Morris house Vntill a Publick meeting-house shall be provided," and a committee was appointed to 'hyer' or otherwise provide a house convenient for the purpose. The next year it was decided to purchase land for a burial place and meeting house, and to prepare timber for a house twenty feet square, but later, Friends agreed to defer building at New York, and to hire the house 'yt friends did meet in.'"

"In 6th Month 1696 John Rodman offered ground in New York free, and a certain house of his in Flushing, to be taken down and carried to New York, at such value as the meeting should determine, but in 9th Month he and others report having purchased a piece of land on Green Street, 40 feet in length, which the Meeting accepted. The following spring a committee was appointed to receive subscriptions for paying for the land and to build a house, and a building committee appointed. Thus forty years after the banishment of John Bowne for allowing a meeting in his house, the Quakers established their burial place and built their meeting house in this city."

Green Street, the location of New York's first Meeting House, is now known as Liberty Place in 1930, and the fine building called the Chamber of Commerce covers the site. Further quoting from John Cox Jr.'s book, it is learned:-

"In 1819 a plot was purchased on the southeast corner of Hester and Elizabeth Streets 100 feet on Hester and 125 feet on Elizabeth Street, on which was built a meeting house 68 X 60 feet and later a school building. This meeting house was large enough for the growing Yearly Meeting, may be considered the successor of the Liberty Street house as the center of Quakerism in the city. The building was used, without serious alteration, by the Consolidated Gas Company, until torn down in 1928. In 1819 a frame house 25 X 35 feet, was built at Manhattanville, but does not appear to have been us much later than 1825. In 1823 land was purchased from the Reformed Dutch Church on the north side of Rose Street, 73 feet 3 inches frontage, and a

brick meeting house, 70 X 60 feet built thereon, the meeting removing thereto from the Pearl Street house. Goodrich's Picture of New York shows it setting back from the line of Rose (now Madison) Street below Pearl Street. The Iconography of Manhattan Island states that it was demolished in 1836 owing to New Chambers Street being opened through. This house was used for the Women's Yearly Meetings the Men's being held at Hester Street. Carriages were kept in readiness for the messengers who carried the 'business' from one meeting to the other, and probably clipped along the cobble pavement faster than the conventional 'Quarterly Meeting trot.' But there were no speed laws then. The meeting houses were far enough to the north to escape the $20,000,000 fire of 1835."

"The liberal branch (called by the others 'Hicksite') retained possession of the Hester Street house and school, and removed therefrom in 1861 to the present meeting house and Seminary, Fifteenth to Sixteenth Streets in Rutherford Place. The Seminary was radically altered in 1924, but the exterior appearance of the buildings has remained practically unchanged, and the tin roof of the meeting house served sixty-five years."

"After the Separation of 1828 the Orthodox Friends built a meeting house on Henry Street, between Catharine and Market Streets, which they sold in 1840 to the Synagogue Anshi Chesed, having built in 1839 a large brick house on Orchard Street, near Walker. From this they removed in 1859 to the chapel of Rutgers Female Institute for a few months, and then to the present location, 144 East Twentieth Street. This last house was built by the brothers Joseph and James Hilyard, members of that meeting."

The first Friends' Burial Ground in New York was at the Meeting House on Liberty Street. The law of 1823 prohibited burials below Grand Street, so in 1825 the place was sold and the bodies removed to the Houston Street vault. "No burials," wrote John Cox Jr., "were made here after the present cemetery in Prospect Park was opened in 1846. Some remains were removed thereafter to the latter cemetery, and in 1874 the Houston Street ground was sold. The minutes of Fifteenth Street Monthly Meeting for 4th Month, 1874, include a report of the Property Committee which stated that 'In the year 1826 (nearly 50 years ago) the remains of those who had been interred in Friends' burial ground in Liberty Street, this city, were removed and deposited in a brick vault, built for that purpose in the Houston Street Ground. These remains are being again removed and placed in the ground at Westbury; where we trust they will be permitted to remain without danger of further disturbance.' The expense of this removal, to the Friends' burial ground at Westbury was borne two-thirds by Fifteenth Street meeting and one-third by Twentieth Street meeting. The Houston Street property was sold, and the proceeds divided between the meetings in the same proportions."

Once more quoting from John Cox Jr.'s work:- "By 1695 it was meeting solely at Flushing, (this refers to the Monthly Meeting) and so met until 8th Month (October) 1742, then at Flushing and Newtown till 6th Month (June) 1768, then at Flushing, after which, twice at New York, and once at Flushing. It changed its name to the 'Monthly Meeting of Friends of New York,' 7th Month 1, 1795. Flushing was set off as a separate Monthly Meeting 6th Month 5, 1805, with the Preparative Meeting of Flushing and the old Newtown meeting for worship at Maspeth Kills. The Monthly Meeting was first held at Liberty Street, then at Pearl Street, then at Hester Street, but the dates of removal are not exactly known."

In 1930 New York Yearly Meeting, convening in the Meeting House on East

Fifteenth Street, near Third Avenue, consists of two Quarterly Meetings, viz., Westbury, organized in 1671, and Purchase, organized in 1745; and of four Half-Yearly Meetings, all formerly Quarterly Meetings, viz., Nine Partners, organized 1783, Duanesburg, organized 1812, Easton, organized 1793, and Shrewsbury and Plainfield organized in 1672. In the earliest records the clerks were not mentioned by name. The first named Clerk of the Yearly Meeting was Edward Burling who served from 1763 to 1774. The first Clerk of the Orthodox Yearly Meeting was Samuel Parsons who held the office from 1828 to 1841.

The Twentieth Street Meeting House of Friends and the Friends place of worship at Fifteenth Street in New York City are but a few blocks apart, and both are located adjacent to public squares kept by the city for rural beauty and recreation grounds. Cornering to the Twentieth Street Meeting House is Gramercy Park, much more private and beautiful than Stuyvesant Square which is in front of the Fifteenth Street House. The Twentieth Street Meeting House is a large two-story building erected in 1859 on the south side of the street facing the north, closely crowded by other buildings on either side, and being dark and dull in outward show, cannot be very satisfactorily photographed by an ordinary snap-shot kodak. A tablet at the front entrance states:- Friends Meeting House 144 East 20th St Erected 1859 Sabbath Services Divine Worship 11 A.M. Adult School 8 A.M. and Mondays 7.30 P.M. 27—30 Gramercy Park.

The Meeting or Assembly-room occupies the second story of the House, while on the first floor is another assembly-room used for other special purposes. There is a Visitors' Book kept in the corridor, full of autographs, the first of which is Rufus M. Jones of Haverford, Pa., 4 mo. 1, 1905.

The Fifteenth Street Meeting House, according to the date in the eastern gable facing Rutherford Place, was built in 1860, and is directly opposite Stuyvesant Square. The assembly-room has an "up-stairs" seating on three sides of the room for an overflow of the congregation at Yearly Meetings, or on other especial occasions. The meeting-room is also used as an auditorium in connection with the Friends' Seminary which occupies the large school building on the north side of the Meeting House, the two structures being actually united by enclosing the intervening space for the accommodation of a large gymnasium and some smaller class and office rooms.

The Seminary is a thriving up-to-date school, which, in 1936, celebrated the 150th anniversary of its founding. From the printed circular issued on that occasion, the following excerpts outline the history of the institution.

"One of the oldest schools in New York City, Friends Seminary was founded in 1786 by the New York Monthly Meeting of the Religious Society of Friends and has been in continuous existence since that date. The first known reference to the school is found in a letter to the Two-Weeks Meeting in London, which is reproduced elsewhere in this program. There is no record of any response being made to this letter, and it seems apparent that there was no 'sober discreet Friend' in England eager to brave the perils of an Atlantic crossing in order to teach school in the 'wilderness' of New York.

"Actually it was not until several years later that the 'Friends INstitute', as it was first called, opened its doors on Pearl Street. The city at that time boasted a population of about twenty-five thousand and the school was located in a building adjoining the Meeting House, which had been used as a British barracks during the Revolution. Instruction in the new school was given to children between the ages of seven and fifteen and separate classe were held for boys and girls. Originally the school was for Quakers only, but

it was not long before students were admitted who were not members of the Society.

"The school was located on Pearl Street for forty years until 1826 when a new schoolhouse was built on Elizabeth Street, next to the Hester Street Meeting House. This same year one Solomon Jenner was engaged at the munificent salary of $1,000 a year to introduce the new monitorial system of instruction into the school.

"In addition to the three R"s, instruction was given in astronomy, elocution, grammar, geography, book-keeping, surveying, navigation, and the New Testament. Tuition rates ranged from $1.50 a quarter in the first grade, to $5,00 a quarter in the eighth grade. There was an extra charge for stationery and fuel.

"In 1846 the School was'entirely reorganized in every respect,' according to a catalogue prepared by the Principals of the Male and Female Departments. The curriculum was broadened to include courses in electromagnetism, the steam engine and other new fangled inventions of the century.

"In the same year, the long backless benches gave way to more modern desks and chairs and the school rooms were fitted with carpets, then considered the height of luxury in an institute of learning.

"As the years rolled by, New York grew from the little town of 25,000 in 1786 to a city of over 813,000 in 1860. The residential and commercial centers pushed steadily northward and the growth of the city made an 'uptown' site desirable for the school. Therefore in 1861, shortly after the outbreak of the Civil War, the school removed to its present site on Stuyvesant Square and the name was changed from Friends Institute to FRIENDS SEMINARY. During the past seventy-five years the Seminary has continued to pioneer in educational movements and the school plant has been constantly modernized to keep abreast of the times. The Kindergarten was started in 1878, although pre-primary groups were not generally accepted by most schools until near the turn of the century. Manual training was introduced in 1890, again in the vanguard of primary education. The Seminary was also one of the first schools to establish a psychology department.

"1936.— This year the School celebrates its One Hundred and Fiftieth Anniversary. With justifiable pride it can look back upon a century and a half of service to the community. But it is not looking back; it is looking forward— to many more milestones of progress and to many more decades of educational opportunity, in which the school will endeavor to maintain the finest traditions of the past and fulfill the highest obligations of the future. "

"The present Friends Seminary is on the site of the old Peter Stuyvesant farm on Haarlem Road."

The letter alluded to in the foregoing extract as sent to the Two-Weeks Meeting in London is as follows:-

"New York City, Eleventh Month 1781.

Dear Friends:

Our Yearly Meeting for this Province, held at Westbury on Long Island, taking into consideration the expediency of our Youth being properly instructed in useful learning under the Tuition of a sober discreet Friend, recommended the same thro' the Quarter to the Monthly Meetings. And we being impress'd with a like concern well knowing the Import-

ance of a Suitable Education to Society as well as to Individuals, take the Liberty to request the aid & assistance of your Meeting to furnish us as soon as may be convenient, with a young Man, unmarried, a Member of our Society, of an exemplary life and conversation; a very good writer, well vers'd in Arithmetic and with a competent knowledge of English Grammar. To such a one this Meeting will engage to give annually the Sum of £200 Currency or £112.10 Sterling and we will allow him £42 Sterling for his Passage to this City where he will reside. A School House will be furnished at our Expense but his board and other expenses he must himself supply. We apprehend his board may at present cost him about £100 Currency or £56.5 Sterling, not more. The number of Scholars Probably about forty. We would not wish to deter him from keeping an evening School, which if he inclines to, the money from thence arising will be a perquisite to himself; but the money arising from the Scholars taught in the day time will go toward defraying the above expenses.

With much esteem

Your Loving Friends

(Signed in and on behalf of said Meeting by)

Edmunde Prior, Clerk."

NORTH EAST.

Meeting established.....1803.
Preparative Meeting established.....1806.
Meeting House built.....1807.
Meeting discontinued before.....1875.
Meeting Property sold.....1875.
Location..... ....Bethel, N.Y.

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North East Meeting was a Preparative Meeting belonging to Stanford Monthly Meeting in Nine Partners Quarter of the New York Yearly Meeting. The Meeting House was located at Bethel in the northeastern part of Duchess County, about twenty-five miles northeast of Poughkeepsie, New York. In the "History of Little Nine Partners of North East Precincts and Pine Plains New York, Duchess County" by Isaac Huntting, published in 1897, is a sketch of the history of North East Friends' Meeting, with a wood-cut illustration of the Meeting House reproduced from a photograph taken in 1896. From Huntting's historical sketch the following abridged account of the Meeting is obtained, but generally the words of the text have been used.

Charles Hoag was the principal originator in the establishment of this Society and church, meaning the Quaker meeting at Bethel. He was a Quaker who settled there in 1799. Among the early Friends or Quakers who lived in

that vicinity were Michael Wenzer and his father, Daniel Weaver and family, John Ellison son of Thomas Ellison, Ezra Bryan and family, Abner Case and family, Phebe Corbin, Richard Carman and family, John Tweedy, Jeptha Wilbur and daughter, Isaac Reynolds and wife, Mrs. John Reynolds, Edmund Reynolds and wife, Jacob Downing, Mrs. Daniel Lewis, Benjamin (or Ephraim) Mosher who owned the Harris Grinding works, Thomas Griffin, Gerardus Winans, Friend Sheldon, George Sheldon, and Anthony Briggs— enough for a strong society, but no leader until Charles Hoag came and was "allowed" to hold meetings in his house. The parent society, or the one that had jurisdiction ecclesiastically over this meeting was at Stanfordville, which had been set off about 1803 from "The Creek" society— now Clinton Corners— or from the "Nine Partners" at Mechanic in this county. At the first Monthly Meeting at Stanford, "23d of 4th month 1803" it was recorded "most of the committee appointed to attend the meeting allowed at Charles Hoag's report in conjunction with the women that they have attended thereto so far to their satisfaction, that they feel freedom to propose the continuance thereof under the care of a suitable committee." So the Meeting was permitted for three months, excepting on Preparative, Monthly and Quarterly Meetings weeks and convened on First and Fourth-days.

This was the beginning of the North East Society of Friends. At the terminus of the three months permitted, they were indulged another six months and again another six months, during which appeared this minute in the records of Stanford Monthly Meeting:-

"Stanford preparative meeting informs that Charles and Betsey Hoag are desirous that their children, viz., Anna, James, Henry and John, may be received into membership with Friends." They were admitted.

One of the committees appointed to the care of North East, as an Indulged Meeting, consisted of the following Friends,- Henry Hull, John Hull, John Guerney, David Cookingham, Benjamin Thorne and Charles Coleman. On the 18th of 1st month, 1806, propositions were made to erect a Meeting House— 26 X 22 feet with 12ft. posts— estimated at 140 pounds. On 4 Mo. 19, 1806, the proposed dimensions were altered to 30 X 26 feet with 10 ft. posts, and the building was begun soon after and was finished by June 20, 1807. It was located on the farm land of Charles Hoag at Bethel. On Aug. 19, 1807, the committee reported "that they have taken a deed of land for the meeting house in North East." Ezra Bryan, one of the early members was the builder of the North East Meeting House, and in 1897 its original shape with its long steep roof and high gables was still preserved. "The side was front which was to the south and two doors for entrance, the right for 'mankind' the left for 'womenkind'. There were long benches for seats to which very comfortable back rails were attached, and a high wooden partition ran the through the center to hide the women from the men and the girls from the boys. A small raised platform was at the rear end of the men's department. It was plain yet comfortable inside, and with it the Friends and world's people were satisfied." There was a flight of five steps to the front doors.

Elias Hicks recorded in his Journal:- "We attended Friends' meeting at North East on first day (Sunday Dec. 21, 1807) and also a meeting in the evening at Little Nine Partners." Little Nine Partners was located at Milan, Great Nine Partners was at Mechanic, and North East was at the village of Bethel, the later name of the hamlet of North East. The first Quaker preacher of lesser magnitude at North East was Thomas Elleson who began his

religious labors about 1807 at this meeting. North East became a Preparative Meeting, july 18, 1806, under Stanford Monthly Meeting.

In 1807, or thereabouts, Gerardus Winans, who lived on the Edward Huntting farm and furnished a quantity of lumber for the frame of the new Meeting House, married the widow of Benjamin Knickerbocker who was not in membership with the Society of Friends. Accordingly Stanford Monthly Meeting took action on 4 Mo. 18, 1807. "North East preparative meeting informs that Gerardus Winans has kept company and married contrary to the order of Friends after being precautioned. This meeting after weightily considering the subject appear easy in concluding to disown him, and appoint Charles Coleman and Abraham Gurney to inform him thereof and to prepare an essay and produce to next meeting." Later it was recorded "The Friends appointed to inform Gerardus Winans of the judgment of last meeting in his case and to offer him a copy of his denial and inform him of his right of an appeal, report the appointment answered and that he did not manifest any intention to appeal." According to popular verdict in later times, "Uncle Crand" , as Gerardus Winans was familiarly called, did right in sticking to "Aunt Latchie" regardless of being "disowned" by the Meeting.

"An instance several years later, in the '30s, is fresh to my memory. One bright Sabbath morning I went to Quaker meeting. The house was fairly filled and there being no preaching that day, it was a 'silent' meeting. In the silence, I heard outside the galloping of a horse coming from the east. The messenger halted at the door and one of the Friends went out. It was Isaac Reynolds. He soon returned to the door — which was open — in front of the men's department and said in a strong earnest voice 'Edmund, thy house is on fire.' The silence was very suddenly broken and meeting was out. It proved to be the dwelling on the farm owned by Mr. George Smith, deceased. Edmund Reynolds was the Friend addressed, who was the proprietor of that farm and at that time owned and lived on the farm."

"Thomas Ellison the early preacher here, was social, generous, warmhearted and naturally made everybody his friend. There was a peculiarly pleasant melody in his voice when preaching, which perhaps made him so popular as a preacher. He appealed to and reached the hearts of his hearers by his emotional warmth, rather than by cold logic to reason and judgment. No man excelled him in the kind of singing oratory of that day. It was natural to him, hence pleasant to listen to. It is said that in early life he learned to play the violin for dances, at apple-parings and other social gatherings. While under religious impressions he attended one of these gatherings as 'fiddler', and as he relates, his violin continually sang 'Jesus Christ was crucified, Jesus Christ was crucified!'— This was about the last of his playing and he sold his violin. But remorse for this sale troubled him. He purchased the violin soon after and found peace in seeing it burn in the old fire-place."

The brightest days in the history of North East Friends' Meeting were from 1807 to 1830. By 1840 other denominations had erected churches that drew away a part of the support, and the older members died. At length in 1875 no meetings were held, so the property was sold by the Stanford Society. Peter Dorland, in the spring of that year, sold it to Mr. Phenix Deuel.

John Carman, youngest son of Phineas Carman, and grandson of Rich-

ard Carman, died in 1879. He was the last member of the North East Meeting, and with his death the story of North East Friends' Meeting came to its close.

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TROY.

Meeting established.....1803.
Meeting House built.....1804.
Preparative Meeting established.....
Meeting discontinued before.....1874.
Meeting House sold.....1874.
Location.....Troy, N.Y.

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Troy Friends' Meeting was a Particular and a Preparative Meeting belonging to Easton Quarterly, now (1933) Half-Yearly Meeting of New York Yearly Meeting of the Society of Friends. This Meeting came into existence at the beginning of the Nineteenth Century and continued active for nearly fifty years, then declining, at length passed out of being, the unused Meeting House being sold about 1874. An interesting story of this Meeting was published in the "History of the City of Troy" by A. J. Weiss A.M., which came from the press in 1876. This is the article:-

"Among the denominational associations which began a career of usefulness and regenerative influence early in the present century, was the Friends' Society of Troy. The Quaker element of that day was represented by some of the most prominent settlers whose solid worth and business energy gave Troy both credit and growth. It was not until about November, 1803, that a local organization was effected; previous to that time, several private meetings only had been held by permission of the Easton Monthly Meeting at the residences of some of the Friends in Troy and vicinity. One of these meetings, held in the capacious barn of Zachariah Garnryck, a short distance from the village, north of the Hoosick road, and east of the Lester farm is thus described by Joseph Brentnall, a leading Quaker of the period. 'The barn was a large one, having a high double-pitched roof, which extended three-fourths the distance downward from the ridge-pole to where it met the upright sides. It faced to the east, and through the middle of the structure, a little above the ground on which it stood, the threshing floor extended from front to rear. This had been swept with care, and seats were arranged upon the sides of the enclosure for the accommodation of the meeting. There were present more people than could be provided with seats inside, and such as could not be thus accommodated found sitting places upon the sills and sides of the front platform, which led up on an incline from the ground to meet the level of the floor. Those present, as remembered,

were Daniel Merritt and wife, Jacob Merritt, Zachariah Garnryck and family, John Gifford and wife. The latter preached to the assembled friends, and the meeting proved a source of great satisfaction to those present at the time. The men wore broad-brimmed hats, and wooden buttons on their coats.' This meeting was followed by others, and afterwards the Society met at stated periods in a building of Josiah Chapman on Ferry street.

"About the year 1804, Daniel and Jacob Merritt were the possessors of a lot on the southwest corner of Fourth and State streets, which had on it at that time a double tenement house, built of wood and in an unfinished condition. This property was commended to them as a suitable location for a meeting-house. The matter of purchasing it was referred to a committee, which reported in April, 1806, that the terms of Daniel and Jacob Merritt, who offered the house and lot for twenty-three hundred dollars, the house to be furnished with out-houses, and the lot to be fenced, should it be accepted. It appears that no immediate action was had upon the acceptance of the report, other than that the Society rented the premises at one hundred dollars per annum, until October 7, 1807, when the lot was deeded to Edward Southwick and Abraham Staples, Trustees of the Society for the sum reported by the committee. As the property of the local Meetings was held by the Monthly Meeting, these Trustees deeded the lot and buildings to Joseph Brintnall of Troy, Lewis Tabor of Easton, and Adam Allen of Cambridge, Trustees of Easton Monthly Meeting. The meetings of the Society of Friends were at this period distinguished by four different names, each name being characteristic of the Meeting designated. These Meetings were; the local or Preparatory Meeting, the Monthly Meeting, the Quarterly Meeting, and the Yearly Meeting. The Society here was called the Troy Preparatory Meeting, which was connected with the Monthly Meeting held at Easton, the Yearly Meeting in New York City. The more prominent Friends were Robert Barton, Thomas Betts, Joseph Brintnall, Josiah Chapman, Job Collins, Zachariah Garnryck, John Gifford, James and Robert Hagen, Charles Hurstfield, Aaron Jones, Daniel, Jacob and Isaac Merritt, Jonathan Mabbitt, Samuel Peckham, Abijah Purington, William Renauf, Alfred Richardson, Edward Southwick, Abram Staples, Nathaniel Starbuck, and John Williams.

"An incident is narrated which illustrates the manner in which they enforced and practiced what they believed and professed. A member had been reported as selling liquor, contrary to the Discipline of the Society. He was called before a business meeting where he did not satisfactorily answer the questions propounded. A committee was at once appointed to visit him at his warehouse. Liquor was found, and he was at once disowned by the offended Friends. This occurred before the day of temperance organizations, and shows the early position taken by the Quakers respecting the sale of spirituous liquors.....

"Among the last of the meetings of the Friends' Society of Troy, was one held in their meeting-house, corner of State and Fourth streets, on the evening of September 2d, 1856. At this meeting, which was attended by about sixty persons, Rachel Hicks spoke from the text, 'It is better not to have known the truth, than to know it and prove unfaithful to it.' Reuben Baker, from abroad, also made an address."

WESTBURY.

Meeting organized.....Early.
Quarterly Meeting established.....1671.
Monthly Meeting established.....1682.
Meeting House site chosen.....1701.
First Meeting House built.....1706.
Meeting House enlarged.....1722-1766.
New Meeting House built.....1800.
Orthodox Meeting House built.....
Location.....Westbury, L.Id.

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Westbury forms one of the Quarterly Meetings of New York Yearly Meeting of the Society of Friends, and is composed of the Monthly Meetings of New York, Westbury, Jericho, Flushing and Cornwall. As a Monthly Meeting it has three subordinate meetings under its jurisdiction, Westbury, Manhasset and Matinecock. As a Quarterly Meeting it was organized in 1671, and in 1930 its meetings are held alternately at New York in First Month (January), at Brooklyn in Fourth Month (April), at Westbury in Seventh Month (July), and at Flushing in Tenth Month (October). As a Monthly Meeting it was established in 1682. In 1762 its constituent Particular Meetings were named as Westbury, Cowneck (Manhasset), Bethpage, Setacket, Satakagus and Matinecock.

Isaac Hicks of Long Island, and of Westbury, gave to the Friends' Intelligencer, Second Mo. 6, 1897, the following "Account of Westbury meeting-house 1701.- At a yearly meeting held at Flushing, L. I., it was agreed That it was spoken about that there should be a meeting house built at Westbury, the thing is left to the next meeting.

"Sixth month 30. Again being spoken of, Nathaniel Seaman and others are to inspect and select the most convenient place.

"Ninth month 29, at the quarterly meeting at Flushing, the committee report they have concluded of a suitable place and treated with builders, etc.

"1702. The quarterly meeting held at R. Willets conclude that since it has pleased God to increase the dear people hereaway the former places (private houses) not having convenient room, the committee reported that they had chosen a place at Plain Edge, three and a quarter acres, for 4 pounds.

"1706. The monthly meeting was held for the first time in the house at Westbury.

"1722. The house was enlarged, and in 1766 again enlarged, to hold the quarterly meeting, to accommodate the increasing number of Friends.

"In the year 1800 it was concluded to build the present house, at a cost of $2,056.23. The size is 40 feet by 57 feet, the posts 22 feet. Excepting a shed along the front, it remains nearly the same as when first built."

In 1736 Thomas Chalkley paid one of his many visits to the Meetings on Long Island, and recorded in his Journal "Now, after divers meetings on Rhode Island, I took passage for Long Island, in my return homeward; and after a boisterous passage, and being four nights on the water, I got well again to my loving friend Joseph Latham's, were I left my horse, and on fifth day had a meeting at Cowneck, where I met Elijah Collins, Rose Tibbets, and Patience Barker, we rejoicing to see each other, after their long jour-

ney by land, and mine by water, they being likewise going to Pennsylvania. These friends went to Flushing first day meeting, and I went to Westbury, where was a large meeting, in which there was a drunken schoolmaster, who disturbed the meeting, though at last it ended quietly, and I hope well also. The next fourth day I was at a monthly meeting at Westbury, where many friends met from divers quarters, and it was a solid good time. We had a meeting at Thomas Rodman's, who was unwell, and had not been at a meeting for some months; he took our visit kindly, expressing his love to us; we had also a meeting at Jeremiah Williams', to good satisfaction."

The following extract from Benjamin F. Thompson's "History of Long Island", published in 1839 and 1843, is also interesting in its connection with the Meeting House at Westbury:-

"North Hempstead is the shire town and seat of justice for the county (Queen's), the court house having been erected on its southern border, a part of the great plains of 1788, four years after the division of the town and five years subsequent to the Revolution.

"Westbury, called by the Indians Wallage, extends from the neighborhood of the court-house to the east line of the town; the population of which is essentially agricultural, and many of the inhabitants members of the society of friends, who, as they are divided in sentiment, have also two houses for religious worship. The edifice occupied by the Hicksite party, so called, is of considerable antiquity, while the other has been erected only about sixteen years."

Among the prominent members of Westbury Friends' Meeting was the well remembered minister, Rachel Hicks. She was born at Westbury, Fourth Month 10, 1789, daughter of Gideon Seaman and his wife, Elizabeth. In 1815 she was married to Abraham Hicks of Rockaway, Long Island, a nephew of Elias Hicks. Her husband died in 1827. In 1831 she began her public ministry in the Society of Friends and continued in her religious work to the close of her long life which ended Eighth Month 13, 1878, while in her ninetieth year. Rachel Hicks wrote an autobiography of her life and work in the form of a Journal in which her last entry was written Fifth Month 18, 1878. In her Journal is the following account of the naming of Westbury:-

"My father's father, Thomas Seaman, died in 1804, aged about ninety-two. .....His father, Nathaniel Seaman, was also a religiously concerned Friend. In early life he married Rachel, daughter of Henry and Mary Willis— valuable Friends— who came from England, and bought a tract of land of John Seaman, and named it Westbury, after Westbury in England. In my childhood, adjoining the house I now live in, stood one they built in 1688; a meeting was alternately held here, and at the house of a neighboring Friend named Titus, sometime before a meeting-house was built in the place."

Westbury is situated in North Hempstead township, southeast of Hempstead Harbor, in Queen's County (now Nassau), Long Island.

The compiler of these "Historical Sketches" accomplished his memorable visit to the Friends' Meeting localities on Long Island on First-day, October 9th, 1938, being taken to the various places, excepting Brooklyn only, by his nephew, Asa M. Smith of Moorestown, New Jersey. Eight localities, Newtown, Flushing, Manhasset, Matinecock, Jericho, Westbury, Bethpage and Jerusalem, were visited, at all, excepting Newtown, Meeting Houses are in existence. With the single exception of Bethpage, all are frame buildings that are shingled to the ground, the one clapboarded structure being of more recent date of erection than the others. These Meeting localities were formerly within

the bounds of Queens County, but in 1938 all east of the line from Little Neck Bay southward irregularly to the eastern extremity of Jamaica Bay, are in the county of Nassau.

At Westbury, the sixth of the localities visited, the two Meeting Houses, Orthodox and Hicksite, are built on the extensive domains belonging to the Society of Friends. They are situated north of the town of Westbury on the east side of Post Road, not very distant from the Jericho Turnpike. Both houses are in good condition, beautifully and attractively built in the grove that occupies their immediate environment. Two rows of wagon-sheds are on the bounds between the two Houses. The Friends' Schoolhouse is to the east of the Hicksite Meeting House and is a long low frame building with a porch over the entrance end facing the Meeting House. Both Meeting Houses were built facing the south, following the early custom of Friends in the erection of their houses for worship.

The Burial Ground at Westbury is unusually large and is kept in perfect order. It is noticeable that very many of the many memorial stones in this graveyard exceed the limits prescribed by the regulations of the discipline of the Society of Friends. Many of the family lots are artistically enclosed with low hedges of yew, presenting most attractive little secluded burial plots. Among the numerous family names to be seen on the headstones in the cemetery are Albertson, Cromwell, Effingham, Frost, Griffin, Hicks, Onderdonk, Prior, Post, Seaman, Simonson, Titus, Townsend, Wiggins, Willets and Wood.

The views all about the Westbury Meeting Houses are fine and picturesque, pleasing to the visitor as well as to the congregation that form the Westbury Meeting, and really it is one of the most beautiful Quaker localities of Long Island. The entrance gateway, always open, for there is no gate, by the side of the Post Road, the curving lanes on the grounds and in and through the cemetery, the fine, handsome shade trees that have ornamented the grove and grounds for long years of the past, all, as does the entire environment, add to the scenic beauty of Westbury.

FOURTH DIVISION

EARLHAM COLLEGE.

First proposed to the Yearly Meeting.....1832.
Earlham Hall erection began.....1841.
Boarding School opened.....1847.
School incorporated.....1850.

Empowered to grant degrees.....1859.
Location.....Richmond, Ind.

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Earlham College, located at Richmond, Wayne County, Indiana, is an educational institution founded by the Society of Friends, maintained by that religious denominated, and, in 1934, eighty-seven years after its opening in 1847, is yet a Quaker school, and is controlled by a Board of Trustees numbering fifteen individuals, six appointed from Indiana Yearly Meeting, six from Western Yearly Meeting, and three from the Alumni Association.

Brief outline sketches of this institution have been published in various histories of Wayne County and in annual Bulletins of the College. The following gives the main statistics of its story from its establishment to 1875. It is from "The Indiana Schools" by James H. Smart A.M.:-

"Earlham College is located about one mile west of Richmond, on a tract of land containing 160 acres. The building, besides it halls, study-rooms, recitation-rooms, etc., affords accommodations for 180 students. The College was founded by 'Indiana Yearly Meeting of Friends' (Orthodox), in 1847, with the title 'Friends' Boarding School,' which it retained till 1859. Said 'Yearly Meeting' , having been incorporated in 1850 for educational as well as religious purposes, in the year 1859 exercised its legal authority in changing the name of the institution to Earlham College, and authorized the faculty to confer degrees. For several years the college was without a president. The first to occupy this office was Barnabas C. Hobbs LL.D. who resigned to accept the office of State Superintendent of Public Instruction in 1868. He was succeeded by the present incumbent, Joseph Moore, A.M. who has held the office seven years."

In 1875 the Faculty of Earlham College was

1. Joseph Moore A.M. President.
2. Eli Jay A.M. Mental Philosophy and Geology.
3. Wm. A. Moore M.S. Matematics.
4. Calvin A. Pearson Ph. D. Modern Language and History.
5. Alpheus McTaggart A.B. Greek and Latin.
6. David W. Dennis A.B. Chemistry.
7. Wm. N. Trueblood A.B. English Literature and Elocution.
8. Deborah A. Steere B.S. Instructor in Botany.
9. Mahalah Jay A.M. Principal of Preparatory Department.

Quoting from the Earlham College Bulletin, 1933-34, is this interesting sketch of the Institution:-

"Earlham College is the outgrowth of the need felt by the Quaker pioneer settlers of eastern Indiana and western Ohio for educational opportunities for their children. The common schools of the period were often inaccessible in a widely scattered community, and in 1832 it was proposed to the Yearly Meeting that a building should be constructed as a boarding house for those students unable to attend schools near their homes. Among the schools already in existence, that at Whitewater, now Richmond, had become prominent because of its excellence, and the meeting determined to erect its new building at that place. The committee appointed by the Yearly Meeting to take charge of the project found that funds came in slowly, and it was not until 1841 that the walls of the first section of the building were erected, and not until June, 1847, that the first session of the boarding school was opened.

"The original plans for the school were patterned after those of Haverford and Westtown and other Friends' schools in the East, which in turn had followed those of Ackworth in England. It was soon discovered, however, that there was less need of a preparatory school than of one for older pupils. Then, as for many years afterwards, there were enrolled students who had already had experience as teachers. To meet the needs of these mature students a more advanced grade of work was provided, and in 1859 the legislature empowered the institution to grant degrees. At this time the name Earlham was adopted in recognition of the help of Joseph John Gurney, whose family home in England was Earlham Hall, and the school became Earlham College. In the year 1881 Western Yearly Meeting joined Indiana in the enterprise, and since that time it has shared equally in the responsibility. Each of the two Yearly Meetings appoints six members to the Board of Trustees; since 1915 the alumni association has elected three.

"The College is pleasantly situated on a tract of land comprising one hundred and eighty acres adjoining the western limits of the city of Richmond, Indiana. Its forty-acre campus is laid out in walks and drives and is shaded by native forest trees.....

"Two religious services are regularly held on Sunday; a service on the basis of silence after the manner of Friends in the faculty parlor of Carpenter Hall at 10:40 a.m., and a joint meeting of the Y.M.C.A. and Y.W.C.A. in the students' parlor in Earlham Hall at 6:15 o'clock An occasional vesper service takes place in Goddard Auditorium at 4:00 o'clock."

During the 87th Commencement period at Earlham College, June 8th to 11th, 1934, a visit was paid to the College campus by one interested in Friends' Meetings and Schools. A few pictures of various buildings and other objects of interest were taken with a small kodok, and some items of historical worth were gathered with the object in mind of including Earlham in the long list of other Friends' Meeting localities the owner of the little camera had already personally visited.

The Friends' Meeting for worship, which now convenes in Carpenter Hall in 1934, has been held at the College during the school session of each year from the time of the establishment of the institution.

Of the buildings on the College campus, Earlham Hall is the "original academic and residental hall." It was opened in 1847 and completed in 1854, but during late years has been used solely for the Girls Dormitory. The Parry Science Hall was erected in 1887, the Women's Gymnasium in 1893, the handsome Library in 1907, the Edwin S. Bundy Hall or Dormitory for Boys, in the same year, 1907, and Carpenter Hall in 1927. In this last named building the class work of the students is conducted, the Friends' Meeting convenes on First-days, and important lectures and other gatherings of special interest take place.

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SALEM.

Meeting established before.....1806.
Monthly Meeting established.....1806.

Ohio Yearly Meeting established.....1812.
First Meeting House erected.....
Hicksite Meeting House built.....1845.
Orthodox Meeting House built.....1872.
Location.....Salem, Ohio.

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Before 1788 the present State of Ohio was an unsettled, primitive wilderness, excepting only for wandering tribes of Indians. In 1788 the first settlement of pioneerwhite men was made at Marietta and five months later, Cincinnati, under the temporary name of Losantiville, was founded also in the same year. The colonization of the territory rapidly advanced so that on February 19, 1803, Ohio was cut off from the Northwest Territory and admitted to the Union as a State. Early in its history a number of sturdy Quaker pioneers took up the call to the new state, establishing homes and churches, called by them Meeting Houses, in the new commonwealth. In Columbiana County, in the northeastern part of the state, at Salem, about seventy-five miles beyond Pittsburgh, Pa., a Meeting was organized before the State of Ohio was three years old, and a Monthly Meeting was established in 1806, while, six years later, in 1812, the Quaker strength and interest had so far advanced that the Ohio Yearly Meeting was erected to regulate the business of the entire Society, so far as the state claimed their citizenship. In the Ohio Yearly Meeting, Salem gave name to both Monthly and Quarterly, in addition to its own Preparative and Particular Meetings.

In 1827, when the first Separation weakened the Society of Friends, dividing it into the so-called Orthodox and Hicksite branches, those two divisions at Salem were considered then and there to be about of equal size, but during the century which ensued, the Hicksite branch weakened and ultimately both the Quarterly and Monthly Meetings were practically discontinued. Probably they might be better said to become dormant; their Meeting House was sold and converted into a dwelling, and meetings, if held in 1938, are held in private homes most probably. A communication received from Grace Richards of Salem in 1937, asserted that the Salem Meeting was not laid down, but nothing in the communication intimated where the Hicksite meetings are now held.

The Orthodox branch, however, at Salem, Ohio, has held its own, even through a second Separation which established the Gurneyite and the Wilburite divisions of the Society. Clarkson S. French of Salem provides the following record of the Salem Meeting:-

"Salem, Ohio, June 16, 1937. Salem Monthly Meeting of Friends was established in 1806 in a log meeting house where the present City Hall is located, on the north side of Main Street (now State Street). In 1827 Ohio Yearly Meeting split and Salem Monthly Meeting also split. The meeting eventually owned both sides of Main Street. I do not know much about the history of the two branches except that in 1854 there was a split in the branch I belong to, one side following the leadership of Joseph John Gurney the other John Wilbur.

"In 1871 when my father moved to the home where I live the Wilburs and the Gurneys both met in the same house one block south of Main Street. The Wilburs met in the forenoon and the Gurneys in the afternoon. The Hixites

met one block north of Main Street. The Hixite house has been made into a dwelling since their Yearly Meeting was suspended. In 1872 all the property owned on the south side of Main Street was sold to J. Twing Brooks who built some business blocks on it and sold the meeting house and a small portion of the land to the Gurneys.

"Ohio Yearly Meeting was held at Mt. Pleasant at the time of both separations and all three branches used the building there until 1875 when a lawsuit awarded the boarding school property to the Gurney branch. The Wilburs then built a boarding school at Barnesville and also built a meeting house near the school where our yearly meetings have been held since. For a time the Hixites held their yearly meetings year about at Salem and Mt. Pleasant, and the Gurneys held theirs year about at Damascus and Mt. Pleasant. In recent years Mt. Pleasant has been abandoned and the Gurneys meet every year at Damascus."

The books containing the minutes of Salem Quarterly Meeting of the Hicksite Friends, from 1828 to 1872 were deposited in the Friends' Historical Library at Swarthmore, Pa., Nov. 20, 1936. From those records the following interesting extracts have been taken:-

"Salem Quarterly Meeting. ist minute, "9th of 8 mo 1828. Representatives.- Friends belonging to Middleton, Salem and Upper Springfield monthly meetings being oppressed and aggrieved by the intolerant and coersive measures pursued by a party among us who assume to themselves the appalation of Orthodox; but who have at the same time (we think) departed in principle and practice from the established order of our predecessors. We therefore think it our indispensible duty to bear our testimony against their apparent deviation by withdrawing ourselves from this scene of confusion and reorganizing the quarterly meeting at Salem: this 9th of 8th month 1828 on the ancient principles held by friends when in their pristine purity. Signed on behalf of the committee by

James Soleston
Susanna Wilson "

11th of 5mo. 1829. "This meeting is informed that a suit has been instituted in the Chancery Court by those calling themselves orthodox— with intent (as is believed) to secure to themselves all the property in Salem Belonging to the Society of Friends, John Garretson."

In 1841 it was reported to the Meeting that the committee appointed had succeeded in getting "a decree from the Chauncery side of the Court of Common pleas, for that part of the property North of main street."

10th of 5mo. 1845.- "Salem Monthly Meeting produced the following report as extracted from their minutes 'After having several conferences amongst ourselves and likewise with other Friends of Salem and New Garden Quarterly meetings, we have concluded it will be most satisfactory so far to alter the place of the building as to place the front towards the south and to build 77 feet long by 40 feet wide, which is believed to be sufficiently large to accommodate the Yearly Meeting without a basement story, and have contracted for materials and work so far as to enclose the building, that it would cost somewhere between $1800 and $2000 and propose that this monthly meeting pay two thirds of the amount it may cost. Signed on behalf of the com. Nathan Hunt with which the meeting unites, and directs the report to be forwarded to the quarterly meeting.'"

-- This minute doubtless refers to the erection of the Hicksite Meeting House at Salem, Ohio.

The same Quarterly Meeting minutes, from time to time, mention the rise and decline of different subordinate meetings. In 1843 a proposition was under consideration to establish a Monthly Meeting of Beaver Falls and Carmel Preparative Meetings, another of New Lisbon and Middleton, and a third of Salem, these three Monthly Meetings to constitute Salem Quarter. There appears no minute recording an acquiescence in the matter, but in 1845 mention was made of the establishment of West Monthly Meeting formed from West and Berlin Preparative Meetings. In 1845 Beaver Falls Monthly Meeting was established, and in the same year New Lisbon Preparative Meeting was attached to Salem Monthly Meeting; also Carmel was mentioned as a Monthly Meeting. Middleton as a Hicksite Monthly Meeting was laid down in 1868, simultaneously with the discontinuance of Carmel Meeting. The final minute of Middleton Monthly Meeting was as follows:-

"The Quarterly Meeting having appointed a committee to attend the laying down this, most of them wer preset and received the list of members to be forwarded to Salem Monthly Meeting to which this meeting is attached and this meeting is laid down . The meeting then concluded

William Nichols Clerk
2d mo the 12th 1868 "

A record was made stating that Middleton Meeting was removed to Columbiana because the Orthodox took the Meeting House. Columbiana Indulged Meeting was laid down in 1880.

In the report of the proceedings of Ohio Yearly Meeting published in the Friends' Intelligencer 10mo. 11, 1851, is the following:-

"Second-day morning— Friends assembled to transact the business of the Yearly Meeting. After a pause becoming the occasion, with some instructive communications, the Clerk read the opening minute, and stated that there were reports from all the Quarterly Meetings, and two purporting to be from Salem Quarter. The meeting then directed that such as came in the usual order should be read, and their representatives called. To these latter were committed the two reports from Salem, to take the same into consideration, and report which should be recognized by the Yearly Meeting, allowing the representatives sent from both meetings to be present and state their case, or make their defence.

"Third-day.- The representatives were unanimous in reporting that the document from the one in unity with this body be read, which was united with. This being over, those rejected wished their position defined, whether they were considered members, to which the Clerk replied, <u>certainly they were members</u> for they had not been disowned, <u>but they were disorderly members, and should not be named on committees or take any part in the business,</u> and they knowing this to be true, it settled the matter. One only withdrew, and he had never been a member with us, but claimed a right on the ground of the universal brotherhood of man."

In 1881 it was reported to the Friends' Intelligencer that:- "Ohio Yearly Meeting is small, as represented by this gathering, but it is harmonious and hopeful; those who speak to business do so concisely and with a clearness and simplicity of language that quite impressed me.- J. W. P."

In 1882 it was reported to the Friends' Intelligencer:- "Ohio Yearly Meeting, pursuant to adjournment, convened at Mount Pleasant Eighth month 25th, 1882. As the Yearly Meeting is held at Salem and Mount Pleasant, sixty miles apart, Friends frequently use their own conveyance, going by carriage in lieu of railroad."

In the Book of Meetings of Philadelphia Yearly Meeting, edition of 1928, is this note:— "The sessions of Ohio Yearly Meeting have been indefinite - ly suspended, but a Representative Committee is continued, which meets the Seventh-day before the last First-day in Eighth month. Clerk, Grace Richards, Salem, O. R.F.D. 4."

Salem Quarter of Ohio Yearly Meeting of the Orthodox Branch of Friends comprises, in 1937, the Monthly Meetings of Salem, Winona, Middleton and Upper Springfield or Damascus.

The compiler of these historical notes concerning Friends' Meetings, was taken to the Quaker locality of Salem in Columbiana County, Ohio, on May 4, 1937, by Chester R. Shumway of Ravenna, Portage County, about 30 miles north of Salem. The fine brick Meeting House on Sixth Street, east of Ellsworth Avenue, built in 1872, takes its name from Salem Township and represents Salem Monthly Meeting in Salem Quarter of Ohio Yearly Meeting of the Gurneyite branch of the Orthodox Society of Friends. The Meeting House is a medium-sized, well-constructed building with a long porch on the full length of the front or east side, but without date of erection shown on the House . There is a small lawn with a few trees between the House and the street, and at the western end of the building is a stone platform, reminding a visitor of the old "Upping Block" frequently found by the side of old Meeting Houses. This has served as a mounting block to carriages, fifty years ago, or to autos of the present day, though, doubtless, but rarely used for the latter purpose. Near this mounting block is the little frame school-house, its small size indicating that when used for school purposes the number of pupils could not have been large.

The Burial Ground belonging to Salem Meeting is located several blocks distant from the Meeting House, and is on South Ellsworth Avenue, formerly called Depot Street. It is a large graveyard well filled with graves, a majority of which are unmarked with stones, either with or without inscriptions. Among the family names seen there on the memorial markers, mostly found near the entrance gate, are Battin, Bundy, Coffee, Cooke, Dewees, Doudno, Gamble, Haviland, Hayes, Hutton, Moore, Shaw, Shreve, Smith, Stanley, Starbruck, Stratton, Thomas and Weberley. Both the gravestones and the inscriptions generally appear in Quaker modesty, as illustrated by the following copies:- Pemberton Moore 1841-1916; Jacob Thomas Dec. 31-1790 Apr. 19-1873; Jesse Thomas Aug. 25, 1840 Aug. 8, 1851; Edward Stratton 1822-1911; Mary H. Stratton 1834-1916.

About five miles to the westward of Salem is the little town of Damascus, where is located the large frame Meeting House in which Ohio Yearly Meeting (the Gurney Branch) holds its annual sessions. There is also a Wilburite Meeting House and two graveyards at Damascus. The Wilburite Meeting House is a small frame structure with a school-house beside it but nearer the street; both bright, cheerful, pleasant, well-cared-for buildings. In the adjoining graveyard are the graves of Lydia Warrington 1835-1910; Drusilla Fogg 1830-1911; and also members of the families of Blackburn, Coppuck, Ellyson, Morlan and Pemberton. Quite near the Meeting House is an isolated group of graves bearing these inscriptions:-

Ann Thomas 1838-1920
Margaret C. Mott 1899-1926.
Arthur C. Crawford 1914-1932
Caroline Woolman Jacobs 1864-1932

Sarah Chamberlain 1828-1915
Sarah D. Crawford 1861-1930
"In Memory of Thomas A. Crawford
Buried in Brisbane- Australia
1858-1933

Between Salem and Ravenna is Deerfield Friends' Church, which represents a different or separate branch of the Society of Friends.

WHITEWATER.

Meeting established.....1807.
Log Meeting House built about.....1807.
First Yearly Meeting held.....1821.
New Meeting House built.....1823.
North A Meeting House built.....1865.
Eighth Street Meeting House built.....1866.
First Friends Church built.....1878.
Tenth Street Meeting House built.....1880.
West Richmond Meeting House built.....1916.
Location.....Richmond, Ind.

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Whitewater Friends' Meeting, officially so-called, yet most frequently designated as Richmond Friends' Meeting, was established in 1807. It became a Monthly Meeting in 1815 and gave its name to that Quarter of Indiana Yearly Meeting in 1821. As a Quarterly Meeting, in 1930, it comprises the Monthly Meetings of Whitewater at Richmond, Ind., Westfield at Camden, Ohio, Fall Creek at Pendleton, Ind., Camden at Pennsville, Ind., and Maple Grove at Huntingdon, Ind. The following sketch of Whitewater Meeting is quoted from Andrew W. Young's "History of Wayne County, Indiana," published in 1872:-

"In a Historical Sketch of Richmond Dr. Plummer states.- 'A meeting of this society was established here as early as 1807, and was first held in a log building vacated by Jeremiah Cox, and by him furnished with seats,' and 'soon afterward in the old log meeting-house of 1823, standing near the site of the present large brick one.' Of this he remarks: 'I remember its leaky roof, letting the rain through upon the slab benches with three pair of legs and no backs; its charcoal fires kept in sugar kettles, (for as yet stoves were not procured,) and the toes pinched with cold, of the young who sat remote from the kettles.' Jesse Bond, John Morrow, & Wm Williams were among the earliest ministers."

The first Yearly Meeting is said to have been held in the log Meeting House in 1821. "But as this house could not contain the many hundreds of Friends expected from all directions, and many of them from a great distance, a temporary building or shed was erected for the male members, the house being designed for the females. As the country was as yet sparsely settled, and as many of the settlers still lived in their log houses, it was a matter of some speculation how lodging and entertainment could be furnished for so large a number as were expected from abroad. Notwithstanding the bad roads,

the attendance was large. Some came on horseback, others in farm wagons, with a covering of cloth stretched over wooden bows. As to their accommodation and fare during the meeting, it is sufficient to say, they were satisfied. At this meeting measures were taken to build a yearly meeting-house. A committee was appointed to report the next year. According to this report, a brick house was to be built, 110 feet long, 60 feet wide, and sufficiently high to admit of a youth's gallery; the funds to be raised by a tax upon the members of the meeting, now composed of several quarterly meetings. Although the people were yet poor, the house was built, its cost and appearance exhibiting a striking contrast with the expense and style of houses of worship built at the present time. The following statement of materials and cost is said to have appeared in the Public Ledger: The number of perches of stone in the foundation, 225; 66,000 bricks; 6,473 feet of hewed timber; 1,250 feet of sawed scantling; 43,200 shingles; 1,020 panes of glass. The walls of the lower story were 22 inches thick; of the upper, 18 inches. Expenditures in cash were $3,489.91. Of the value of labor performed by members and other citizens without charge, probably no account was ever kept. Its walls were finished in 1823; but the building was not completed until the next year. The old house still performs its wonted service."

"The other society of Friends, finding their grounds and house of worship insufficient for the uses of the society, and desiring a better location, sold their property, and purchased the square between Eighth and Ninth streets, and east of Broadway. A more eligible site could not have been selected. On these grounds they erected, in 1865, their neat and commodious meeting-house, and in 1867, their three-story brick school-house, in which a school of high order is maintained."

A later "History of Wayne County," issued by the Inter-state Publishing Company of Chicago in 1884, gives the following notes of interest concerning the Friends' Meeting in Richmond, Indiana:- "In the year 1815, nine years after the first settlement of Friends, the Whitewater Monthly Meeting was composed of the following subordinate meetings, viz.; Whitewater, West Grove, Silver Creek, Middle fork, Elkhorn and Chester, and numbered 165 families, 800 to 900 members, with four or five recorded ministers..... On the 4th of January, 1817, the Whitewater Quarterly Meeting was held;... 'On the first day of the first month, 1817, there was a new Quarterly Meeting opened at Whitewater meeting-house, which was a great satisfaction to many minds; yet we felt sorry to part with our dear Friends of West Branch, a number of whom were present.' On the 8th of October, 1821, the Indiana Yearly Meeting was established and held. Benjamin Hopkins was Clerk, and George Carter, Assistant. It was composed of five Quarterly Meetings, viz.; Miami, West Branch, Fairfield, Whitewater and Blue River.....In 1854 this property was sold, and a lot, consisting of the entire square of ground, situated between Eleventh and Twelfth and North A and B streets, was purchased of the Charles W. Starr estate, for the sum of $5,000. In 1865 a plain, substantial brick building, capable of holding 1,600 persons, was erected at a cost of $12,745.64. The Yearly Meeting was held in this house, in the fall of 1865. Three years later a large two-story brick structure, intended for an academy, was erected on ground at a cost of $10,000, in which for several years, a well conducted school was sustained under the auspices of the society. This building is now (1884) used by the 'Richmond Normal School.'"

Between 1884 and 1934, a period of fifty years, the Hicksite branch of Friends at Richmond, Indiana, dwindled greatly in numbers; their Meeting House was donated to the Wayne County Historical Society, and their religious meetings for worship were transferred to West Richmond where they were held at the Lauramoore, the Friends' Boarding Home that has been established there. In 1934 the Indiana Yearly Meeting of Hicksite Friends is scheduled as holding its annual sessions alternately at Waynesville, Ohio, Richmond, Indiana, and Pendleton, Indiana. It convenes on the second Second-day in the Eighth Month (August).

Of the Orthodox branch of Friends in Indiana, which has by far the strongest holding in membership in 1934, Robert W. Randle, Historian of the Society, wrote, June 22, 1934:- "There are three of our Friends' Meetings in Richmond, namely, First Friends, West Richmond, and White Water Friends, each has its own Monthly Meeting, but they all combine in forming White Water Quarterly Meeting. White Water Quarterly Meeting forms a part of Indiana Yearly Meeting, which is also held here in Richmond, and it is composed of Quarterly Meetings of Eastern Indiana, Western Ohio, the States of Michigan, and of Washington. Also the Headquarters of the Five Years Meeting of America, is here in Richmond. New Westville is a Monthly Meeting belonging to White Water Quarterly Meeting."

During the early part of June, 1934, a visit was paid to Richmond, Indiana, by the compiler of these notes, with the object in view of attending the Commencement exercises at Earlham College, and also to make an incidental investigation of the Friends' Meeting localities in the City of Richmond. There is a large community of Friends in and about the city, but it is chiefly of the Orthodox branch, which, in the middle western section of the United States is vastly progressive beyond the religious customs of eastern members of the Society, having established some church ways which mark them apart from other Quakers. The following program of the First-day morning services held in the First Friends Meeting, Main and Fifteenth Street in Richmond, June 10th, 1934, illustrates the Quaker idea of Western Orthodox Friends:-

A Friendly Welcome
William J. Sayers, Minister
Residence 25 South 15th St. Phone 3226

1934 Morning Worship, 10:30 A.M. June 10.
Have Faith in God.

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1. Prelude "Pastoral" Flagler.
2. Hymn No. 758.
3. Silent Worship.
4. Trio "I do Not Ask, O Lord" (Spross) by Lel Kissick, Martha Brown, Georgia Carver.
5. Invocation.
6. Harp Solo Eleanor Martin.
7. Offertory "Spring Song" Tolhurst.
   "Love which does not express itself in sacrifice is already turning to ingratitude."
8. Choir "Take my Life and Let it Be."

9. Sermon "The Honor System".
10. Silence.
11. Benediction.
12. Postlude "Le Green Pastures" Lefebure Wely.

Organist, Ina Oler.
Choir Director, Lelah Kissick
"Give not from the top of your purse but from the bottom of your heart."

In 1934 there are five Meeting Houses of Friends still standing in Richmond. One of these is located on South Eighth Street near the corner of South A. It is no longer the property of the Society of Friends, having been sold, and is now the Moose Lodge Hall. It was erected in 1866, and in outward appearance has undergone very little change since it passed out of Quaker possession. Of the remaining four Houses, the largest is the First Friends Church or Meeting House, built in 1878, added to about 1912, and again in 1926. It is a very large brick structure containing fifty-two rooms, the largest of which is the assembly-room in which the congregation faces East Main Street, on which thoroughfare the Meeting House premises extend from Fifteenth to Sixteenth Streets. It is in this building that Indiana Yearly Meeting of Orthodox Friends is held in the month of September.

The smaller Whitewater Meeting House erected in 1880, also Orthodox, is located on the east side of North Tenth Street and contains an active Monthly Meeting. Back of it was formerly a large Friends' Burial Ground which was condemned , with other cemeteries, by the Health Department of the City of Richmond and removed, the place being now otherwise occupied. Quite close to this graveyard, nearer to the Railroad Depot, is another Friends' place of burial, that of the Hicksite branch, which in 1934 is known as Starr Park, having been given to the city by James Starr. A small inclosed plot of ground, near a handsome elm tree, contains two marked graves with a taller marker erected between them, on which is a bronze tablet thus inscribed:- "In Memory of Andrew Hoover and his wife Elizabeth Waymire Hoover, Patriots of the Revolutionary War who settled in Wayne County in 1806 and were the parents of Mary Hoover Newman Elizabeth Hoover Bulla. David Hoover, who laid out and named the City of Richmond, Frederick Hoover Susannah Hoover Wright Henry Hoover Rebecca Hoover Julian Andrew Hoover Catherine Hoover McLane Sarah Hoover Sanders Erected by their descendants Dedicated by Richmond Indiana Charter D.A.R. May 27, 1928." The two low memorial stones mark the graves of Andrew Hoover and his wife Elizabeth. The former has this inscription,- "Andrew Hoover Died December 29 1834 aged 83 years." The stone at the head of Elizabeth's grave is much broken, destroying a part of the lettering. Such as is yet legible reads "--- --- Hover Died 4th day of April 1834 aged 8- years "

A third Orthodox Friends' Meeting House, built in 1916, stands at the corner of Main and Seventh Streets. It is called the West Richmond Meeting House and is a handsome stone building with the entrance on Main Street. Side by side with it is the Community House in which this Meeting was held before the Meeting House was built.

The large brick Meeting House built in 1823 was demolished. A picture of it drawn by Marcus Mote in 1844, hangs in Earlham Hall of Earlham College.

The Meeting House of Hicksite Friends, usually called the North A Meeting House, was erected in 1865 at Eleventh and North A Streets. The Hicksite branch of the Society in Richmond became much reduced in numbers and their handsome building was finally donated to the Wayne County Historical Society, and by that organization converted into a museum; the transfer being made March 24, 1930. On the wall facing the entrance door is a tablet stating:- "This building was presented to the Wayne County Historical Society by the Whitewater Monthly Meeting of Friends, in memory of those whose lives so worthily exemplified the Principles of the Society."

After the Meeting House was so disposed, the meetings for worship of the Hicksite branch have been held in the "Lauramoore", the Friends' Boarding Home in West Richmond, No. 504 N. Fifth Street.

Outside of the City of Richmond, about a couple of miles, is the Friends' Burial Ground called Ridge Cemetery, a beautiful spot by the side of a cool, shady woodland at the end of a long green lane. In this Burial Ground, kept in the neatest condition, are a number of modest headstones and a few small monuments. Among the family names seen are Ballinger, Bean, Brown, Chestnut, Cox, Delbey, Foulke, Hill, Horton, Irmin, John, Kirby, Mendenhall, Moore, Morrow, Parry, Shute, Starr, Thistlethwaite, Townsend, Webster, Whitman and Woolman. One of the oldest inscriptions reads:- "In memory of AMARIAH CUBBERLEY who departed this life. Sept. 29th 1838 aged 41 years 11mo. and 21 days. Beneath this stone till Christ shall bid him rise." In Ridge Cemetery is the grave of William Parry who had been President of the Fort Wayne Railroad.

A D D E N D A.

Unofficial Division.

Baltimore.

The Lombard Street Meeting House was erected in 1805 or 1806 on the south side of Lombard et between Howard and Eutaw Streets, Baltimore. It was built by John and Robert Sinclair, n the name of the street on which it was located, and served its purpose as a place for ship until 1887 when it was sold and later demolished. Charles Y. Turner, a Quaker artist of it, painted a picture representing the interior of the Meeting House during a meeting for hip. This fine illustration, now hanging in the Park Avenue Meeting House, is called ed by the Spirit" and shows the artist's mother addressing the meeting from the ministers' lery. It is also said that the artist has given his own face to the man nearest the front the picture on the right-hand side.

It was on July 20, 1939, that the compiler of these notes visited the Hisquith Meeting House

while passing through Baltimore on his way homeward from a brief journey in Virginia. The venerable old Meeting House, built in the latter part of 1780, yet retains its "Friendly" appearance although no longer used as a place for Quaker worship. It is a large brick building, grown dark with age and weather, with light colored widow frames and doors, faces the south with two entrance doors on that side and one other on each of the remaing sides of the house. The back of the building is toward Fayette Street and the western gable is toward Aisquith Street. On the front wall is secured a bronze tablet bearing the following information:- "Baltimore's Earliest Meeting was Patapsco Friend's Meeting 6th Mo. 12th, 1681 is the earliest record of this Meeting Removed to Aisquith & Fayette Sts., Baltimore Town, 2nd. Mo. 2nd, 1781." The open grounds to the eastward of the Meeting House, occupying much of the space toward Central Avenue, are used as a playground for the children of the neighborhood.

A communication from Harriet P. Marine, Custodian of Records for the Park Avenue Friends' Meeting, Baltimore, dated August 31, 1939, provides the following information:- "The Asquith Street Meeting was established and opened in 1780. The first meeting at Asquith St., Old Town, was held the 30th of 12th month, 1780, at the request of Patapsco the first meeting now within the present city limits - which from 1730 had been on Harford Road - now - Friends Burying Ground. It was called Patapsco. When the members moved to Asquith Street they continued their name Patapsco only a short time. It was approved and ordered to be called Baltimore Meeting and later, 'Old Town' Mtg. A Monthly Meeting was established in 1792. Many Friends removed to the Western Part of the City, so this Monthly Meeting was laid down in 1819. The Lombard Street Meeting was established in 1807 - and thrived also, from the first. In 1807, Baltimore Monthly Meeting was composed of 'Eastern District (Asquith Street), Western District (Lombard Street), Diamond Ridge, six miles N.W. of Ellicott City, York in the Borough of York, York Co., Pa., and Mt. Washington near Baltimore.' Park Avenue Meeting was the continuation of the Lombard Street Meeting which was sold in 1887 to the Washington, Baltimore, Annapolis electric road. The next Yearly Meeting was held at Asquith Street, while Park Avenue was being finished. This was 1888. The first Yearly Meeting at Park Avenue, commenced 28 of 10th month 1889. It has been held ever since. The Asquith Street Meeting House is now used as a playground center. It (and the brick wall surrounding it) was once covered with ivy. The dead were removed to the Harford Road Friends Burial Ground."

BROOKLYN.

In 1940 three places of interest connected with the Society of Friends are found in the City of Brooklyn, Long Island, each of which may be reason ably reached by subway trains; the Meeting House and School on Schermerhorn Street; the Meeting House of Orthodox Friends at the northeast corner of Lafayette Avenue and Washington Street; and the beautiful Friends' Cemetery in Prospect Park where members of the past of the divided Society rest in quiet union for the unending future. It was on May 15, 1940, that the compiler of these Historical Sketches visited Brooklyn. The Friends' Cemetery is located not far from the Sixteenth Street entrance on the western side of Prospect Park. Near that entrance gateway a lane diverges, one branch to the northeast, the other southwestward, both traversing the verdant fields and shady groves of the fine Park. The cemetery by the side of the southeastern avenue is soon reached. It is enclosed by an inconspicuous heavy wire fence, the land within rising to a hill of prominence, on the sides and summit of which are the graves of the Quaker families who rest there. Various are the family names found on the modest headstones kept within the proper bounds of Friends' restrictions, a few among those names being Abbott, Allen, Barker, Barret, Bishop, Cheyney, Cook, Cromwell, Field, Griffin, Haviland, Hutchinson, Jackson, Lockwood, Matthews, Merritt, Miller, Morrell, Mott, Ruggles, Smith, Titus, Valentine, Walter, Weeks, Whitson and Williamson. A receiving vault is in the hillside near the entrance to the cemetery, and above it in the midst of the graves is a large oak which spreads its protecting branches over the sleeping dead around it. The superintendent, Frank H. Hubbard, extended his courtesy to the compiler by taking him about the cemetery, explaining the general situation of the grounds wherein the two divisions of the Society in the past kept burials in two equally separate sections, but now with little marked line between them, the Orthodox occupying the eastern section. The Meeting House of Orthodox Friends, a fine brick building with a very imposing entrance doorway quite un-Quaker-like in style of architecture, but nevertheless very artistic, is plain within, where the benches of the assembly-room are noticeably arranged in semicircular curves in front of a solitary "facing bench" reserved for the presiding ministers. The pastor of the meeting, Glenn Roberts, happened to call at the Meeting House just as the compiler arrived, and he, with Friendly cordiality, showed the visitor the interior of the House. This building was erected in 1868 and it faces the south just as earlier Friends' Meeting Houses were built by established custom. On the announcement tablet at the street corner this Quaker congregation is named the Lafayette Avenue Meeting of Friends. Several blocks away, but still in comparatively easy walking distance, is the Hicksite Meeting House and a School on Schermerhorn Street, both closely environed by other city buildings, so much so as to look cramped and crowded. Even the playgrounds for the children are decidedly pinched for room. This somewhat imprisoned Meeting House was erected in 1857 and is so situated as to be rather unfavorable for photography. On the left of the entrance door is a tablet marked for the information of passers-by:— The Religious Society of Friends 'Quakers' Meetings for Worship Sunday 11 A.M. "And be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." First-day School 10 A.M. All are Welcome.

Hockessin

The following historical data regarding the Orthodox branch of the Friends' Meeting at Hockessin, Delaware, was obtained by John E. Eshelman, historian of the county of Berks, Pa., from "The Friend", a journal published by the Arch Street branch of Philadelphia Yearly Meeting. These notes were sent to the compiler of these "Historical Sketches" under date of January 7th, 1943.

From the status of the constituent meetings of Western Quarterly Meeting after the separation in 1827, and contained in "The Friend" Vol. 4 Pages 221-222. — Year 1831 — "Centre monthly meeting was formerly composed of two preparative meetings, Centre and Hockesson, each of which was constituted of but one meeting for worship; Centre preparative and particular meetings are both laid down, and the members attached to Hockesson. But in consequence of the very remote situation of Centre Friends, there being no male, at present, and but few females remaining, it was concluded to grant them an indulged meeting, which is held once in two weeks at the house of Mary Brinton."

"Hockesson particular meeting is held at the meeting house, on first day afternoons and fourth day mornings."

"The former time of holding this meeting was on first and fifth day mornings, at which time the Hicksites occupy the house."

Another item of interest in this account is as follows; "Kennett Monthly Meeting is held on third day after the first second day in each month, at a new house lately erected near Parkerville."

"Centre is held on fourth day at Hockesson, New Garden on fifth day at West Grove, Fallowfield on sixth day at Doe Run, and London Grove on seventh day at London Grove, all in the same week."

It is my opinion that Centre Monthly Meeting was laid down shortly after this date 1831, and the members joined to Kennett Monthly Meeting. And Fallowfield if I recall the date correctly was laid down in 1838, and the members joined to London Grove Monthly Meeting, J.E.E. (Note by the compiler. — See page 752. Fallowfield Meeting discontinued in 1897.)

From "The Friend" - Vol. 26 — "Died at Hockessin, New Castle Co., Delaware, 7mo. 20, 1853, Jane Jackson in the 69th year of her age. A member and elder of Kennett Monthly Meeting, Chester Co., Pa.

From "The Friend" - Vol. 28 — "Died at his residence in Hockessin, on 8mo. 11th, 1855, Isaac Pyle in the 81st year of his age; an overseer and elder of Kennett Monthly Meeting. Hockessin Meeting had been held at his dwelling for many months previous to his death."

From the foregoing account, I believe Hockessin Meeting-house was closed in 1855 and the members very few in numbers. Jane Jackson and Isaac Pyle must have been among its valued and last members..... If the Hockessin Friends had a separate meeting-house erected after 1831, it could not have been in use for meetings many years. 1832-1834 perhaps.....

Your friend, John E. Eshelman.

At the time of the Separation in 1827, the Friends' Meeting at Hockessin, Delaware, was affected by the difference of religious opinion, those of the Hicksite views, being in a majority, keeping possession of the Meeting House. Those of the Orthodox branch used the same Meeting House until 1835, a period of eight years, when a frame House was built on the property of Aquilla Lamborn "for the purpose". This building was used until the meeting became so small from the loss of its members it was shifted to the private home of Isaac Pyle one of

the most prominent and interested members. This frame House is still in existence in 1943. Quoting from a letter written December 19, 1942, by Mr. Frank R. Zebley of Wilmington, Delaware, a man who has accomplished a remarkably commendable work in photographing church localities of all religious denominations in the State of Delaware, this individual states:- "The picture of the Old Hockessin Meeting House certainly does not have any of the earmarks of a meeting-house yet I am told that meetings were held here until 1840." A later communication, June 4, 1943, from the same person, states:- "I have not learned any more about the old Hockessin Orthodox Meeting House except that I called on a Friend at Brackenville who is close to 90 years of age and she says that she knows that her father attended this old frame Meeting House. The property is now owned by the Consolidated Feldspar Co. and comprises four tracts which they secured Oct. 24, 1938."

An examination of the minutes of Kennett Monthly Meeting of Men Friends provides some very reliable facts concerning the Hockessin Friends, including the building of the Meeting House and the discontinuance of both the Preparative Meeting and meeting for worship. The following is a copy of the various minutes bearing reference to this Meeting. In two or three of these the substance only is given; but in the others the phraseology, spelling, punctuation etc., are carefully kept as in the original.

1. "At Kennett monthly meeting of friends held the 5th of 5th mo. 1835 The following minute was received from Hockefsin preparative meeting and the clerk is directed to forward the substance thereof in our report to the quarterly Meeting. Hockefsin preparative meeting of men and women friends united in agreeing that after the 1st of 6th mo next or thereabouts they will hold all their meetings in a House now building by and on the land of Aquilla Lamborn, except the monthly meetings and the preparative next preceeding the Quarterly meeting in the second month which they propose to continue in the old house— They also propose to hold their midweek meetings on fifth days except the preparative above mentioned which on account of its being at the old house will make it necefsary to hold it on fourth days. It is also understood that all our meetings for worship and the preparatives do meet at 10 oclock in the Summer and at 11 oclock in the winter all of which we submit to the monthly meeting"

2. 11mo. 8, 1836. "Hockessin Preparative meeting informs that Isaac Taylor has Joined with those who have separated themselves from our religious communion and accomplished his marriage out of the establised order of our Society and that John Heald has Joined with those who have Separated themselves from our religious communion and and accomplished his marriage out of the established order of our Society— It also informs that Joel Harford has withdrawn from our communion by entirely neglecting the attendance of our religious meetings Also that Joseph Heald has Joined with those who have separated themselves from our religious communion and accomplished his marriage out of the order of our Society, Thomas Walter, Isaac Pyle and John Gray are appointed to endeavour for opportunities with each of them, labour and convince them of the impropriety of their conduct and report their sense of their dispositions to next meeting"

3. On 1st month 3rd, 1837, the above mentioned Isaac Taylor, John Heald, Joel Harford and Joseph Heald were disowned.

4. 4mo. 4, 1837. "Hockessin Preparative meeting informs that Abner Marshall has Joined with the Separatists and accomplished his marriage Marriage in their meeting — Isaac Pyle and Thomas Walter are appointed to take an opportunity with him on the occasion endeavour to convince him of the impropriety of his Conduct and report their Sence of his disposition to next meeting"

5. 5mo. 2, 1837. "The committee in Abner Marshalls case Report they had a full opportunity with him and laboured in the ability afforded to convince him of the impropriety of his conduct, he appeared friendly tho not sensible of his departure from the order of society and expressed entire satisfaction with the course he has taken which being considered they are continued to prepare a testimony against him and produce it to next meeting."

6. On 4mo. 5, 1842. "Hockesson Preparative meeting informs that Levis Walter has kept company with a young woman that had Joined the Separatists and married her by the assistance of a magistrate. Evan Phillips and Isaac Pyle are appointed to endeavour for an opportunity with him on the occasion labour to convince him of the impropriety of his conduct and report their sence of his disposition to next meeting."

7. On 5mo. 3, 1842, Levis Walter was disowned.

8. 4mo. 4, 1843. "Hockession preparative meeting informs that Calvin Phillips declines the attendance of our meetings, Joined with the Separatists and has accomplished his marriage amongst them which being considered Isaac Pyle and William Walter are appointed to take an opportunity with him on the occasion and if way opens labour to convince him of the impropriety of his conduct and report their sence of his disposition to a future meeting —"

9. Calvin Phillips was disowned 7mo. 4, 1843.

10. 9mo. 8, 1846. "Hockessin preparative meeting informs that John Walker Jur neglects the attendance of our meetings and attends those of the Separatists which being considered Isaac Pyle & Evan Phillips are appointed to endeavour for an opportunity with him on the occasion labour to convince him of the impropriety of his conduct and report their sense of his disposition to next meeting"

11. The committee reported on 10mo. 6, 1846, that "he was not sufficiently convinced of his deviation to be able rightly to condemn it." He was disowned 11mo. 3, 1846.

12. On 10mo. 5, 1847 the same course was taken with John Mitchel who had joined and marri with the Separatists.

13. 7mo. 11, 1848. "Hockession preparative meeting informs that William Penn Chandler, has married a woman in membership with friends by the assistance of a hireling minister Isaac Pyl and Evan Phillips are appointed to take an opportunity with him on the occasion and report the sense of his disposition to next meeting."

14. 12mo. 5, 1848. "The committee in the case of William Penn Chandler Report — They ha an opportunity with him on the occasion, he seemed willing to retain his right with friends — conferring together they were of the opinion he was not prepared to do it at this time, on consid hon the meeting appoints James C. Jackson to essay a testimony against him and produce it next meeting"

15. 1mo. 2, 1849. "William Penn Chandler who had a right of membership in the religious society of friends, has accomplished his marriage with a member of our society by the assistance of a hireling minister, having been visited by a committee of this meeting and not appearing qualified to condemn his deviations we testify that he is no longer a member of our religious society Signed in and by direction of Kennett monthly meeting of friends held 1st mo 2nd 1849 John Parker Clerk"

16. 3mo. 6, 1849. "Hockessin preparative meeting informs that Evan C, Phillips has kept company with and married a woman not in membership with friends, out of the order of our Society. William Walter and Isaac Pyle are appointed to take an opportunity with him on the occasion, endeavour to convince him of the impropriety of his deviation and report of their care to next meeting."

17. On 5mo. 8, 1849, Evan C. Phillips was disowned; John Parker Clerk.

18. On 8mo. 7, 1849, William G. Phillips was reported by Hockessin Meeting for joining the Separatists and was disowned 10mo. 2, 1849; John Parker Clerk.

19. On 4mo. 8, 1851, Harvey Phillips was dealt with for marriage with a non-member, Jacob Baily and William Walter were appointed to reason with him and he was disowned 6mo. 3, 1851.

20. 7mo. 6, 1852. "Hockessin preparative informs that James C Jackson & John G. Jackson attend an association that is termed Spiritual knockers. They admit of music at their assemblies, and profess to hold communion with departed spirits and have for a long time almost neglected the attendance of our meetings, William Walter, Thomas Walter and John Parker are appointed to take an opportunity with them on the occasion, labour with them in the spirit of meekness and if way opens endeavour to convince them of the impropriety of their course and report their sense of their disposition to next meeting."

21. 10mo. 5, 1852. "The committee in James C Jackson and John G Jackson cases Report they have had a full opportunity with each of them since last meeting, and labourd with them in the ability afforded to convince them of the impropriety of their conduct – they were friendly – they acknowledged they had attended the meetings of an association termed Spiritual Knockers and justified their course and gave no encouragement to the committee that they would discontinue the practice – they also acknowledged the other parts of the charge except the part which charges them with professing to hold communion with departed Spirits – on conferring together the committee were united in judgment that further labour with them would be unavailing, and on deliberate consideration of the meeting, testimonies are directed to issue against them and the committee is continued to prepare them and prod to next meeting"

22. James C. Jackson and John G. Jackson were disowned 11mo. 2, 1852. John Parker Clerk.

23. "Kennett monthly meeting of friends held 9th mo 4th 1855 The subject of discontinuing the preparative meeting at Hockessin being again opened William Walter Thomas Savery, Thomas Walter John Parker and Robert G Poole are appointed to take the matter under their careful consideration and Report to next meeting their united Judge with women's committee, how the case should be disposed of. (This is the written record as it appears in the minute. Some insertion in pencil have been made, the syllable "ment" put, completing the word "Judgement," but these insertions do not alter the sense of the original writing

24. 2nd mo. 5, 1856. "The committee appointed in tenth month last on the subject of laying down the preparative meeting held at Hockessin and also the meeting for worship now being held at the late residence of Isaac Pyle deceas'd made the following report which after deliberate consideration the meeting fully unites with the report of the committee and the clerk is directed to forward the substance thereof on our report to the quarterly – as follows – That they in company with womens committee have taken the subject under deliberate consideration at several conferences. They are

united in Judgement that it would be best under the ship'd condition of that meeting to dissolve i and Join its members to Kennett preparative meeting, the committee also unites in Judgment that i would be right to discontinue the meeting for worship now held at the house late of Isaac Pyle deceased and they also recommend that the monthly meeting be held altogether thereafter at Pa kersville on behalf of the committee

Wm. Walter
Evan Phillips

Margaretta T Webb
Phebe W House "

Hockessin Meeting affairs, as referred to in the Western Quarterly Meeting, of which Kennett Monthly Meeting was a branch, are as here given:-

1. 8mo. 22, 1828. "The report from Center Monthly Meeting states that a desire howeir prevailed to meet apart from those who have seceeded from us in consequence thereof a propo ial was made by Hockession preparative meeting for holding their midweek meetings on fou days at the usual hour and the meetings on first days, to begin at three oclock after me untill some way more satisfactory should open – which was united with by that meeting and Representatives from Newgarden informs that their monthly meeting has agreed that Newgare meeting for worship be held at the house of Enoch Lewis."

2. 5mo. 22, 1835. "Hockesson Preparative meeting informs that their meeting of men & women frien has united in wishing to hold their meetings after the 1st of 6 mo next in a house building by Aquilla Lamborn on his land for that purpose except the Preparative meeting preceeding the monthly meetin in the second month each year that to be held in the old house which on that account should be he on the fourth day of the week."

3. 2mo. 29, 1852. "All our religious meetings have been attended (except one at Hockesson) on first days by the greater part of the members –"

4. "Jane Jackson, an Elder, member of Hockesson particular and Kennett Monthly Meeting decea ed the 26th of 7th mo last in the 68th year of her age." (She died in 1853.)

5. 2mo. 23, 1855. "All our religious meetings have been attended except one small meeting for worship during the time of our last Yearly Meeting."

6. 1mo. 23, 1855. "All our religious meetings for worship and discipline have been attended (ex cept one on account of the death of a friend at whose House the meetings are held)."

7. 5mo. 25, 1856. "The Clerk is directed to furnish Kennett Monthly Meeting with information that the Quarterly Meeting has assisted with dissolving Hockesson Preparative Meeting and at tacking its members to Kennett Preparative Meeting. Also with discontinuing Hockesson Meeting for worship, latterly held at the house of Isaac Pyle decd. Likewise that Kennett Monthly Meeting be held in future altogether at Parkerville."

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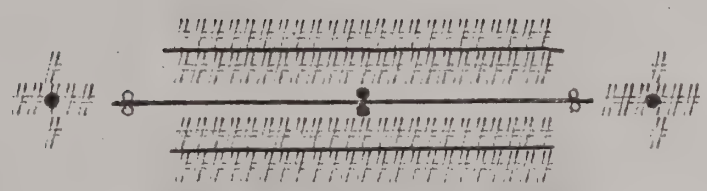

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